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# THE ĀKHYĀTĀNUKRAMANĪ AND THE NĀMĀNUKRAMANĪ OF MĀDHAVA

An Analysis and Comparison with Nighantu of Yāska

By

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*(Continued from Page 5 of Vol I)*

The second Anukramanī of Mādhava is the Nāmānukramanī. This is not so simple as the first, namely the Ākhyātānukramanī. In the Ākhyātānukramanī, Mādhava gives the list of words having a particular meaning, along with the number of words and the meaning. But in this Anukramanī, besides giving the list with the number of words and the meaning he makes some observations and explanations. For this reason it is not possible to analyse the Anukramanī into a simple tabular form.

First he makes the observation (after the mangala Om namo vāsudevāya) nāmadheyavinūnayah vrddhopadesād ākhyātād viśeṣanāsamānvayāt svarato brāhmaṇād aṭhāt. Then the list begins

Serial No	Heading of the List	No of synonyms in the List	Lines from	to
1	pṛthivī <sup>1</sup>	38	3	8
2	gṛha <sup>2</sup>	(incomplete)	11	17

No 1 Here there is the observation gogotre śākalau heve itī kecana vaidikāḥ and also the further explanation dhanva syān nūjale dese loṇaḥ lostam bhaved itī

No 2 Here there is the further explanation janmasthānam bhaven nābhī rāstīyā yatīa bhuṣyate (?) and kākambīrāgnīdhāne dve kākasthānamahānase

1 The heading of the list is not given, the list begins with bhūr bhūmih

2 The heading of the list is not given. The list begins, guhā duiyā. From the appearance of words like ksaya and yonih I give gṛha as the heading of the list. The list starts in line 11 and goes to line 17. Neither the heading of the list nor the number of words in the list is given. Evidently some lines must be missing. In lines 18 and 19 there is the further explanation on the list.

## ANUKRAMANIS OF MĀDHVA

Serial No	Heading of the List	No of synonyms in the List	Lines from	to
3	pravana <sup>3</sup>	10	20	
4	adhvan	25	22	25
5	dūra	9	28	29
6	samīpa	18	30	33
7	vana <sup>4</sup>	4	33	34
8	parvata	10	35	36
9	vrksa	8	38	39
10	śākhā <sup>5</sup>	4	40	
11	aranī <sup>6</sup>	4	41	
12	sthūna <sup>7</sup>	4	42	

No 3 Here there is the further explanation deśe param gunayute bhaved irinam ūsare (?)

No 4 Here there is the further explanation madhye yatia daśositvā gūdhām agnim divaukasah avindan daśāntaiḥ syah (?) so 'dhvā kausītakoditah

No 7 Here there is the further explanation tatia jñā (?) nirjalā iti

No 8 Here there is the further explanation tatraiko mūja-vān nāma gunavatsomasambhavaḥ

No 9 Here there is the further explanation nīlapuspota (?) somataḥ

No 10 Here there is the explanation libujā tu latā matā

No 11 Here there is the further explanation gartas tvedho mrtasya yah

No 12 Here there is the further explanation dandambhau samāv iti

3 In line 20 only three words occur One or two lines containing the remaining seven must be missing

4 The heading of the list is not given The list begins with vanāiranye

5 Neither the name of the list nor the number of words in the list is given Only the four words are given This is better to be taken as an explanation consequent on the list for vrksa The list is śākhā skandho vayā valsā

6 The above note applies to this also The list is edha idhmo 'ranu dāruḥ

7 The note preceding the above one applies to this too The list is sthūnāmeto 'pamih stambhah (?)

Serial No	Heading of the List	No of synonyms in the List	from Lines	to
13	ratha <sup>8</sup>	5	43	
14	anas	3	44	
15	cakra <sup>9</sup>	4	45	
16	nauh <sup>10</sup>	5	50	
17	vīnā <sup>11</sup>	4	56	
18	giāvan	24	57	61
19	osadhī <sup>12</sup>	25	62	66
20	soma	57	69	78
21	kūpa <sup>13</sup>	22	79	82
22	rajju	13	85	87

No 15 Here there are the following explanations (1) pāṭal-yam ānis ca samau (2) mātīā samyā niucyate (3) samau rathī sārathis ca, (4) bandhuhā kāsthasamhatih, (5) vīksam vana-spatiñ caha, (6) saptavadhis tu vedikām, (7) svaluyūpau samāv ahuh, (8) sāvane phalake camūh

No 16 Here there are the following explanations (1) piṅgho mahāvīratah prak'ah, (2) āghābhū dundubhīh samau, (3) darvy aritiam apānam tat, (4) prasiddhe yugalāngale, (5) vistāro jathalo nāvām, (6) kūtas ca drughano ghanah, (7) cama-sāmatrapātrāni, (8) juhūi darvy upasecani, (9) srug ghrtāci pravravāno homapātrāni sasruvāh

No 19 Here there are the further explanations (1) cha-tiākam ksumpam ity āhuh, (2) tūlvah plaksasannibhah, (3) ksudīavrksa 'anyagatah, (4) prārohe cā'mangalah

No 21 Here there are the further explanations (1) āhāvas cāvapānañ ca nīpāne tatsamīpaje, (2) pūnah kūle bhinnadeśah kusūlas tūdaio matah

8 The number is not given But there are five words in the list

9 The number is not given But there are four words in the list

10 The heading of the list is not given The list begins with nauh

11 Neither the name of the list nor the number is given The list is vīnā vānas tathā ksonī ksonas carva samā iti

12 The name of the list is not given The list begins with osadhī

13 The name of the list is not given The list begins with kūpah kāratarah

# ANUKRAMANIS OF MĀDHVA

Serial No	Heading of the List	No of synonyms in the List	from Lines	to
23	nadī	38	88	96
24	saras	8	100	101
25	udaka	121	105	123
26	anna	54	125	132
27	dhana <sup>14</sup>		133	142
28	niska and hāra	10	144	145
29	gauh	30	148	152
30	payah <sup>15</sup>	16	159	161

No 23 Here there is the further explanation mā vo rasā (R V 5-53-9) imam me (R V 10-75-5) itī tadvisesā dvicoditāh vipācchiphā suvāstuś ca gomati svetayāvarī āsmanvatī santi cānyās tatra tatra pradaiśitāh

No 24 Here there is the remark jaghanāidhe kuuuksetie śaryanāvad dha vai sarah astitī tālvakāyukta (?), and the explanations (1) prasiddhe phenabudbude, (2) tugvatī the same prāhuh, (3) sīpālam sarvale bhavet

No 25 Here there is the remark mahat tad udbam (R V 10-51-1) ityetad udake paryavasyatī

No 27 Here there is the further explanation vikīḷyamānam vānam syād vāmadevena bhāsitam

No 28 Here there is the further explanation alankarana-vācīni śubhrebhis strbhīr añjibhuh, alankartā tu yo martyah tat-anustih sa ucyate

No 29 Here there are the further explanations (1) citta-garbhā jātagarbhā, (2) nivrttaprasavā starī, (3) vatsah sisuh baskayas tu vatsah syād ekahāyanah, adhyardhavarasas to avih syāt, vadhrū muske hate bhavet, (4) vrsō dadhīr (?) muskabhāio vrsoksā bhīmavamsagau, ustāro vrsabho 'nadvān prayogo yas tu damyate, (5) mīasto 'sakta utsrsto vahanāt kaisanād apī

No 30 Here there is the further explanation tesāni ājyam sarpir ghrtam madhu

<sup>14</sup> The list begins with the word dhana on line 133. In line 140, twelve syllables are missing. In line 142 too one syllable is missing. The line ends with dhane itī. So I have given dhana as the heading of the list, the words in the list also support this. The number is not given and since some words are missing, it cannot be counted also.

<sup>15</sup> The heading of the list is not given. The list begins with payah

Serial No	Heading of the List	No of synonyms in the List	from Lines	to
31	ūdhas	3	162	
32	asva <sup>16</sup>	48	171	178
33	māmsa <sup>17</sup>	6	183	
34	śakṛt	3	184	
35	kaśā <sup>18</sup>	5	185	
36	vastā <sup>19</sup>	6	186	187
37	putā	47	189	195
38	duhitā <sup>20</sup>	12	196	197

No 31 Here there are the following explanations (1) stanah śāsah samau syātām, (2) singakūtopasāstaiāh, (3) tvak carma kittu vijanam, (4) avir mesa uiāvīkāh(?), (5) ajah chāgah sugah petvah, (6) cājakāva uiāmāthih, (7) sālāvīkah sārāmeyah, (8) visvayat saramā vikah(?), (9) sinho mīgas tasya (here ten syllables missing), (10) ibho hasti tathāvebhyah, (11) ustiagaidabharāsabhāh, (12) lopāsah syāt kīsnamīgah, patarus tva (a syllable missing) vān mīgah, varāhasūkaramīgāh śāsārus ca (four syllables missing)

No 32 Here there are the following explanations (1) rohito gneh prakṛtitah, (2) ariṇyo gāva usasām, (3) visvarūpā brhaspateh, (4) harī indrasya, (5) haritah sūryasya, (6) asvau tu iāsabhāv asvinoh, (7) niyuto vāyoh, (8) pīstayo marutām tathā, (9) pūšno 'jāh, (10) savituh syāvāh, te 'mī vaisesikā dasa

No 36 Here there are the following further explanations (1) vāsaso 'nte ca sig bhavet, (2) syād viyamānam vitatam, (3) vādhūyam mantiravāsai

No 38 Here there are the further explanations (1) dauhitio duhitui naptih (?), pautio 'pi tanayo napāt, agastyasya nadbhayah (R V 10 60 6) iti svasiyā nata hitāh

16 On counting I find only about forty words in the list

17 The heading of the list is not given The list begins with māmsa

18 Neither the heading of the list nor the number of words in the list is given The list is as follows asvājanī kasā todah kasikā ca tuja samāh

19 The number in the list is not given But there are six words

20 Neither the heading of the list nor the number of words in the list is given The list begins with duhitā and there are 12 words in the list



# ANUKRAMANIS OF MĀDHVA

Serial No	Heading of the List	No of synonyms in the List	from Lines	to
39	strī	35	200	205
40	mātā <sup>21</sup>	4 or 5	214	
41	pitā <sup>22</sup>	4	215	
42	pati	13	220	222
43	prajñā	22	226	229
44	bala	51	230	237
45	manusya	45	238	245
46	śiśna <sup>23</sup>	19	248	250
47	udara <sup>24</sup>	5	251	

No 39 Here there are the following explanations (1) vidhāvāvidhure tulye, (2) hasrā strī hāsasamyutā, (3) kāmamūitā vrsasyantī, (4) vidvalāvidusī same, (5) anucaiy anudecyī syāt, (6) nyocanī paicārini, (7) asapatnī kāvyatih syāt, (8) parivittā nīrākrīā, (9) ambakā(?) rodasī prśnih patnyo rudiasya kūtītāh, (10) śacīndrānī ca rtacit patnya indrasya tā apī, (11) jananīndiasya nistih srīh pajrā caivādītis tathā, (12) uta gnā vyantu (R V 5 46 8) yā gungūh (R V 2 32 8) devapatnyah pradarsitāh

No 41 Here there is the remark isabbah śingaviddhiti pitendrasya babhūva sah, and the explanations (1) jāmih svasā ca paryāyau, (2) same eva vadhūsuse, (3) jāmātā vitpatis caiva, (4) vadhūyur rtadīdhitih(?), (5) jāspatis ca vijāmātā bhaved asrotriyo varah

No 42 Here there are the following explanations (1) patyuh svasā nanāndā sā, (2) ubhayoh śvaśurah pitā, (3) syālo bhiātā tu bhāryāyāh, (4) bhartuś ced devrdevarau, (5) mātā priyāyāh śvaśrūh syāt, (6) mātā patyus tathaiva ca

No 45 Here there are the following explanations (1) pādah pat pat caritrañ ca, (2) janghorū sakthipakvarī, (3) enī plavam tasya mūlam, (4) vatūram gulpham isyate

21 There is neither the heading of the list nor the number of words in the list given A difference of opinion is given The list is as follows mātā jantrī sūr janma nanāmāpī ca kecana

22 The number is not given But there are four words in the list

23 Neither the heading of the list nor the number of words in the list is given The list begins with śiśnah sephah and there are 19 words in the list

24 The previous note is applicable to this also The list is udaram jatharam kuksir hārdīr garbhah samā iti

## SĀKUNTALACARCĀ

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*Contd from Page 12 (First Volume)*

The discussion on Nāndī—who recites it—continues as follows

katham tairhi nātakādislokāh nāndī ity ucyante upacārena  
ucyante yathā gunākṛtibhyām sūtradhārena tulyatvāt sthāpalah  
sūtradhāra ity ucyate tathā mangalātmatvatena nānītulatvāt  
sthāpakaśloko nāndī ity ucyate athavā mangalaslokaślokaśloka  
eva nāndyante iti granthasya dāsanam sthūam cet tatīāṁ kathañ-  
cid upacāiā ālocanīyāh

iha khalu rājaśekhara bālāāmāyanāntarivihitasītāsvayamvairā-  
nātakāmbhe kṛtaḥ kaipūra iva dagdho nāndī ity abhyanandat  
bahurūpakamīśraṇa apī anaighaiāghavādisloko nāndī tena uktah  
vīracaritādis ca bālāāmāyanādis ca ato nātakesu sthāpanā  
piamukhe nāndī samastīti vijñāyate

sā ca mukhyā nāndī na tv aupacārikī (aupacāri), iyam dvāda-  
śapadā, iyam astapadā, iyam samapadā iti tadukteḥ

sūtradhārah patet tatīa

iti samvādapīradāśanan tu nādyāh dvādasapadatvādīsvaiūpasa-  
maīthanārthan ato nātra tatpadapiṇṇojanam (tatīa padapiṇṇo-  
janam) kīyate sthāpanāyām apī nāndī piṇṇoktavayā ity asya na  
munimatavirodhah yad āha —

pūivam kitā mayā nāndī hy āsīvacanasamyutā  
astāṅgapadasamyuktā devatāstutisamjñayā  
tadante 'nukrtir baddhā yathā dātyāsūair jītā

iti

yat punaḥ atīa kvacid viśamapadatvam tan na yuktam paś-  
yāmah samapadatvasyaiva vihitatvāt (hitatvāt) asyās ca vaktā  
sūtradhārah tasya tu piṇṇeśāḥ kathanam vacanamātrasya kartav-  
yatvāt, kavispaiśaviṇṇakṣaṇāc ca kavī hi nāndībhūtasūtradhāra-

vacanam eva svasyāpi mangalavidhānatvena abhidhāya pravittah  
ato' smān nāndīślokād anantaram nāndyante ityādi grantho (nāndi-  
grantho) yuktah na caivam satī sthāpakasūtradhārena mangala-  
śloko na pathyate itī mantavyam tenāpi tasyaiva nāndīślokaśca  
pathanīyatvam kathañcid abhyupetavyam itī venīsamhāre tu

śiavanāñjalīputapeyam viracitavān bhāratākhyam amītam  
yah  
tam aham arāgam akṛnam kṛsnadvaipāyanam vande

itī mangalāślokaḥ sthāpakasya pāthyatayā kathītaḥ

nanu sūtradhārapathītaiva nāndī punaḥ sthāpakenāpi pravū-  
jyate itī na yuktam yady evam yuktam āsthīyatām

nanu nāndyante sūtradhārah itī bhāratavīruddham tathā hi —  
nāndī nāma pūrvarangasya angesu pratyāhāḍīpīrocānāntesu  
dvāvimśatau anyatamam angam tadavasāne tanādvāḍī-  
angaprayoga uktah, na prastāvaka-praveśah (prastāvapiavesah) sa  
punai āśīāvanāvasāna eva uktah ato virodhah kiñ ca pūrvai-  
angānataram prastāvaka (prastāva) praveśo yujyate

pūrvarangah prasangāya nātakīyasya vastunah  
pūrvarangam prayujyādaḥ sūtradhāre vinūgate

ityadīdarśanāt pūrvarango dvāvimśatyangavān tatas tāny angāni  
dvāvimśatim prayujyaiva pūrvai-angah prayukto bhavati tat kim  
atra nāndy eva prayoktavyā nānyāngāni (anyāngāni) itī

ucyate esvangesu nāndī prathānam prādhānyañ cāśīā  
mangalātmakatvāt yad uktam —

devatādinamaskāra

ityādi ,

āśīrvacanasamyuktā

ityādi ca tato nātyārambhe mangalam tāvad ācāranīyam itī kītvā  
nāndyeva kriyate atha anyāny angāni aprathānāni ity ucyante itī  
bādham kim apradhānāni tāni parit்யājyāni maivam api adhānam  
parit்யājyate itī na niyamah tatra kāmācārah syāt tatra pratyā-  
hārāmbhādīnām parigraho balāt siddhyati, vādyagītābhāve  
nātyaprayogāsambhavāt rangasyārādhānābhāve na mahatī kṣatīh  
ataḥ kāñcid angāni arthāt siddhyanti kāñcin nātyapeksanīyāni itī  
tesām aprādhānyam ucyate mangalam tv avaśyam kartavyam itī  
nāndyāḥ pradhānatā tad uktam —

yady apy angāni bhūyāmsi nētakīyasya vastunah  
tathāpy avasyakartavyā nāndī vighnaprasāntaye

iti

nanu katham nāndī vighnapīasamakāmi syāt asau hi candia  
pīitukarī tad uktam —

nāndīprayoge tu kīte pīito bhavati candiamāh

iti ucyate mangalātmikā nāndī ity uktam mangalācāranena  
vighnāh sāmyanti iti ghanāpathah ata eva

nāndī vighnaprasāntaye

ity uktam tasmād bhāratavīuddham naitan nāndīgrahanam

athavā nāndīti rangapūjā kathyate yad āhuh —

nāndī viśo viśānkasya rango bhūn nityatah pūjā  
atas tadākhayā nāndī rangapūjā prakīrtitā

iti pūjāyām devatāstutimangalāyatanañ ca bhavati (?) tato  
nāndyante rangapūjānte prastāvaka (prastāva) praveśah iti setsyati

Now the meaning of the three words tatah pravīśati sūtradhā-  
rah is explained

atra punah tatahsabdah avilambī'ānantaryadyotanāthāh nan-  
dyavasāne avilambitam śhāpakah pravīśed iti tadabhāve tadā-  
nantāyam arthasiddham

pravīśatipadasya vaitamanātho vidhyanusaktah tatā vaita-  
mānatvam natapāmapāyā anusthānāt vidhyanusango nāndyante  
kartavyatvāt visateh punah kaima rangam ity arthāl labhyate

sūtiām nātyaśāstīām dhatta (dharata) iti sūtradhārah dhrñ  
dharane ityasmāt kaimany an sūtiām tadarthābhivyāñjikām vācam  
dhatta iti sūtradhāra iti tu klistam

Thus far is the commentary, or rather discussion on the pas-  
sage nāndyante tatah pravīśati sūtradhārah I have not seen this  
kind of discussion of the point in any other commentary in Sans-  
krit, either of this drama or of another drama This commentary  
belongs to a rare school of Sanskrit commentary in ancient India  
and as such has a special interest attached to it I have quoted  
the passage from the very beginning up to this in extenso Now I  
propose to explain below the general trend of the whole discussion

contained in the passages quoted already, in quoting the passages I have only made some passing remarks in brief

The first point considered is whether the stage direction, *nāndyante natah praviśati sūtradhārah* should be before or after the *nāndīśloka*. Since the first śloka in the drama is called *nāndī*, the stage direction should follow it, otherwise it will not be *nāndī*. The first stanza is usually called *nāndī* and the author cites the authority of Bahurūpaka the author of a commentary on the *Dasarūpaka* (Government Oriental Manuscripts Library, R 4188 and 5134), he also quotes a verse from Bharata on the point

In this verse occurs the statement that *nāndī* should have twelve or eight padas. Incidentally the author considers the question of the number of padas in the *nāndī*. In *Mahāvīracarita* and in *Mālatīmādhava*, the *nāndīśloka* has eight padas. In *Anargharāghava* it has twelve padas. Then he says that according to some the number of padas in the *nāndī* must be an even number. Thus in *Vināvāsavadatta* it has six padas and in *Venīsamhāra* and in *Bālarāmāyana* it has twenty two padas (if we take the first stanza in *Venīsamhāra*). But if we take the second stanza in *Venīsamhāra*, then it has sixteen padas. Corresponding to this the text must be altered as follows

tatra vināvāsavadattāyām satpadah, venīsamhāre bālarāmāyane ca dvāvimśatipadah

or

tatra venīsamhāre astādaśapadah, vināvāsavadattāyām satpadah, bālarāmāyane ca dvāvimśatipadah

The ślokas mentioned above are as follows —

*Mahāvīracarita*

atha/svasthāya/devāya/nityāya/hatapāpmane/  
tyaktakramavibhāgāya/caitanyajyotise/namah/  
(Eight padas)

*Mālatīmādhava*

'cūdāpīdakapālasankulagalanmandākīnīvārayo/  
vidyutprāyalālālocanaputajyotirvimśratvīṣah/  
pāntu/tvām/akathoraketakaśikhāsandigdhamugdhendavo/  
bhūteśasya/bhujangavallīvalayasrannaddhajūtā/jatāh/  
(Eight padas)

\* There is another stanza before this which begins *sānandam*

## Anai gharāghava

nīspīatyūham/upāśmahe/bhagavatah/kaumodakīlaksmanah/  
 kokapṛitacakorapāī anapatujyotismatī/locane/  
 yābhyām/aīdhavībodhamugdhamadhuraśrīr/ardhanīdrāyīto/  
 nābhīpallavapundarīkamukulah/kambvoh/sapatnīkrtah/

(Twelve words)

## Venīsamhāra

'nī'siddhanī/apy/ebhī/lulītamakāī ando/madhukāī aīh/  
 karāī/īndoi/antaś/churīta/īva/sambhīnnamukulah/  
 vidhātām/siddhim/no 'nayanāsubhagām/asya/sadasah/  
 pīakūī nah puspānām/haīcaī anayor/añjalīr/īyam

(Twenty two padas)

## Vināvāsavā datta

jayatī/guīśutāstanāvamaī dapi avīī alabhasmavīī ājī-  
 pīnavaksāh/  
 svaśāī ahutavahe 'hutāsūī aśīīh/pīī vanarangamahānatas/  
 trīnetī ah/

## Bālāī āmāyana

prasatter/yah/pātram/tīlakayatī/yam/sūktīracanā/  
 ya/ādyah/svādūnām/śrutīculukalehyena/madhunā  
 yadātmāno/vidyāh/parīnamatī/yaś/c-/āī thavapusā/  
 sa 'gumbho/vānīnām 'kavīvī sanīsevyo/vījayate/

(Twenty two padas)

Then the author gives instances of well-known dramas where this number is not adhered to. For example in the *Vikramorvaśīya* the nāndī has twenty five padas, in *Mālavikāgnimitra* it has thirty padas and in *Sākuntala* itself it has thirty five padas. Here also the reading found in the manuscript must be altered as

mālavikāgnimitrīe ekonatīmśatpadah, asmin nātake pañ-  
 a-tīmśat padah. The stanzas are

\* kālīndyāh/pulīneśu/kelīkupītām/utsrjya/rāse/rasam/  
 gacchantīm/anugacchato/'srukalusām/kamsadvīso/rādhīkām/  
 tatpādapi atīmānīvesitapadasy-/odbhūtaromodgater/  
 aksunno/'nunayah/prasannadayitādrstasya/pusnātu/nah/

This is the stanza which follows the one given above —

## Vikramoravaśīya

vedāntesu/yam/āhur/ekapui usam/vyāpya/sthūtam/īodasī /  
 yasmīn/iśvara/ity/ananyavisaayah/śabdo/yathāthāksarah /  
 antar/yaś/ca/mumuksubhū/niyamitap.ēnādibhū/mūgyato/  
 sa/sthānuh/sthūabhaktiyogasulabho/nīśīeyasāy-/āstu/vah  
 (Twenty five padas)

## Mālavikāgnimitra

ekaiśvaiye/sthūto/'pī/pīanatabahuphale 'vah/svayam /  
 kīrti-/vāsāh/  
 kāntāsammīśradeho/'py/avisayamanasām/'ah/'pū'astād /  
 yatīnām/  
 astābhīr/yasya/kṛtsnam/jagad/apī/tanubhīr, bibhīato 'n /  
 ābhīmānah/  
 sanmārgālokanāya/vyapanayatu/sa/vas/tāmasūn 'vittim/iśah/  
 (Twenty nine padas)

## Śākuntala

yā/srastuh/sīstū/ādyā/vahatī/vidhīhutam/yā/havī /  
 yā/ca/hotrī/  
 ye/dve/kālam/vidhattah/śīutivisaayah/āyā/sthītā/vyāpya/  
 viśvam/  
 yām/āhuh/saivabhūtapīakīti/it./yayā/pīānīnah/  
 prānavantah/  
 pratyaksābhīh/prapannas/tanubhū/avatu/vas/tābhū/astābhū /  
 iśah/  
 (Thirty five padas)

Here some explanation is suggested that in the stanzas quoted from Bharata, the word pada does not mean word but sentence. Thus in Śākuntala there are seven sentences beginning with the relative pronoun and one principal sentence, on the whole making eight padas or sentences. But another difficulty arises in that in Vikramoravaśīya there are only four sentences. To this the answer is given that there can be six padas, eight padas, two padas, four padas or twelve padas in the nāndī. Here the passage seems to be a little corrupt. Perhaps the reading should be

tarhi vikramoravaśīyādaū katham catuspady apī nāndī bhavati  
 ucyate padam vākyam itī na prasiddhapadam etat (yet  
 not quite satisfactory) tad uktam  
 satpady astapadī vāpī dvīpadī vā catuspadī  
 prayoktavyā bhaven nāndī tathā dvādaśapady apī

tadānīm apī mālatīmādhavādaū cūdāpīda ityādī nāndī  
 na syāt ekavākyatvāt padapakse tu yā siastuh sīstū ādyā  
 ityādī na nāndī syāt visēṇapadatvāt

If pada means sentence, then the stanza in Mālotīmādhava will not be a Nāndī since there is only one sentence, and if pada means word then the stanza in Sākuntala will not be so since the number of padas is an odd number. Then a possibility is to say that sometimes pada means word and sometimes sentence. But still there is difficulty in the Prādhacandōdava where the stanza has three sentences, two beginning with a relative pronoun and one the chief sentence. Nāndī with three padas is not accepted. The number of words too is an odd number, being twenty three.

The stanza is

madhyāhnārkaṃaiīcīkāśv/iva 'payahpūṇo/yadaññānatah '  
 kham/vāyur/jvalano/jalam/ksitir, itī 'īśailokyam 'unmīlāt '  
 yattatvam/vidusām 'nīmīlati punah/siagbhogib'hogopamam/  
 sāndīānandam/upāsmahē/tad/amalam 'svātmā abodham '  
 mahah/

(Twenty three padas)

Here one shall not say that madhyāhnārkaṃaiīcīkāśv iva is a single word since the upamāna is payahpūṇa (with which alone there is nityasamāsa for iva)

Again in drama, like the Subhadrādhanañjaya also the number of padas (words or sentences) is an odd number. The stanzas in Subhadrādhanañjaya is

lakṣmīpankajanetrayoh 'smatīasapiastāvam 'ātānātoī '  
 āmīlannayano 'navavyetikāavyāsaktalajjāgemah '  
 nātīkīstapavodhātah 'pīanā, inoh/pīodbhinnai omārkaīah '  
 pīemāīdīah 'pīathamopagūhanavidhīh/pusnātu 'vo 'mangalam/

(Thirteen padas)

Thus the author concludes that in the case of the nāndī, the number of words or sentences cannot be fixed

(To be continued)



# THE WORKS OF HĀRĪTA VENKATĀCĀRYA

By

DR V RACHAVAN

*The Date of Hārīta Venkatācārya*

There is a Tamil work called Satsampīadāyamuktāvalī or Sannidhiguruparāmparā belonging to a sect of the South Indian Vaisnavas, which gives an account of the pontiffs of the religious seat at Ahobila in the Telugu country<sup>1</sup> According to this work, our author Hārīta Venkatācārya was a contemporary of the founder of the Ahobila Mutt, Śrī Ādi Vañ Śathagopa yatī The following is the passage referring to our author

இப்படி விலாசுபூவவநம் பண்ணிககொண்டு வருங்கதல்கதில

“यच्छिष्याग्रयो वैदिकानां सार्वभौमत्वमेयिवान् !  
रत्नाकरादीन् कृतवान् ॥”

என்கிறபடியே ஐயுக்கித-லாவாயிருக்கிற மணற்பாக்கம் தோழபார  
இந்த ஆகிவணு கொவ மஹா டெஸிக்ன திருவடிகளில் வந்தபடி  
யிதது வம்வ ஸம்ஸாரம் முதலாய ஸ்ரீ ஹ்ருஷிம ஹவத் விஷயா  
ஸ்ரீ லக்ஷ்மண துயஸாரம் முதலான உயர்நாயகனைபெல்லாம்  
சுயிகரித்தருளி உஹா டெயாலியாயிருக்கிற விவரை ஸ்ரீ ஸ்ரீ நோக்கி  
நீர லோகோபகாராய-மக ஸ்ரீவைஷ்ணவர்கள் எல்லாரும் எளிதாக  
வறிந்து அநுஷ்டிக்கும்படி சில யஜ-ம் ஸாஸ்திர மூலங்களையுடைய  
மென்று நியமிக்கத் தோழப்பரும் அநநியமனப்படிக்கு

“आशौचपूर्वशतकं पितृमेधसार  
व्याख्या तयोश्च दशनिर्णयगृह्यरत्ने ।  
रत्नाकरं विबुधकण्ठविभूषणं च  
प्राह प्रबन्धमिति वैदिकसार्वभौम. ॥

என்கிறபடியே **गृह्यरत्नम् १ कण्ठभूषणम् २ स्मृतिरत्नाकरम् ३ पितृ-  
मेधसारम् ४ तद्व्याख्यानं** **मान सुधीविलोचनम् ५ दशनिर्णयम् ६  
आशौचशतकम् ७ व्याख्यानम् आशौचनिर्णयम् (स्मृतिसारसर्वस्वम्) ८**  
— இந்த எட்டு மூலங்களையுடைய செய்தருளி குறிவணு ஸகொவ

ஹாடெஸரிகன திருமுன்பே வைக்க ஸ்ராமியும் இவைகளைக் கடாக்கி  
தது, உகந்தது, நீரா “வैदिकसार्वभौम” ராகாணும என்று திரு நாமம் பா  
ஸாதித்தருளிஞா அன்றுமுதல் தோழப்பருக்கு “वैदिकसार्वभौम”  
ரென்று திருநாமமாயிற்று

Besides, there are two praises on the founder of this Ahobila Mutt, Ādi Vañ Sathagopa, by two of his successors. Both refer to our author as having been a pupil of the founder. The twenty-first pontiff says in his Ādi Vañ Sathavairimangala

‘यच्छिष्याग्रयो वैदिकानां सार्वभौमत्वमेयिवान् ।

रत्नाकरादीन् कृतवान् तन्मुनेर्मङ्गलं सदा ॥’<sup>2</sup>

Another pontiff of this Mutt, Virarāghava Vedāntayatindīa (perhaps the 17th), says in his prose-praise on the Ādi Van,—Ādivaṇ Sathagopagadya—

‘निजचरण नलिनसञ्चित वैदिकसार्वभौम विद्वद्वेसर विरचितस्मृति-  
रत्नाकर सुधीविलोचन दशनिणयप्रमुख धर्मशास्त्रविषय ग्रन्थजातमूलक  
नित्यनैमित्तिककाम्यकर्मानुष्ठेयत्वप्रकार विवेकलाभजनित सन्तोषजलधि  
समज्ञ ? सज्जन कलितनुतिवचनमुखरित दशदिशावकाश ।’

The thirteenth pontiff of Ahobala, Virarāghava, wrote a Smṛti nibandha called Prayoga candrikā MDSC 3713 (Vol VII p 2798). This work mentions the Smṛtiratnākara, the Daśanirṇaya, the Sudhivilocana and the Kanthabhūṣana of our author (*Ibid*, p 2799).

On p 587, of the list of works in his History of Dharma sāstra, I, Mr P V Kane mentions three Prayoga candrikās, one by a Virarāghava, another by a Śrīnivāsa sisya, brother of Sitārāma and a third, of which the author is not mentioned. The last, he says, is in 18 sections (khandas) and as his reference here to No 3713, MDSC (VII p 2798) shows, the last is the work we have mentioned above. As a matter of fact, all these three different notices in Kane refer only to the same work. Virarāghava is its author. He is the pupil and successor on the Ahobala seat to Śrīnivāsa. And he was not a brother of a Sitārāma. The Mangala śloka, which is misconstrued, says that the author pays respects to his guru Śrīnivāsa and to god Sitārāma who is with his younger brother, Lakṣmana.

2 pp 467-8 Stotra Ratnākara Pt II Vāṇilla Edn, Madras. Also p 10 Satsampradāyahrdaya, a collection of praises of Ahobila Saints, printed in Grantha, 1924.

श्रीनिवासगुरुं नत्वा सीताराम च<sup>३</sup> साजुजम् ।

MDSC Vol VII p 2798

That the author of this work is Vīraāghava yati, the thutcenth Ahobala pontiff, successor of the twelfth, Śīnivāsamuni, is clear from another ms of this same Prayogacandrikā described under R 1928 in the MISC, where a list of the twelve preceding pontiffs is given. Of course, the wrong distinction of the one work into three in Kane's list is due to Aufrecht, C C, I p 355, where he enters two Prayoga candrikās, one by Śīnivāsaśiṣya, a brother of Sītārama, (Burnell 137<sub>b</sub>) and the other by Vīraāghava, (Oppert many numbers). On p 79, of Pt II also, Aufrecht makes the same mistake and gives two Prayoga candrikās,—by Śīnivāsa śiṣya (Stein 96) and by Vīraāghava (Madras G O Mss Library 54). Aufrecht errs owing to Burnell and Stein and in the new Tanjore catalogue, the work carries the following remark "It is not possible to identify the author but he mentions himself as the disciple of one Śīnivāsa and appears to be a Vaisnavite" (pp 11898-9). According to the Tamil work mentioned at the beginning (the San-nidhi guru paramparā), this thirteenth pontiff, Vīraāghavasvāmin, was on the seat between Kali 4734 and 4778, i e, A D 1633 and 1677 (45 years). This Tamil account, as we shall see presently, is held to have antedated the accessions by sixty years, if that finding is accepted, this thirteenth pontiff, Vīraāghava must have been on the seat between A D 1693 and 1737.

There are evidences to ascertain the date of the seventh pontiff of Ahobala. According to the traditional account, his time was Kali 4614-4623 i e A D 1513-1522. Another date, according to the theory of the antedating by sixty years, will be A D 1573-1582. This seventh Svāmin was known as Ilangādu Vangīpuram Śī Śathagopa and was an eminent writer. He got the title—

‘शतलेखनीलेखनानुगुण कविताधुरन्धर कवितार्किककण्ठीरव’

One of his works is a drama named Vāsantikā parinaya, of which the prologue is very informing. A Ms of it is described under MDSC 12662. According to the prologue of this drama, the immediate predecessor of the author, namely Sastha Parāṅkuṣa, the sixth teacher, was borne in a palanquin by King Mukundadeva to

his court in Orissa, where poet Vāhinīpati extolled him <sup>4</sup> Mr Sadhu Subrahmanya Sastri says in his Tiruppati Devasthanam Epī Report, Part I, (p 213) that there is a Drāksārāma inscription of Mukundadeva Gajapati in the tenth year of his reign, dated A D 1567, which shows that Mukundadeva should have come to the throne in 1557 A D There seem to have been many Mukundadevas in Orissa and neither our Mukundadeva, nor the Vāhinīpati mentioned by the Vāsantikā parinaya as having extolled the sixth Svāmī is exactly identifiable Mī M Ramakrishna Kavī says that according to the Kataka vamsāvalī (Mack Mss), a Mukunda Haricandana ruled between A D 1551-1559 According to R D Banerji's History of Orissa, *we have a Rājā Mukunda Haricandana of Cuttack between c 1560-1568* (Vol I, pp 338-341), a Mukundadeva I of Khurda assigned to c 1661 A D (Vol II, pp 41-43), a Mukundadeva II of Khurda who belongs to c 1800-1817 (Vol II, pp 243-288) and a Mukundarāja, son of Bāhubalendia, assigned to c 1603 A D

The poet Vāhinīpati who extolled the sixth Svāmī of Ahobala when he went to Orissa to install Mukundadeva may be the son of Vāsudeva sārvaabhauma, the Nāyāyika and the Advaitin who wrote the gloss on Laksmīdhara's Advaita Makaranda in the evening of his life in the court of King Pratāparudradeva (1497-1541) of Orissa This Vāhinīpati was the father of Svapneśvara who has written the Bhāṣya on the Śāndilya Bhakti sūtras An Uddyota on the Śabda Khanda of the Āloka on Mani was written by this Vāhinīpati (Gopinath Kavirāj Sarasvatī Bhavan Studies IV, pp 69-70)

No 70 of 1915 is a Telugu inscription at Lower Ahobilam which records that in the reign of the Vijayanagara King Virapratāpa Vīra Rangarājadeva (1571-1584), ruling at Penukonda, one Venkatarājadeva Coda Mahārāja, son of Timmana, came to receive certain privileges in the Ahobilam temple The inscription is dated Śaka 1506, i.e. A D 1583 This inscription tells us that on the orders of the King and at the instance of the then pontiff at Ahobila, Venkatarāja's grandfather named Kondarāja Venkatarāja Timmarāja, had expelled the Muhammadan chief Vibhurāmu (Ibrahim II of Golconda), who had occupied the Ahobilam temple for seven years in alliance with the Handevāru chiefs According to the Local Records, Vol 9, pp 177 ff, Mallik Ibrahim of Golkonda

4 The Sannidhiguruparamparā ascribes this event to the first teacher, Adī Van himself The Tiruppati Devasthanam Epī Report Pt I (p 213fn) ascribes it to the fifth teacher Both are wrong

attacked Rangarāja in Śaka 1500 (A D 1577) and occupied the Ahobilam temple<sup>5</sup> Mr Rangachariya identifies the Ahobila pontiff Vañ Śathagopa Jiyai of this epigraph, with the seventh preceptor, the author of the Vāsantikā parṇaya

The sixth pontiff of Ahobala, referred to as Sastha Parāṅkusa is said to have been on the seat for fifteen years, from Kalī 4600 to 4614, i.e. from A D 1499 to 1513 His full name is Vangīpūiam Sastha Parāṅkuśa yatindra According to the traditional account, he founded an Agrahāra named Sribhāsyapuram near the city of the Rāya king of Vijayanagar, who must be a successor of Kṛṣṇadeva-rāya It is said that this saint freed the Rāya's daughter from the possession of a Brahmaraksas The account mentions as his literary productions the Siddhāntamanidīpa, the Pañcakālādīpikā, the Prapatti-prayoga, the Nṛsimhastava and others If we add 60 years to the traditional years assigned to him, we get his period of office as 1559-1573 Though Kṛṣṇadevarāya's successor Acyuta's first coronation took place in 1529 or 1530, he was virtually ruling from 1526 and he died in about the middle of A D 1542<sup>6</sup> Sadāśiva's rule began in 1543 when his coronation took place Mr Rangachariya considers, in his work, 'A Topographical List of the Inscriptions of the Madras Presidency', that this sixth apostle of Ahobala was a contemporary of Sadāśivarāya There is an inscription on a slab set in the courtyard of the temple at Lower Ahobalam dated in the reign of the Vijayanagar King Vira Pratāpa Vira Sadāśivadeva Mahārāja (1543-1574) Vol II p 971 Kurnool Dt Sirvel Tq 579 No 65 of 1915 This inscription records in Śaka 1477, Ananda, Mārga-śīrsa, A D 1554, that Parāṅkusa Vañ Śathagopa Jiyai granted a dasavanda mānya (Ep. Rep 1915 Ahobalam Ins 65) Mr Rangacharya adds "Parāṅkusa was the sixth of the apostolic line of the Ahobala Matha founded by Ādi Vañ Śathagopa who lived from A D 1379 to 1459 Sastha Parāṅkusa is said in the Satsampradāya muktāvalī (the Tamil work referred to at the beginning by us) to be the contemporary of Sadāśivarāya,<sup>7</sup> but under the wrong date of 1498-1511 for his spiritual headship It further says that he healed the Rāya's daughter who had become possessed and that he received from Sadāśiva the village of Bhāsyapuram on the Pinākini" No 69 of 1915 is another Ahobalam inscription dated Saka 1479 or

5 See Kurnool Dt Manual also, pp 27-28 It gives A D 1590 as the year in which the Muhammadans occupied Ahobilam

6 Third Dynasty of Vijayanagar, Dr N Venkatakrishnamayya, Madras University Historical Series, No 11, pp 3ff 75, 90

7 The work does not mention the name of the Rāya

A D 1556 in which are mentioned an agent of Vañ Śathagopa Jiyangār, the trustee of the Ahobala temple and Mahāmandaleśvara Rāmarāja Tṛumalarājayyadeva 73 of 1915 mentions Śaka 1486 (A D 1563), Sadāśiva and Paṭāṅkuśa Vañ Śathagopa 75 of 1915 mentions King Sadāśivarāya, Vañ Śathagopa and Śaka 1472 (A D 1549) 79 of 1915 mentions Sadāśiva, Paṭāṅkuśa Vañ Śathagopa, and Śaka 1480 (A D 1557) 82 of 1915 mentions Sadāśiva, Vañ Śathagopa and Śaka 1486 (A D 1563)

Thus we get the following dates for the sixth preceptor of Ahobila A D 1554, 1556, 1557, and 1563 Sadāśivarāya's time is 1543-1574 Mukundadeva of Oṛissa who is said to have carried this preceptor to his capital to get installed by him, may be taken to have come to the throne in 1557 Vāhinipati, son of Vāsudeva śōrvabhauṃa, who might have been the poet who extolled this preceptor at Mukunda's court in Oṛissa may be placed about the middle of the 16th century

For the seventh preceptor, we have the dates, A D 1577 when Ibrahim occupied Ahobila and 1583 when the grandson of the chief who drove Ibrahim visited Ahobila to receive some honours

The third preceptor, Kandāḍai Paṭāṅkuśa, is traditionally assigned to Kalī 4575-4586, i.e., A D 1474-1485 If we add sixty years, his period will be 1530-1545 A D According to Mī Sādhu Subramanya Sastrī (Tiruppati Epī Rep I), there are two records of this preceptor at Kāñci bearing the dates 1530 and 1540

According to the last mentioned writer and his book (pages 211 ff), the second Ahobala pontiff, Nāṭāvana Jiyai is found in two Tiruppati inscriptions (60 and 106) to have made two money-contributions to the Tiruppati shrine The date of these two epigraphs is A D 1516 According to tradition, his time is Kalī 4561-4575, i.e., 1460-1474 And, according to Mr Sadhu Subrahmanya Sastrī, who considers that these dates of the traditional account are thrown back by about sixty years, the date of the second pontiff will be A D 1520-1534 But in view of the epigraph of 1516, we may take 1515-1528 as his date

Coming now to Āḍi Vañ Śathagopa, the founder of the Vaisnava religious seat at Ahobila and the person who was the preceptor of our author Hāṇita Venkatācārya *alias* Tolappar and at whose instance, Tolappar wrote his Smṛti compilations and at whose hands, he received the title "Vaidika Śārvabhauṃa"—

The traditional account gives the year of his birth as Śaka 1301 and Kalī 4480, i.e., A D 1378-9, that he became the Guru in

A D 1399 A D , and that he was on the seat for sixty years, that is, till A D 1459

In the Tiruppati Devasthanam Epı Report, Vol II Inscription No 83 dated 6th June 1485 A D refers to the entrance to Govindarāja's temple in Tiruppati as having been constructed "in the past" by Vañ Śathagopa Jiyar, who is the founder of the Ahobala Mutt No 101 in the same book refers in 1493 A D , June 15th, to a disciple of Ādi Vañ Śathagopa No 112 in the same collection, dated 10-2-1494 mentions in Tiruppati the Vāñ Satagopa Matha and the Vañ Śathagopa Mantapa The earliest of these three dates is 1485 A D , the epıgraph of which date refers to the building of the entrance as having been done by Ādi Van in the past

Mr Sadhu Subrahmanya Sastrı says that Allasāni Peddana, court-poet of Krsnadevarāya (died 1529), refers in his Manucarita written in 1520, to Ādi Vañ Śathagopa as his Guru As a matter of fact, this Telugu poet refers only to a Śathagopa yatı and not to the Ādi Van specifically And Krsnadevarāya's Āmukta māvadā refers to Ādi Van as a somewhat remote figure and not as a contemporary Of this more later

According to the traditional account, the Nisimha shrine at Ahobalam was in existence even before Ādi Van It is said that this deity appeared to Ādi Van in a dream and called him to His shrine The Kurnool Dt Manual says that the shrine at Ahobalam is alleged to have been first established by Pratāparudra, in the 14th century (p 145) R Sewell says (Antiquities I pp 101-2) that the upper Ahobalam shrine is said to have been built by Pratāparudra of Warangal, probably Pratāparudra II, A D 1295-1323 A D The earliest possible date for the temple is c A D 1300 Prolaya Vema, 1329-1355, built the steps to the upper Ahobalam shrine

Working back from the date of the third pontiff, which can be taken as 1528-1541 on the basis of the two Kāñcī inscriptions referring to him, Mr Sadhu Subrahmanya Sastrı arrives at Ādi Van's time as 1456-1515 The traditional account assigns 60 years to the founder, 14 to the second head and 13 to the third

Hārīta Venkatācārya Tolappar who is mentioned as a disciple of Ādi Van must have been an younger contemporary of his *Therefore he may be assigned to the last quarter of the fifteenth*

century and the beginning of the sixteenth I shall take another opportunity to discuss further this question of our author's date, on the basis of the authorities cited by him

*The Native place of Hārīta Venkatācārya*

It was noticed in the previous article that the Baroda ms of Vāsistha Śathagopa's<sup>8</sup> Tamil-Sanskrit commentary on Hārīta Venkatācārya's Aghananaya or Āsauca śataka mentions Manarpākkam as the native place of our author. The Sannidhigurupaiamparā quoted in the beginning mentions our author as Manarpākkam Tolappai. Manarpākkam is a village in the Śrīperumbudūr Taluq of the Chingalpet District of the Madras Presidency.

*The Title 'Vaidikasāivabhauma'*

I had stated in my previous article on the works of Hārīta Venkatācārya, (pp 15-16) that Vaidikasāivabhauma was a title of our author, Hārīta Venkatācārya, and that Mr Kane's remark on p 746, of his History of Dharma Śāstra, that 'Vaidika sāivabhauma' was an epithet applied to several scholars, seemed to be an incorrect statement. On this observation of mine, Mr Kane says in a letter to me "I do not however see that you have adduced any proofs to support the remark" "How do you know that the title Vaidikasāivabhauma was not assumed by or applied to any other author but to Venkatācārya?" This has made me go into the question fully

On 746, Mr Kane has two entries 1 वैदिक सार्वभौम the same as वेङ्कटाचार्य or वेङ्कटेश, son of रङ्गनाथ and 2 वैदिकसार्वभौम an epithet applied to several authors, e.g सुधीविलोचन is ascribed to a Vaidikasāivabhauma, so also प्रयोगदर्पण, स्मृतिचन्द्रिका ।

The Vaidikasāivabhauma mentioned as the author of the Sudhivilocana is the same Hārīta Venkatācārya (Venkatēśa) Tolappai, son of Ranganātha, mentioned first by Mr Kane

8 Vāsistha is his family name (Kudī), his gotra is Bhāradvāja, Veda—Sāman, village Vidyāranyapura, he was employed in a temple. This work is his 56th

Compare Śathajit of Bhāradvāja gotra, Sāmaveda, author of the Śrngāra-sañjīvanabhāna, MTSC 2229



What about Prayoga darpana and Smṛti candrikā ascribed to Vaidikasārvabhauma? That a Smṛti candrikā was written by a Vaidikasārvabhauma is information based on a single entry in Rice, p 222 (Auf I 746<sub>1</sub>), and that a Vaidika sārvabhauma wrote a Prayoga darpana is information based on a single entry in Oppert II (No 6678). These two works as ascribed to another Vaidikasārvabhauma or two other Vaidikasārvabhaumas, I have not been able to verify, for none of the numerous available catalogues have such a reference. And neither Rice nor Oppert is a catalogue to be relied upon, when corroborative references are absolutely lacking. Aufrecht (C C, I 610<sub>b</sub>) gives the name Vaidikasārvabhauma twice, but all the works given under the latter entry, except the Smṛti candrikā, are works of the Vaidika sārvabhauma in the former entry.

As can be seen from the extract from the Tamil work, Sannidhi, guruparamparā, quoted in the section on the date of our author in this paper, the first pontiff of Ahobala, Ādi Vañ Śathagopa Yati, who was the Guru of Hārīta Venkatācārya, conferred the title "Vaidikasārvabhauma" on our author in recognition of the merit of his Smṛti works. This shows that, previous to Hārīta Venkatācārya, there was no Vaidikasārvabhauma. It was pointed out in the previous article (p 16) that "Sarasvatīvallabha" referring to our author's grandfather, was sometimes given as a further title of our author also. Similarly, some descendants of our author might have called themselves "Vaidikasārvabhauma."

Under MDSC 10629 and 11436, there is described a work called Vedāntadeśikavaiṭṭhanavaprakāśikā by Śrīnivasa Mahāsūnī alias Doddācārya (Mahācārya), the author of the Candamāruta on the Śatadūsanī and of other works. This author was of the Vādhūla gotra. He could not have been much removed in time from Hārīta Venkatācārya. There is a Tiruppati inscription (Tir Epī Rep I, p 218) according to which, this Doddācārya paid some money to the Tiruppati temple treasury in Śaka 1441 or A D 1518. The two Mss of his prose hymn on Vedāntadeśika, MDSC 10629 and 11436, exhibit some differences at the beginning and end and the colophon in 11436, which is absent in 10629 calls Doddācārya "Vaidikasārvabhauma,"—a scribal addition.

इति वैदिकसार्वभौम चण्डमारुत दोड्डाचार्येण विरचिता वेदान्ता-  
चार्यस्य वैभव प्रकाशिका समाप्ता ।

This colophon is absent in MDSC 10629 and the colophons and the introductory verses of none of Doddācārya's other works give

him the title "Vaidikasārvabhauma" (See MDSC Vol X pp 3720, 3721, 3722, 3734, 3763, 3804, 3806, 3819, 3820, 3834) None of these colophons is short and none of these mentions Vaidikasārvabhauma as a title of Mahācārya. Mahācārya is not also known to have written any Smṛti work.

We however know definitely that one descendent of our author, Hārīta Venkatācārya, as using the title 'Vaidikasārvabhauma'. Our author belonged to the Hārīta or Hārīta gotra to which Śrī Rāmānuja belonged. "Hārītakulatīlaka" became a common way of beginning the colophons to the works of writers belonging to this gotra (See MDSC X pp 3751-3). There was one Hārīta Nṛsiṃha of the same family as our author who wrote a Bhāṇa called the Sṛṅgārastabaka,<sup>9</sup> two Mss of which are available in the Sarasvatī Mahal, Tanjore (PPS 4623-4624). The prologue mentions that the Hārīta gotra is honoured by the appearance in it of Śrī Rāmānuja and the colophon runs इति हारीतकुलतिलक वदिक-सार्धभोम श्रीनृसिंह विरचित शृङ्गारस्तवकामिथो भाणः सपूर्णः ।

In the prologue-verse in which the author praises the Hārīta gotra, there is mention of Rāmānuja first and then of another whose name is lost in a gap in both the mss. This name is perhaps that of our Hārīta Venkatācārya.

To summarise, Hārīta Venkatācārya Tolappar, the Vaiṣṇava Smṛti writer, was the first Vaidikasārvabhauma<sup>10</sup>. Tucci and Oppert refer to two works, Smṛti candrikā and Prayoga darpana, as written by Vaidikasārvabhauma, but of these two works, nothing is known. A descendent of our author, Nṛsiṃha, used his ancestors' title—Vaidikasārvabhauma, even as the adjunct, Hārīta-kulatīlaka, to his name.

Vaidyanātha Dīkṣita, who is later than Hārīta Venkatācārya and who is as great an authority for the Smṛti as the latter is for the Vaiṣṇavas, cites a work, Sārvabhaumiya in his Smṛti muktāphala (Pt I Gnarpure's Edn) on pp 27 34 125 128. Evidently it is some work of this Vaidikasārvabhauma Venkatācārya Viśaṅghava, while commenting on our author's Aṅghanūnaya, refers to himself as 'Sārvabhaumaprabandhavit,' (MDSC 2998) and 'Sārvabhauma' here refers only to Hārīta Venkatācārya.

9 He seems to have lived at Madhurāntakam village.

10 When Ādi Van gave Hārīta Venkatācārya this title, he was inspired perhaps by a verse in the Rāṅgaśaṣṭava of Parāśarabhaṭṭa in which Rāmānuja is described thus व्याख्याता रङ्गधामप्रवणविजयिभिर्वैदिकस्सार्धभोमै

## AUTHORITIES CITED BY HĀRĪTA VENKATĀCĀRYA

In my previous article on Hārīta Venkatācārya and his works, I had collected the authorities cited by this author in his Grhya-  
ratna with the commentary Vibhūdhakanthabhūšana and in his Smṛtiratnākara Here I give the authorities cited by him in his other works

*The Dāśanīrṇaya (or -yī)*

It was referred to in my last article that this work was available in a Telugu edn of 1902, published from Mysore, by Dharmadhikārī Cakravartī Ayyangar and printed at the Vidyātaranginī Press, Mysore The following are the authorities cited in this work

P 1 Gītā, Śrīdhārīya (also on pp 2 42 17 47 etc ), Jyoti-  
sāmava (also on pp 2 18 19 37 38 etc ), Kālanīrṇaya (also on  
pp 48 96 175 ) ,

p 2 Brhaspati Nārada Varāha Brahma Samhitās , p 3  
Bhaviṣyottara (also on pp 40 etc ) , p 4 Vahnipurāna (also on  
pp 5 7 10 ) , Nāradyāsamhitā (also on pp 5 6 9 10 15 17 etc ) ,  
Viṣṇudharmottara , Padmapurāna (also on pp 5 6 7 11 13 etc ) , p 5  
Varāhasamhitā (also on pp 16 17 18 19 20 etc ) , p 6 Brahma-  
kaivarta (also on pp 26 31) , Sārasamuccaya (also on  
pp 11 15 ) , Smṛtyantara , Jayākhyā samhitā (also on pp 15 16  
32 35 etc ) , Skānda (also on pp 14 25 etc ) , p 8 Viṣṇudharma  
(also on pp 17 21 154 158 etc ) , Manusmṛti , p 11 Brahmasam-  
hitā (also on pp 15 17 22 etc ) , p 13 Viṣṇurāhasya (also on  
pp 15 17 39 166) , p 16 Vasīṣṭha samhitā (also on pp 19  
26 ) , Sanatkumārasamhitā (also on pp 17 158) , p 17 Parama-  
samhitā (also on pp 19 25 29 etc ) , Bārhaspatya , p 20 Mārkaṇḍeya  
Samhitā , Padmasamhitā , p 24 Jayantīkalpa , p 30 Anuuddhasam-  
hitā , p 33 Brahmasūtra , Viṣṇupurāna , Māhābhārata , p 35 Jai-  
minīsūtra , Nāradaśmṛti p 36 Anantākhyā samhitā , Āśva-  
medhika , Bhairadvāja (also on pp 37 ) , Siddhānta , 38 Dattā-  
treya , Jyotiśśāstra , Ātreya (also on pp 41 etc ) , p 39  
Supradīpa , p 40 Bhagavacchāstīa , Bhṛgu , Devala , Kāmika ,  
p 41 Saddharmasangraha , p 41 Yājñavalkya , Kārsnājani ,  
Paddhati , p 42 Bodhāyana , Kalpasūtra , Grhya , Āśvalā-  
yana , Āpastamba , Drāhyāyana , Vaikhānasa , Gobhila , p 43  
Gārgya , Nigama , Vīdhāna , Ujjvalā , Kālaprakāśikākāra , p 46  
Smṛticandrikā , Vīdhiratna (also on pp 47 Ratnamālā ,  
Dāmodarīya , Vṛddha Mīhira (on pp 172 173 also) , Brhas-  
pati , Vṛddha gārgya , p 48 Hārīta , Dosāpavādasangraha (?) ,

Kātyāyana, p 49 Śaunaka, p 50 Śāndilya, Smitibhāskara, Kapardī, p 51 Nisimha, p 54 Bodhāyana, Śathārī, p 55 Bodhāyana kārīkā, p 60 Viṣṇu smṛti, p 61 Viṣṇānesvara, Candrikā (often), p 62 Śankha, Brahma, Gautama, p 63 Paithinasī, p 64 Maici, Sāyanīya, p 65 Sankha, p 67 Pracetāh, p 68 Vyāsa, Sangraha-kāra, Akhandādarsakāra<sup>11</sup> (also on p 69, 130, 141), Smitivaiśadārājiya, p 70 Sumantu, p 71 Akhandādarsa (also on pp 123, etc), Sātātapa, p 77 Yama, p 83 Madhyamāṅgira, p 90 Bhattācārya, p 91 Laugākṣi, p 92 Haradatta, p 96 Smṛtisangraha, p 98 Gṛhyaparīkṣita, Viṣṇu Yāmala, p 99 Vrddhasātātapa, p 101 Vrddhavasītha, Samvarta, p 102 Viśvakṣena, p 103 Bihadyama, p 104 Bihadvyāsa, Angas, Parāśara, Sattimanmata (also on p 113), p 106 Trīkāndī, p 107 Jābālī, p 112 Sangraha (again on pp 122-175), p 116 Smṛtiratnākara (author's own), p 117 Sumantu, p 121 Satyatapas, Vāmana, p 125 Brāhmapurāṇa, Smitisārasamuccaya (also on pp 142, 150, 159, 162, etc Same as Sārasamuccaya given above?) Smityanthasāra (also on pp 155, 161, etc), p 126 Śātyāyani (also on pp 128) p 130 Dharmasāra, Brāhmāndapurāṇa, p 132 Kavasa, p 133 Usanas, p 134 Bajāvāpa, p 135 Satyavīra, p 139 Kāladīpa vyākhyāna, p 142 Kanva, p 143 Saundharma (also on pp 160, Kaurma (Purāṇa), p 153 Rśyaśīṅga, p 157 Gāruda (Purāṇa), Pulastya, p 163 Vāyu purāṇa

In the earlier part, Vaiṣṇava saṃhitās are quoted profusely, since the subject there is the determination of Kṛṣṇa Jayantī. In the part where regular Smṛti works of old and later Nibandhas are quoted in profusion, the topic is Samānapravaiśanūyaya

*Authorities cited in the Pīṭmedhasāra and its commentary,  
Siddhivilocana<sup>12</sup>*

P 3 Āpastamba, Gītācārya, Yājñavalkya, Śruti, Srī Viṣṇu purāṇa, Māghamāhātmya, Āsvamedhika, Mahābhārata, Mud-

11 Of the work called Akhandādarsa, Mss of which are available in the Madras Govt Ori Mss Library and the Mysore Ori Library, Mr Kane takes Akhandā as the author (p 678-a, on p 507-a with a question mark), MDSC VI, pp 2415-6 takes Akhandādarsa as the author, the Mysore Catalogue (I p 93) mentions Akhandānanda as its author. Hārīta Venkatācārya cites the author as Akhandādarsakāra four times and Vaidyanātha Dīkṣita also does likewise (p 128 Gharpuṇi's Edn I). From the last evidence, it is clear Akhandādarsa is not the name of the author.

12 Telugu Script Edn Dharmadhikāi Cakravartī Ayyangar, Vidyātaraṅgī Press, Mysore, 1896

galopākhyāna, p 4 Bohāyana, Śunhpuccha, p 5 Bharadvāja, Samvarta, p 6 Smrtiyarthasāra, Pracetāh, Sūtra, Hārīta, p 7 Bhāsyā, Āśvalāyana, p 9 Kathavallī, Brahmanvidyā, Viṣṇu-purāṇa, p 10 Mahābhārata, Skānda, Smṛti candrikā, p 11 Nāīadiya, p 12 Śātātapa, Gautamiyavidhī (also on pp 18 202),<sup>13</sup> Bodhāyanakārikā, Viṣṇu, p 13 Viṇṇāneśvariya, Catuvimsatī-mata, Prajāpati, p 14 his own Smṛtiatnākāra, Smṛtyantara, p 15 Smṛtisangraha, p 21 Gārgya, Bodhāyanasūtra, p 22 Āśvalāyanasmṛti, p 27 Prahlādasamhitā, Vidhī (also on pp 29 44 etc), Bodhāyana, p 30 Kratu, p 34 Kārikā, p 37 Bodhāyanavṛtti, p 38 Pāṇini, p 43 Devala, Parāśara, Bṛhaspati, p 44 Paithīnasa, Vrddhaparāśara, Marīci, p 45 Akhandādāsa (also on pp 51 60 etc), p 46 Laukāksi, p 47 Yama, p 48 Viddhayañnavalkya, p 50 Sridhariya, Kāladīpa, p 51 Kavasa, p 52 Māṇḍavya, Uśanaś, Jābālī, p 53 Kūmapurāṇa, p 54 Bhāttavārttika, p 54, Vyāsa, p 60 Smṛtivaradaīyā (also on pp 93), Kālanirnaya, Kāladarsa (also on pp 63 69 etc), p 61 Angīras, p Vrddhahārīta, p 64 Rṣyasṛṅga, p 66 Āsamarathya, Ullekhaṇa?, Trikāṇḍī, p 69 Jātūkarnī, p 70 Viddha Manu, Grhyapariśista, p 72 Vrddhagārgya, p Kanva, p 74 Aparāika, Brāhma, Āgneya and Padma Purāṇas, p 78 Pāraskara, p 80 *Saddharmakāra* (also on p 251), p 82 Vaikhāṇasa, p 84 Bhṛgu, p 85 Sumantu, p 88 Bhaviṣyātpurāṇa, p 89 Sankha, p 95 Smṛtisamuccaya, (also on pp 115), p 96 Vyāghrapāda, p 97 Viśvarūpācārya, p 99 Ātreya, p 100 Vidhānagrantha, p 102 Jyotiśśāstra, p 105 Kārśnājūṇi, p 111 Auva, p 115 Smṛtiratnāvalī, p 120 Mātsya (Purāṇa), p 124 Paddhati, p 125 *Kāladīpavyākhyāna* (also on pp 175), *Subodha*, p 126 Vidhiratna, p 127 *Rukmāṅgada*, p 128 Jyotiśāṁśtamālā, p 137 *Śivasvāmin*, p 139 Agastya, Sankha likhita, *Saddharma-sangraha* (same as Saddharma referred to above?), p 141 *Saddharma saraṇa*, p 143 Sloka Gautama, p 146 *Saddharmīya* (also on pp 276 280), Vrddhakātyāyana, p 151 Bodhāyanīya Vṛtti, p 153 Vidhigrantha, p 154 Śrīpati, p 160 Gobhila, Jātūkarnī, p 161 Viśvādarśa, p 164 Kratu, p 165 Sattriṁśanmata, p 167 Śātyāyana, p 171 Satyavrata, p 173 Sūryasiddhānta, p 174 Siddhānta, Brahmadatta, *Maitreya Sūtra*, p 176 Mādha-vīya, p 178 Gabhastī (also on pp 186), p 179 Sāyanīya, p 181 Satyatapas, p 182 Kauthumi, p 193 Pītāmaha, p 184 Laghu Hārīta, p 186 Bhārgava, p 189 Dakṣa, p 200 Hemādri, p 201

13 'Vidhī' occurs frequently (pp 18, 29, 44, 49, 206) Does it refer to a separate work?

Vidhānagrantha , p 202 *Saṁgraha* , p 202 Sundararājiya , p 224 Ujjvalā , p 229 Śāndilya , p 244 Niyamakhaṇḍa (?) , p 251 Jamadagni , p 261 Kalpa sūtrakāra , p 274 Śrī Varāha , Smitasāraṇi (also on p 277) , p 280 Ślokāpastamba , p 283 Jyotiṣganesvara , p 296 Kapardisvāmin , p 198 Kātyāyana , *Tātparyadarśana* (?) (again on pp 299 323 328) , p 304 Vāyu (Purāṇa) , p 307 Harivamśa , Smitratna , p 310 Viṣṇu-yāmala

Most of these authorities are cited more than once The older writers are frequently quoted

### THE PITRMEḌHA SĀRA SANGRAHA OF NĀRĀYANASUDHĪ

While dealing with the Pitrmedhasāra and its commentary, Sudhīvilocaṇa, at the end of my last article on Hārīta Venkatācārya's works (p 21), I mentioned that there was a ms named Pitrmedha sārāsaṅgraha by Nārāyaṇa Sudhī mentioned in the Mysore catalogue, I, p 622, which needed examination Mr M S Basavalingayya, the Curator of the Mysore Oriental Library, was kind enough to send me extracts of the beginning and end of this work It has nothing to do with Hārīta Venkatācārya's Pitrmedhasāra Its beginning is as follows —

भवानीशङ्करौ पूर्णौ सच्चिदानन्दविग्रहौ ।  
दृष्टिं वितरतां दासे सदयां मयि सर्वदा ॥  
वेङ्कालतिम्मयाख्यस्य सूनुर्नारायणस्सुधी ।  
पैतृमेधिकसाराख्यग्रन्थं हि रचयाम्यहम् ॥

Fortunately, we have some references to know the date of this author On pp 672-3 of the first Volume of the Triennial Catalogues of the Govt Oriental Mss Library, there is a work described under R No 457, called Grahataṇṭiavivarana, a commentary on the Grahataṇṭi of Ahobalanātha This work is by one Venkata Yajvan, son of Tirumala Yajvan of Vellāla Yallayārya family Tirumala becomes Timma The author says in the beginning

वेङ्काल तिम्मयज्वेन्द्र सूनुवेङ्कटयज्वना ।  
मयाहोबिलनाथीयं ग्रहतन्त्रं प्रकाशयते ॥

The colophon runs thus

इति श्रीमद्वेङ्काल यल्लयार्थान्वयजतिरुमलयज्वसूनु सिद्धान्ति सार्वभौम वेङ्कट  
यज्वविरचिते अहोबिलनाथीयग्रहतन्त्रे शृङ्गोन्नत्यधिकारोऽष्टमः ।

The Madras Trien Catalogue says in its note on this work that from two stanzas in this work, it appears that the author composed his work between Śaka 1489 and 1549, i e , A D 1566-1626

This Venkata, son of Vellāla Timma, must be a brother of our Nārāyana, the son of Vellāla Timma, and the author of the Pitr-medhasārasaṅgraha And he must have flourished in the latter part of the 16th century and the early decades of the 17th

On p 264 of Mysore I, there is a Gangāvatarana campū by a Nārāyana Sudhī which is not our author On getting extracts from this Campū from the Curator of the Mysore Library, I find that the real name of the author of the Gangāvatarana campū is Laksmī-nārāyana and that he belongs to the Ramya Mangu family

In the same Ms R 457 of the Madras Govt Mss Library, we find a Pañcāṅgaśiromanī by a Tripurārī described under subdivision 'd ' On p 344 of Mysore I, a Pañcāṅgaśiromanī is ascribed to our author's father Vellāla Timmaya I secured extracts from the latter ms through the Curator of the Mysore Library

Mysore Ms Beginning

यच्चक्षुः सर्वलोकानां सृष्टिस्थितिलयप्रभुः ।  
 तं नत्वा भास्करं वक्ष्ये पञ्चाङ्गानां शिरोमणिम् ॥  
 त्रिपुरारिबुधेनोक्तं यं पञ्चाङ्गशिरोमणिः ।  
 कालाधिक्यात्समो नाभूत् सिद्धान्तस्य विवस्वत ॥  
 तत्सादृश्याय वेङ्गालतिम्भयाख्येन यज्वना ।  
 एष एव स्फुटतरं कथ्यते स्वरिसम्मतम् ॥

Colophon

इति श्रीत्रिपुरारि विरचितं पञ्चाङ्गशिरोमणौ भौमाधिकारो द्वितीयः ।

It can be seen from this that our author's father Vellāla Timma Yajvan revised Tripurārī's Pañcāṅgaśiromanī which deviated from the Sūrya siddhānta by lapse of time and that Timmayajvan made it accord with the Sūryasiddhānta Evidently, the Mad Ms also is Timma's revised text, but by virtue of the original's author, the colophons in the Mysore and Madras Mss speak of Tripurārī as the author

### THE SUDHĪVILOCANASANGRAHA

I had mentioned in the last article that the Adyar Library notices on p 113 of Vol I, of its catalogue a work called Sudhī-

vilocanasangraha It is put under our Hārīta Venkacārya's Sudhīvilocana and thus would seem to be a summary of the Sudhī vilocana I examined this ms The name Sudhīvilocanasangraha is given in the margin and the work begins thus

प्रणम्य यादवाद्दीशं श्रियं गुरुपरंपराम् ।  
तत्कृपालञ्चधीर्वक्ष्ये पितृमेधस्य सङ्ग्रहम् ॥

The work thus seems to be an independent one and called Pitr-medhasangraha

*Authorities cited in the Āsaucaśatakavyākhyā*

The following are the authorities cited in H Venkacārya's own commentary, Smrtisārasarvasva, on his Āsauca śataka <sup>14</sup>—

1 Manu, Viṇṇāneśvara, 2 Pulastya, Vyāsa, Vaiyāghrapāda, Kanva, 3 Yāññavalkya, Viṣṇu, Gālava, Kālanirnaya, Brhaspati, Samvrita Jābāli, Parāśara, 4 Bīhmapurāna, Angiras, Amara, Viṇṇāneśvara, Ādityapurāna, Sangraha, 5 Viṣṇu, Satīmśanmata, Āpastamba, Gautama, Hārīta, Yama, Marīci, Bodhāyana, Smṛti candrikā, 6 Smṛtiatna, Kanva, Samvarta, 7 Smṛtyaithasāra, Bhṛgu, 9 Śankha, Vasistha, 10 Pārasakara, 11 Śatyāyani, 12 Viṣṇudharmottara, 14 Varadarāja, Paithīnasa, 15 Paṅgagrhya, 17 Laukāksi, 18 Sangraha, Kṣīrataranginī, 19 Dakṣa, 22 Vṛddhavasistha, Vṛddhātri, 25 Akhandādāśa, 26 Bīhanmanu, 27 Brhatpracetasa, 29 Prajāpati, Kāśyapa, 30 Bhāradavāja Āsaucasangraha, 38 Sumantu, 39 Vṛddhagārgya, 40 Vāyavya purāna, Pādma, Āsvamedhika Nāradiya, Vāmanapurāna, Uśana, Mādhaviya, 41 Brhannādiya, 45 Gobhila, 46 Kratu, 47 Brahmānda, 48 Śrī Vaiāha, 50 Śaunaka, Māndavya, 51 Vṛddhaparāśara, Vṛddhayājñavalkya, 53 Vṛddhaśātātapa, 54 Yādava Nighantu, 55 Kavasa, 58 Cyavana, 60 Rśyaśrngā, Dhāreśvara, Viśvarūpa, Medhātithi

Repetitions in references have not been indicated in this list

14 The numbers refer to the leaves of the palm-leaf Ms D 2990 in the Madras Govt Ori Mss Library





## THE METRE OF VATAKKAN PĀṬṬUKAL

By

MRS O T SHARADA KRISHNAN

The Vatakkāṇ Pāṭṭukal or the Northern Songs deal with some heroes of North Malabar. It is not quite accurate to call these songs the "Ballads of North Malabar," since these songs are popular as well in the southern parts of Malabar as they are in North Malabar. These are folk songs current among what may be called the lower strata in Malabar society. One can hear them being sung by women when they work in paddy fields in groups. One of them sings a line and the rest repeat the line in chorus. This is the usual mode of singing them. These songs are of fairly high literary merit though written in colloquial language current among the illiterate people. Some of these songs have been available in print for some time and recently twelve of them have been published by the Madras University as No. 3 of the Madras University Malayalam Series<sup>1</sup>. Opinions differ regarding the antiquity of these songs. Some hold it to be as old as 13th century A. D., while others do not consider them to be older than about 200 years. Whatever the age of the particular specimens of Vatakkāṇ Pāṭṭukal, there can be little doubt regarding the antiquity of the type of literature represented by these songs. In this paper I confine my attention to an examination of the metre in which these songs are written and the relation of that metre to metres employed in other types of literature in Malayalam.

These songs are short ballads covering about 150 to 400 lines. Each line consists of 10 syllables and can be divided into 4 feet, i.e., the first three feet having 3 syllables each and the last having only 1 syllable. Elsewhere<sup>2</sup> I have stated that in Malayalam Prosody a unit consists of 2 lines and that each of these lines forming a unit observes the rule of *etuka*, i.e., alliteration on the 2nd syllable.

1 Edited by Mr. C. Achyuta Menon, Head of the Dept. of Malayalam, the University of Madras, 1935.

2 The Journal of Oriental Research of the University of Madras, Vol. I, Parts 1 and 2—the Paper on Malayalam Prosody.

But when we examine the Vatakkāṇ Pāṭṭukal there is nothing to show definitely that a unit consists of 2 lines. It can as well be that every line is a unit. The etuka (alliteration on the 2nd syllable) is not observed in these songs.

Another peculiarity which may be observed in these songs is that while in other Malayalam songs like Kilippāṭṭu and Tullalpāṭṭu, long syllables and short syllables have definite prosodial value, in these songs there is no such distinction as short and long syllables. Normally every syllable has to be pronounced as a long in the recitation of these songs. Thus the metre can be represented as follows

This feature, namely, every syllable in the line being long, is nothing peculiar to this particular specimen of Malayalam poetry. It is found in other kinds of poetry also, e.g. the Vañcippāṭṭu or Boat Song. In this a metrical unit consists of 2 lines, the first consisting of 16 long syllables divided into 8 feet of 2 syllables each and the 2nd consisting of 13 long syllables divided into 6 feet of 2 syllables each and a final foot of 1 syllable. This may be represented as follows —

Then there is the Ayyappaṇ Pāṭṭu which consists of lines of 12 syllables divided into 4 feet of 3 long syllables each. This is identical with the Vatakkāṇ Pāṭṭukal except for the full foot of 3 syllables at the end, and it may be represented as —

- 3 am-pi/lit-tel/la-ni/yun-na/tam-pu/rāṇ-te/ma-kaṇ/ot-ta  
kom-pan/un-ni/tam-pu/rā-ṇe/kum-pi/tun-nen/ñān

All the short syllables must be lengthened for the sake of metre, in all examples quoted in this paper.

- 4 Ayyappā cannāṭi kayyinnmēl vettalle  
vāvarē cannāṭi nōkkittatukkane

Although in the Vatakkāṇ Pāttukal all the 10 syllables forming a line are long, very often we find a variety introduced by changing one long of a foot into two short syllables—e g ,

Ola-van-nūr/kā-vi-lum/pō-kun-nal/lo<sup>5</sup>

Here in the first foot instead of three long syllables there are two short syllables followed by 2 long syllables, i e , the first long is reduced to 2 short syllables. This device of introducing a variety is noticed mostly in the beginning of a foot. Examples where this variety is introduced at the beginning of the 2nd and 3rd feet are given below —

put-tā-11/manip-pē-rum/kīk-ka-yī/la<sup>6</sup>  
ok-ka-yum/pani-yan-nu/tīr-ton-tā/re<sup>7</sup>

In the first example, the second syllable in the second foot appears to be long in so far as it is followed by a conjunct consonant. But in actual recitation, this conjunct consonant is pronounced as a simple consonant. So the 2nd foot will be recited as ‘manipērum’.

Or-in-na/tan-ni-nē/para-yun-nal/lo<sup>8</sup>

This variety due to the substitution of a long syllable by two short syllables is noticed mostly in the beginning of a foot and seldom in the 2nd and 3rd syllables.

I give below certain specimens of Vatakkāṇ Pāttukal to illustrate the normal metre and the variants. It is not only in this way that the authors of these songs take considerable liberty regarding the quantity of syllables. Instances of other kinds of metrical irregularities are now being taken up for consideration.

The normal metre —

kā-vi-lum/cāt-tōt-tē/kuñ-ñic-cī/ru  
o-lō-pa/rañ-ñu-ka/ra-yun-nal/lo

5 Ballads of North Malabar, p 1, 17. All the references are to the edition in the Madras University Malayalam Series.

6 Ballads of North Malabar, p 8, 4th line of the 2nd song.

7 “ “ “ p 3, 19

8 “ “ “ p 6, 15. Here the third foot can also be pronounced paryunnal, suppressing a vowel, as having three syllables.

tac-co-lī/kō-mak-ku/rup-peṇ-tēt/tā  
nāt-tīl-ul/lam-mā-rum (īum)/nā-yim-mā/rum (īum)<sup>9</sup>

The 17 lines which follow the above quotation also can be taken as examples for the normal metre. It is very difficult to find continuous lines of 10 syllables each. In these 17 lines too, there are 2 places where the 1st foot has 4 syllables, one place where there is an extra syllable in the 2nd foot and 2 instances where there are 4 syllables in the 3rd foot. Lengthening of short syllables is freely resorted to throughout, as is usual in Malayalam Prosody.

#### Variants —

1 Initial shorts are lengthened very rarely. Usually, if the initial letter is short, another letter follows immediately after the 1st letter to make up the quantity of a long syllable. e.g.,

bhaga-va-tī/nal-lō-nam/nōk-kun-nal/lō<sup>10</sup>

2 But sometimes the initial short letter of a word comes as the 1st syllable of a foot without an extra syllable following. Then it has to be lengthened, and when it is lengthened it sounds slightly awkward, e.g.,

1 o-tē-ṇaṇ/tac-cha-ṇā/vā-zhun-nō/rō<sup>11</sup>

2 a-ru-lī/cey-yun-nu/tam-pu-rā/nō<sup>12</sup>

3 tam-pu-rāṇ/a-ru-lī/cey-yun-nal/lē<sup>13</sup>

4 mu-ti-yum/mi-ṇuk-kīk/ket-ti-yō/lō<sup>14</sup>

3 When a long follows the initial short syllable (extra) at the beginning of a line, the initial short is slightly slurred over in recitation. e.g.,

otē-ṇā-ṇum/ēt-tā-ṇum/pō-run-nal/lō<sup>15</sup>

4 If the initial short syllable of a word (which is to be lengthened for metre) is in the middle of the line, it is usually found to be the last syllable of a foot, as,

- |    |   |
|----|---|
| 9  | Ballads of North Malabar, p 24, the 1st 4 lines of the 3rd song |
| 10 | ” ” ” p 1, 1 20   |
| 11 | Ballads of North Malabar, p 3, last line                        |
| 12 | ” ” ” p 8, 2nd line of the 2nd song                             |
| 13 | ” ” ” p 9, 1 27   |
| 14 | ” ” ” p 27, 1 24  |
| 15 | ” ” ” p 3, 1 3  |

- 1 gō-pā-lan/ō-la-e/zhu-ti-yal/lō<sup>16</sup>
- 2 iru-vā-īu/lā-ti-rī/pat-tam-mā/re (re)<sup>17</sup>
- 3 ka-tat-ve/nāt-tō-pa/ram-pa-kat/tō<sup>18</sup>

If in the 2nd instance, 'ulātīī' were to be made the 2nd foot, we get the 1st and 2nd feet beginning with initial short syllables of words. Lengthening of initial short letter of words at the beginning of a foot is more against the spirit of Malayalam songs than if it is at the end of a foot. So, when scanning, 'u' is made to remain at the end of the 1st foot, thus serving another purpose also, i.e., 'ī', the initial short letter at the beginning of the 1st foot need not be lengthened as here is an extra syllable now which goes with it.

5 In the following examples, 4 short syllables come together in a foot. Here, the 1st two short syllables go together to make up the two moras of one long syllable, the 3rd and the 4th short syllables are lengthened.

- 1 kotu-ma-la/vā-nu-lla/ kun-kyuñ-ña/nō<sup>19</sup>
- 2 ola-vi-la/muric-cu-ta/rē-ne-ṇak/kō<sup>20</sup>
- 3 īu-va-ru/lā-ti-rī/pat-tam-mā/re<sup>21</sup>

Even when the 2nd syllable is the initial letter of a word (i.e., 'ma' in the 2nd foot of the 1st instance where the 4 shorts come together) or the 3rd syllable is the initial letter of a word (i.e., 'u' in the 1st foot of the 3rd instance), they are lengthened rather than the initial letter of the words at the beginning of the line.

6 In the following, the 1st syllable of the 2nd foot of 4 short syllables is the final syllable of a word. So it can be lengthened freely and the 2nd and 3rd syllables are blended into a single, as,

o-ṇō-pa/ti-kaya-rī/van-nī-tal/lo<sup>22</sup>

- 16 Ballads of North Malabar, p 9, 1 25
- 17 " " " p 9, 1 28
- 18 " " " p 9, 1 29
- 19 Ballads of North Malabar, p 22, 1 1
- 20 " " " p 111, 1 13 The second syllable in the second foot, though followed by a conjunct consonant must be recited as a short syllable, the first two syllables, being short, go together to make up for a long syllable.
- 21 Ballads of North Malabar, p 10, 1 12
- 22 " " " p 25, 1 17

Here, the 2nd foot is to be recited as, 'tī kāy rī '

In the following line, the first foot has 4 syllables—3 longs and 1 short, the 2nd being the short

1 pac-cavel-lam/pō-lat-te/ney-ye-tut/t<sub>o</sub><sup>23</sup>

Here, the short syllable has to be read along with the following long, as, 'paccvellam,' i.e., the vowel in the 2nd syllable is suppressed in recitation

Some more examples where the vowels are similarly suppressed are given below

2 cirak-kal-kō/lōm-vā-na/tam-pu-rāṇ/te<sup>24</sup>

Here, 'ra' in the 1st foot is reduced into 'r'

3 tac-cō-lī/nal-lō-mana/kuñ-ñyu-nic/cira<sup>25</sup>

The 'a' in 'ma' in the 2nd foot is suppressed and the 2nd foot is pronounced 'nallōmnā'<sup>26</sup> In the 4th foot, the 'i' in 'cci' is suppressed and the foot is recited 'ccra'

4 ōṇ-to-ru/kā-ryas-taṇā/kuñ-ñic-cāp/pan<sup>27</sup>

The 'a' in 'sta' in the 2nd foot is suppressed and the 2nd foot is recited 'kāryastṇā'<sup>28</sup>

5 tīrut-tunik-ku/cīn-tī-e/tuk-kum-pō/le<sup>29</sup>

Here in the 1st foot the vowels 'u' in 'ru' and 'i' in 'nī' have to be suppressed and the 1st foot is recited<sup>30</sup> as 'tīrttunkku'

6 ā-rum-o/ru-vā-kk<sub>o</sub>/para-yūl-lā/lo<sup>31</sup>

23 Ballads of North Malabar, p 26, 1 10

24 " " " p 53, 1 17

25 " " " p 53, 1 5

26 The North Malabar people usually recite this as 'Taccōlnal lōmaṇa '

27 " " p 53, 1 13

28 This as, 'Ōntrukār yasthaṇā '

29 " " p 5, 1 23

30 and this as, 'Tīrttunik kucīnti etukkumpō lē

31 Ballads of North Malabar, p 27, 1 18

In the above line, the vowel 'a' in 'ra' in the 3rd foot is suppressed. If the vowel 'u' in the 1st foot is suppressed the line would read as, 'Ārmoru vākkṭpa rayūllā lō'

7 cīṇam-vīt-tīl/tan-na-lā/vā-zhun-nō/rṭ<sup>32</sup>

8 cīṇam-vīt-tīl/taṇ-ṇeyan-nu/pō-kun-nal/lō<sup>33</sup>

In these two instances, cīṇamvittīl which forms the first foot, has four long vowels. So it has to be recited with the first two long vowels as short. Or there is another way of scanning the first. Here cīṇamvī can be the first foot and tīl tannala as the second, in which the a of nna must be suppressed. This is impossible in the second instance, since even as it is, in the second foot a vowel has to be suppressed as there are four syllables. Thus both in the first and in the second foot there are four syllables each and the only way of scanning is to suppress a vowel in each.

9 cā-mun-nīk/kā-vī-le/tey-yāt-tat/tīṇṇṭ<sup>34</sup>

In the above line, the vowel 'i' in the 4th foot is suppressed and the foot reads as, 'tīṇṇṭ'. If the vowel 'i' in the 2nd foot is suppressed, the line would read as, Cāmunnik kāvletey yāttatīṇṇṭ.

10 atu-ket-tṭu<sup>3</sup>/nīc-cīrī-vel/lat-tīṇṇṭ-pō/yī<sup>35</sup>

Here, the 'i' in 'cīrī' is suppressed and the 2nd foot is pronounced as 'nīccīrīvel'. The neutral vowel 'ṭ' in the 3rd foot also has to be suppressed. This line can be recited in another way also, i.e., by suppressing the 'i' in the 3rd and the 4th feet, as,

'Atukēttṭu nīccīrī vellattīṇṇṭ poy,

11 When the extra syllables are vowels, or consonants like 'ya, ra, la, or va' they can easily be suppressed without affecting the cadence, as,

32 Ballads of North Malabar, p 6, 1 4

33 " " " p 4, 1 2

34 " " " p 26, 1 18

\* When vowels like 'a, i or u' follow neutral vowel (ṭ) or semi-vowels they easily join with the previous syllables. Here, 'ttṭ + u' easily becomes ttu.

35 Ballads of North Malabar, p 46, 1 12



ō-leyo-ru/pū-tiya-tḍ/al-lo-tē/ṇā<sup>36</sup>  
 kan-tit-tḍ/pō-rat-te/kuñ-ñio-tē/ṇā<sup>37</sup>  
 tam-puraṇ-te/pā-tḍ-pi/ rik-kvē-ṇā/ṇḍ<sup>38</sup>

Without joining into conjunct consonants with the previous syllables these consonants can be lengthened as 'ōleyōru, putiyātu, tampurāṇte' and so on and the previous letters go freely with such consonants

7 Neutral vowels can easily be changed into semi-vowels This is usually done in the middle of a line, especially in the middle of a foot e.g.,

1 kālḍ-bhā-gam/cen-nā-ta/nin-no-te/ṇaṇ<sup>39</sup>  
 2 pat-tam-mārḍ/vē-gat-tiḍ/pō-iun-nal/lō<sup>40</sup>

In the Vatakkāṇ Pāṭṭukal, neutral vowels often have the value of long syllables Very often 'lḍ, tḍ' etc, come as the 4th foot and they are pronounced as long syllables Neutral vowel is lengthened in the middle of the line too if a syllable is wanting there Examples for these are given below —

1 kotu-ma-la/kēk-kavīt-tiḍ/kan-na-ṇḍ/tḍ<sup>41</sup>  
 2 eṇ-tēl-pi/tuc-cin-nḍ/tan-non-tā/lḍ<sup>42</sup>  
 3 ā-ta-pōyi/poy-ttḍ-ku/rik-kām-mak/kḍ<sup>43</sup>  
 4 tama-mal-lḍ/kon-tan-nḍ/poy-te-rat/tḍ<sup>44</sup>  
 5 mē-li-lḍ/va-run-na/ñā-iā-zhcak/kḍ<sup>45</sup>

8 So far we had been noticing lines with extra syllables There are a few cases where we find defective foot in the line They are mostly seen in the song named 'Otēṇaṇum taṇte mak-kalum Instances are given below to illustrate the same —

36	Ballads of North Malabar, p 27	1	3
37	" " "	p 27,	1 4
38	" " "	p 11,	1 14
39	" " "	p 11,	1 8
40	Ballads of North Malabar, p 11,	1	4
41	" " "	p 11,	1 13
42	" " "	p 15,	1 7
43	" " "	p 48,	1 24
44	" " "	p 48,	1 17
45	" " "	p 49,	1 7

- 1 ō-rallē/vel-lam/vān-nun-na/t̪<sup>46</sup>
- 2 nāk-kī/vel-lam-ku/tic-cū-ta/lō<sup>47</sup>
- 3 cak-kum/mut-tun-nō/roc-ca-ket/t̪<sup>48</sup>
- 4 ik-ku-rī/eṇ-ṇe/kol-lal-lek/kīṇ<sup>49</sup>
- 5 ā-nā-yō/nā-ye/nā-yik-kay/yā<sup>50</sup>
- 6 pat-tam-mā/ral-le/pā-yun-na/t̪<sup>51</sup>
- 7 in-na-ṇē/ā-rum/cey-ya-ru/t̪<sup>52</sup>

In these cases where there is a deficiency of one syllable in a foot, one or the other vowel of the same foot is simply lengthened in recitation to make up the 6 moras of the foot

In the case of Kılıppāttu, it has been noted that the number of syllables per line is fixed and also that there is some sort of definiteness with regard to the sequence of shorts and longs—very rigid in some, like Kākalī and a little free in others like Keka. In the Vatakkāṇ Pāttukal although a normal line contains 10 syllables there are numerous cases where the number is in excess of this and some cases where the number falls short of it. Examples have already been given. Again, in a normal line all the syllables should be long and if a syllable is short, it has to be lengthened in recitation. From the various examples given above, it can be found that both in point of the number of syllables and the quantity of the syllables (short or long), considerable liberty is taken, so much so, that practically difference between Prose and Verse disappears. If short syllables can be freely lengthened and if long syllables freely shortened and if 2 short syllables can take the place of a long syllable it may appear that any prose piece can be recited as Vatakkāṇ Pāttukal, but in actual practice it is not so. For example, I quote a few lines<sup>53</sup> from the Introduction of the *Ballads of North Malabar* taken at random —

‘Panditaṇmārute maidaṇattinṇō, pakarttiyezhutu  
nnavarute akramannalkkō adhīṇamāvāte, swatassiddhamāya

- |    |  |
|----|--|
| 46 | Ballads of North Malabar, p 46, 1 16     |
| 47 | „ „ „ p 46, 1 23                         |
| 48 | „ „ „ p 48, 1 11                         |
| 49 | „ „ „ p 48, 1 22                         |
| 50 | „ „ „ p 49, 1 24                         |
| 51 | „ „ „ p 50, 1 5                          |
| 52 | „ „ „ p 130, 1 4                         |
| 53 | p 5, the first sentence after the poetry |

parisuddhatakkū yātoru hāṇiyum tattāte, innum palarkkum  
 āṇandanīrvrti anaykkunna ā pazhampāttukal mahākavi  
 parayumpōle oru pāvaṇavēdabhēdam taṇṇēyāṇḍ'

By no kind of manipulation will it be possible to read the above lines as metrical lines of the Vatakkāṇ Pāttu type. The fact is that in original Dravidian poetry, neither accent nor the quantity of the syllables count much. What contributed poetry was rhythm and the beat. In the Vatakkāṇ Pāttukal, the normal beat is 3, 3,4—(4 is divided into 3 + 1), and usually it will be found that in every line 2 three-syllabic words are followed by a four-syllabic word. If in the course of writing poetry, the author departs from this normal, either for the sake of variety or for other reasons, such variations are only exceptions and such exceptions must be manipulated in such a way as to conform to the normal. Also, in the Vatakkāṇ Pāttukal each line can be considered as a unit in itself, i.e., in many cases each line is a little simple sentence and where it is not, it at least asserts some definite fact. We cannot get such measured sentences or units in any ordinary prose. From these we notice that Vatakkāṇ Pāttukal too, like all poetry, conform to certain rules and restrictions.

In this paper I simply indicate the point, the cadence of Malayalam poetry is a subject which requires elaborate treatment separately.

# SARIRAKANYAYASANGRAHA

By

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## अथ तृतीयः पादः

न वियदश्रुतेः ॥ २. ३. १ ॥

अस्ति तु ॥ २. ३. २ ॥

गौण्यसंभवात् ॥ २. ३. ३ ॥

शब्दाच्च ॥ २. ३. ४ ॥

स्याच्चैकस्य ब्रह्मशब्दवत् ॥ २. ३. ५ ॥

प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॥ २. ३. ६ ॥

यावद्विकारं तु विभागो लोकवत् ॥ २. ३. ७ ॥

क्वचित् तेजःसृष्टेः प्राथम्यमवगतम् , क्वचिदाकाशसृष्टेः , तत्रावश्यं क्रमेणैव सृष्टौ विवक्षितायां द्वयोः प्राथम्यानुपपत्तेः कस्यानुरोधेन किं नेतव्यमिति विशये तेजःप्राथम्योपादाने सति आकाशसृष्टिः तत्प्राथम्यं चोभयं बाध्यं स्यात् । आकाशप्राथम्योपादाने तु तेजःप्राथम्यमेव बाध्यते, ननु [न तु] तत्सृष्टिः, तस्याः “वायोरग्निः” इति स्थानान्तरत्वाभावात् । तत्र धर्मिबाधकल्पनात् उभयबाधप्रसङ्गात् धर्मबाधकल्पनमेव लघीय इति न्यायेन तेजःसृष्टेः प्राथम्यं बाधित्वा आकाशसृष्टिः तत्प्राथम्यं चोपादीयत इत्युक्तम् ॥

एतेन मातरिश्वा व्याख्यातः ॥ २. ३. ८ ॥

अस्तमयप्रतिषेधामृतत्वलिङ्गाभ्यासापेक्षया

प्रतिपिपादियिषितैकविज्ञानेन

१ G तेजःसृष्टेः प्राथ

२ G omits तु

३ G बाध्यते तेजःसृष्टेः वायो

M बाध्यते तस्याः वायो.

४ G adds श्रुत

५ G प्रसङ्गकधर्म

६ G omits the entire commentary on this sūtra

सर्वविज्ञानप्रतिज्ञाश्रुतिः बलीयसीति न्यायेन आपेक्षिकामृतत्वपरतया अमृतश्रुति बाधित्वा वायोरुत्पत्तिर्निर्णीता ॥

असंभवस्तु सतोऽनुपपत्तेः ॥ २. ३. ९ ॥

ब्रह्म कस्यचित्कार्यं भवितुमर्हति, कारणत्वात्, यत् कारणं तत् कस्यचित्कार्यं दृष्टम्, यथा आकाशः इत्यनुमानस्य ब्रह्म कार्यं न भवति, सैदनिर्वचनीयादिकारणशून्यत्वात्, यत्कारणशून्यं नै तत्कार्यम्, यथा शशविषाणमिति प्रत्यनुमानविरोधः, “न चास्य कश्चिज्जनिता” इत्यागमविरोधः, हेतोरनवस्थापादनद्वारेण साध्यविपरीतसाधकत्वं च दर्शितम् ॥

तेजोऽतस्तथा ह्याह ॥ २. ३. १० ॥

अत्र तेजसः ब्रह्मयोनित्ववायुयोनित्वयोः परस्परविरोधे प्राप्ते “तत्तेजोऽसृजत” इति श्रुतेः निमित्तोपादानकारणत्वयोरविशेषात् “बहु स्याम्” इति बहुभवनशासन आत्मविषयं पुरस्कृत्य सृष्ट्युपदेशः स्रष्टृरुपादानकारणत्वे लिङ्गमिति लिङ्गसिद्धब्रह्मयोनित्वं तेजस, वायुयोनित्वं तु पञ्चमीश्रुत्यैव सिद्धम् । तत्र श्रुत्या<sup>१</sup> लिङ्गं बाधित्वा वायुयोनित्वमेव मुख्यमुपादाय लिङ्गं परम्परया ब्रह्मयोनित्वविषयम्, वक्ष्यमाणन्यायेन ब्रह्मवायुसमुच्चयविषयं वेति दर्शितम् ॥

आपः ॥ २. ३. ११ ॥

शब्दस्य प्रत्यक्षविरुद्धार्थतयावभासमानस्याविरुद्धार्थेऽपि प्रामाण्यसंभवे विरोधात् परित्यागो न युक्तः, ‘प्रमित्यर्थत्वात् प्रयोगस्य’ इति न्यायेन त्रिवृत्कृत-

१ T omits निर्णीता

२ M omits this sūtra

३ G and T सदसदनिर्व

४ M omits न

५ T and M तत्र

६ M आत्मबहुभवनविषयं

७ T and M omit सृष्ट्युपदेश

८ M स्रष्टृरुपादानलिङ्गसिद्धं

९ T च

१० G adds एव

११ G पञ्चीकृत

विषययोरप्तेजसोर्द्विदाहकभावेन प्रत्यक्षविरुद्धेऽपि प्रकृतिविकारभावेन[भावे] प्रत्यक्षा-  
गोचरयोरत्रिवृत्कृतयोरप्तेजसोः श्रुत्या प्रकृतिविकारभावो दर्शितः, अप्तेजस्त्वौ-  
विशेषेण तत्रापि विरोधानुमान बाधित्वा इति ॥

पृथिव्याधिकाररूपशब्दान्तरेभ्यः ॥ २ ३. १२ ॥

यद्यपि रूपाधिकारशब्दान्तरलक्षणेभ्यः लिङ्गप्रकरणस्थानेभ्यः अन्नशब्दश्रुतिः,  
वर्षणार्तं तद्भूयिष्ठलिङ्गं चैन्नमात्रविषयमुभय बलवत्, तथापि लिङ्गादिभिः पृथिवी-  
परिग्रहे श्रुतिलिङ्गयोः नात्यन्तबाधः, स्वार्थान्नापरित्यागेन तदाकारपरिणतायां पृथिव्या  
वृत्त्युपपत्तेः, श्रुतिलिङ्गाभ्यामैन्नमात्रपरिग्रहे लिङ्गप्रकरणस्थानाना अत्यन्तबाधः  
स्यात्, पृथिव्या अनुपादानात् ॥

अत्राय न्यायः—द्वयो प्रमाणयोरितरेतरविरोधे अन्यतरस्यात्यन्तवैधानेन  
अन्यतरोपादानाद्वरं अन्यतरस्याल्पबाधया अन्यतरोपादान इति । श्रुतिलिङ्गयोरन्न-  
मात्रनिष्ठत्वं बाधित्वा लिङ्गप्रकरणस्थानैः अन्नाकारेण परिणममाना पृथिव्येवोपादीयत  
इत्युक्तम् ॥

तदभिध्यानादेव तु तल्लिङ्गात्सः ॥ २ ३ १३ ॥

आकाशादीनामुत्तरोत्तरभूतोपादानत्वमन्यानपेक्षमवगतं पञ्चमीश्रुत्या ।  
तथा ब्रह्मणोऽप्यन्यानपेक्ष<sup>१</sup> सर्वभूतोपादानत्वमवगतम्, “आकाशादेव समुत्प-  
द्यन्ते” इति । तत्रान्यतरोपादाने अन्यतरपदार्थप्रसङ्गात् श्रुतपदार्थबाधकल्पनाद्वरं

- १ T and M omit दाह्य तेजसो  
२ M तेजस्त्वविशेषेण  
३ T वर्षान्नभूयिष्ठत्वं  
४ G omits तत्  
५ M स्वानुमानविषय  
६ M omits पृथिव्यां

- ७ M मर्थमात्र  
८ M तत्रार्थ  
९ G and T बाधेन  
१० G and T निष्ठ  
११ M पेक्षसर्व  
१२ T and M तरबाध



अर्थसिद्धनैरपेक्ष्यधर्मबाधकल्पनमिति वियदधिकरणन्यायेन नैरपेक्ष्यधर्म बाधित्व  
समुच्चयोपादानेन पूर्वपूर्वभूताकारपरिणतं ब्रह्म उत्तरोत्तरोपादानमिति दर्शितम् ॥

विपर्ययेण तु क्रमोऽत उपपद्यते च ॥ २ ३. १४ ॥

महाभूतप्रलयोऽपि क्रमसापेक्षः, महाभूतोत्पत्तिप्रलययोः अन्यतरत्वात्, उत्प  
त्तिवत्—इत्यनुमानेनावश्यवक्तव्ये प्रलयक्रमे यद्यपि भूतसमर्थायै सृष्टिक्रम  
आकाङ्क्षासन्निधिभ्यामुपादेय प्राप्तं, यद्यपि च सति कारणे कार्य लीयत इति  
लौकिको वा “ जगत्प्रतिष्ठा देवर्षे ” इति स्मार्तो वा विपर्ययक्रमः विप्रकृष्ट ,  
तथाप्ययोग्यविषयाभ्या आकाङ्क्षासन्निधिभ्या विप्रकृष्टविषये अप्यैकाङ्क्षायोग्यत्वे  
बलवत्तरे योग्यतानिमित्तत्वात् सबन्धस्य इति न्यायेन प्रलयस्यापि विपरीतक्रमे  
दर्शितः ॥

अन्तराविज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात्

॥ २ ३. १५ ॥

“ एतस्माज्जायते प्राणः ” इत्यादिपाठक्रमात् “ आत्मन आकाशः सभूतः ”  
इत्याद्यर्थक्रमो बलवान्, पाठक्रमस्याप्यर्थक्रमप्रतिपत्त्यर्थत्वात् इति न्यायेन इन्द्रिया-  
द्युत्पत्त्या भूतोत्पत्तिप्रलयक्रमस्याभङ्गो दर्शितः ॥

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभा  
वित्वात् ॥ २ ३. १६ ॥

जातकर्ममरणेष्टी चेतनसंस्कारकर्मणी<sup>१</sup>, पुरुषसंस्कारेषु पाठात् इति चेतनजन्म-  
मरणोद्देशेन संस्कारकर्मविधानान्यथानुपपत्त्या चेतनजन्ममरणे प्राप्ते तैत्तिस्कारकर्म-

१ T and M समवायात्

२ T omits प्राप्त.

३ M omits अपि

४ T and M कर्मणां

५ T and M omit इति चेतन

६ G तत्र संस्कारविधेः कर्म

M तत्र संस्कारविधेश्च

विवेश्व जन्मान्तरीयफलसाधनकर्मविषयतया उद्देश्योपादेययो परस्परविरोधे प्राप्ते अङ्गुष्ठाधिकरणन्यायेन उपादेयजन्मान्तरीयफलसाधनविधिविरोधिनाः उद्देश्यचैतनजन्म-मरणयो देहोपाधित्वेनोपचरितत्वमुपादायोपादेयजन्मान्तरीयफलसाधनकर्मसंबन्धयो-ग्यो जन्ममरणादिशून्य आत्मा दर्शितः ॥

नात्माश्रुतेर्नित्यत्वाच्च ताभ्यः ॥ २. ३ १७ ॥

“ सर्व एत आत्मानो व्युच्चरन्ति ” इति श्रुतिः “ सहस्रशः प्रभवन्ते सरूपाः ” इत्यादिसमानरूपसृष्टिदृष्टान्तः सर्वविज्ञानप्रतिज्ञा, ब्रह्मविरुद्धस्वलक्षणत्वादीनि जीवकार्यत्वे लिङ्गानीति श्रुतिलिङ्गैः जीवस्य कार्यत्वमवगतम् । “ न जायते म्रियते वा ” “ तत् सृष्ट्वा । तदेवानु प्राविशत् ” इत्यादिश्रुतिलिङ्गैश्च अकार्यत्वमवगतम् । एव विप्रतिपत्तौ, यद्यपि तत्त्वमस्यादिप्रधानवाक्य खण्डो गौरित्यादिवाक्यवत् नित्यानित्येयो तौदात्म्ये न विरुद्धयते, तथापि जीवस्य ब्रह्मात्म-भाव प्रतिपाद्य फलावस्थायामपि “ ब्रह्म वेद ब्रह्मैव भवति ” इति ब्रह्मात्मना नित्यवदवस्थानं प्रतिपादयता प्रधानवाक्येन फलपर्यन्तेनाक्षिप्त जीवस्य नित्यत्वमिति प्रधानवाक्याक्षिप्तनित्यत्वप्रतिपादकावान्तरवाक्यानुरोधेन प्रधानवाक्यविरुद्धकार्यत्व-प्रतिपादकावान्तरवाक्यानामुपचरितार्थत्वं युक्तम्, दौर्बल्यात् इति न्यायेन उत्पत्तिवा-क्यैनां औपाधिकोत्पत्तिविषयत्वमुपादाय जीवस्य नित्यत्वमेव दर्शितम् ॥

ज्ञोऽत एव ॥ २. ३ १८ ॥

आत्मा कादाचित्कज्ञानकार्यवान्, तदर्थमुपादीयमानशरीरेन्द्रियसाधनत्वात्, मेद-नार्थमुपादीयमानकुठारादिसाधनपुरुषवत्, तथा आत्मा ज्ञानान्तरप्रकाश्य, वस्तुत्वात्,

१ M चेतनगुणयो

२ T and M जन्मान्तर

३ G and T ब्रह्मणो

४ M जीवकार्य

५ T and M नित्यतया

६ G adds अपि

७ T वाक्येन

८ M त्वमादाय

९ M बाधनत्वात्

घटवत् , तथा सर्वगतोऽयमात्मा न ज्ञानस्वभाव , स्वसंसर्गशेषवस्त्वनावभासकत्वात् , य प्रकाशस्वभाव स स्वसंसर्गशेषवस्त्वनावभासको दृष्टः, यथा सविता इति । अत्र प्रकृतिविकारभावभावे द्रव्यवाचिपदयोः सामानाधिकरण्यमेकद्रव्यपर्यवसायि, सोऽय देवदत्त इत्यादौ तर्था दर्शनात् इति चित्स्वभावब्रह्मैक्यधर्मित्व जीवस्य प्रतिपादयता प्रधानवाक्येनाक्षिप्तजीवचित्स्वभावस्य प्रतिपादकैः “आत्मैवास्य ज्योतिर्भवति” इत्यादिवाक्यैः तात्पर्यवद्भिः अनुमानानां बाधो दर्शितः” ॥

अथवा आत्मा प्रकाशस्वभावः, स्वसत्तायां प्रकाशव्यतिरेकशून्यत्वात् , प्रदीप-सवेदनादिवत् इत्यनुमानसिद्धचित्स्वभावस्याप्यात्मनः व्यापारवृद्धव्यैराकाशस्यासस-र्गितेव[गितयेव] प्रकाश्यद्रव्यै स्वभावतोऽसंसर्गितया प्रकाशकार्यमकुर्वाणस्यापि विष-यसम्बन्ध अन्तःकरणोपरागनिमित्तः सम्भवति, स्वभावतोऽसंसर्गिणोरपि मुखरक्तिम-गुणयोः एकस्फटिकोपरागनिमित्तसम्बन्धवत् इत्येव संभाव्यमाने स्वभावचैतन्यस्यापि विषयसम्बन्धे किमिन्द्रियाद्युपादानस्य विषयोपरक्तज्ञानोत्पत्तिः फलम्, किं वा सिद्धस्यैव ज्ञानस्य विषयोपरागः फलमिति विशये साध्यविवृद्ध्युपादानात् साध्यलेशोपादानमेव लक्षणीय इति न्यायेन सिद्धस्यैव ज्ञानस्य विषयोपरागनिमित्तमिन्द्रियादिक दर्शितम् ॥

उत्क्रान्तिगत्यागतीनाम् ॥ २. ३. १९ ॥

स्वात्मना चोत्तरयोः ॥ २. ३. २० ॥

१ T ससर्गशेष M ससर्गाविशेष

२ T ससर्गशेष

M ससर्गशेष

३ T and M omit दृष्टः

४ G and T omit तथा

५ T and M add इति

६ T and M जीवः

७ G प्रदीपादिवत्

८ T adds क्षिरानुमानानां बाधो दर्शित

इति। अथ वा जीव प्रकाशस्वभाव , स्वसत्तायां प्रकाशव्यतिरेकशून्य-त्वात्

९. M असंगितेव

१० M कार्यं कुर्वा

११ M निमित्तयो

१२. M आत्मस्वभावे

१३ T and M विषयसंबन्धासंबन्धे

१४. M बलीयः

नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात् ॥ २ ३ २१ ॥  
 स्वशब्दोन्मानाभ्यां च ॥ २ ३. २२ ॥  
 अविरोधश्चन्दनवत् ॥ २ ३ २३ ॥  
 अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमात् हृदि च ॥ २ ३ २४ ॥  
 गुणाद्वा लोकवत् ॥ २ ३ २५ ॥  
 व्यतिरेको गन्धवत् ॥ २ ३. २६ ॥  
 तथा च दर्शयति ॥ २. ३ २७ ॥  
 पृथगुपदेशात् ॥ २. ३. २८ ॥  
 तद्गुणसारत्वात् तद्व्यपदेशः प्राज्ञवत् ॥ २ ३. २९ ॥  
 यावदात्मभावित्वाच्च न दोषस्तथा तद्दर्शनात् ॥ २ ३ ३० ॥  
 पुंस्त्वादिवचस्य सतोऽभिव्यक्तियोगात् ॥ २ ३ ३१ ॥  
 नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वान्यथा ॥  
 ॥ २. ३ ३२ ॥

यद्यप्यणुमहतोः तत्त्वमस्यादौ खण्डो गौरितिवत् तादात्म्यव्यपदेशः सम्भवति,  
 तथाप्यकार्यकारणद्रव्योपादानेन सामानाधिकरण्यमेकद्रव्यपर्यवसायि सोऽयमित्यादि-  
 वदे[वदित्ये]कस्य द्रव्यस्यैकस्मिन्परिमाणे, शास्त्रीयत्वात् महत्त्वे च ग्रहीतव्ये तत्त्वम-  
 स्यादिमहावाक्येन जीवस्य महत्त्व प्रतिपादयता जीवाणुत्वविषयगुणभूतवाक्यानां  
 विरोधे सति “गुणैर्मुख्यव्यतिक्रमे तदर्थत्वान्मुख्येन वेदसयोगः” इति न्यायेनानुत्व-  
 श्रुतिलिङ्गानां औपाधिकोपचरितविषयत्वमुक्तम् ॥

अथवा अर्थवादवाक्यानां लोकव्यवहारविरोधिनां लौकिकादपि न्यायात्

१ M यद्यप्यन्यहेतोः

२ M तादर्थ्यव्यप

३ M करण

४ T and M एकसंभिन्नपरिमाणे

५ T

६ M न्यायेन नरस्व

७ T and M अर्थवादानां

८ G. विलोपिनां

दौर्बल्यमिति न्यायेन सकलशरीरव्यापिशैत्याद्युपलब्धन्यथानुपपत्तिनिमित्तेन महत्त्वे-  
नाणुत्वश्रुतीना बाधो दर्शितः ॥

कर्ता शास्त्रार्थवत्त्वात् ॥ २. ३. ३३ ॥

विहारोपदेशात् ॥ २. ३. ३४ ॥

उपादानात् ॥ २. ३. ३५ ॥

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः ॥ २. ३. ३६ ॥

उपलब्धिवदनियमः ॥ २. ३. ३७ ॥

शक्तिविपर्ययात् ॥ २. ३. ३८ ॥

समाध्यभावाच्च ॥ २. ३. ३९ ॥

अत्र यद्यपि चक्षुराद्यगोचरत्वात् , मनसः चक्षुरादिनिरपेक्षस्य प्रत्यक्षसाधन-  
त्वाभावात् , सत्येव मनसि आत्मनि कर्तृत्वोपलब्धेः असति च सुषुप्ते मनसि कर्तृत्वा-  
द्युपलब्धेः इत्यन्वयव्यतिरेकयोः मनसः कर्तृत्वादिसत्ताकारणतया अन्यथासिद्धे  
कर्तृत्वविशिष्टात्मप्रतिपत्तिहेतुत्वकल्पनायोगात् , अहं कर्तेति च प्रतिभासस्य आत्मा-  
न्तकरणयोः साधारणत्वात् न प्रत्यक्षगम्यमात्मनि कर्तृत्वम् , तथापि ममेदं कर्तव्य-  
मिति प्रतिपत्तिसमर्थस्य चेतनस्य विधिसंबन्ध प्रतिपादयता शास्त्रेण तस्य चेतनस्य  
विधिविषयकर्तृत्वमन्तरेण अनुपपद्यमानेन चेतनस्य कर्तृत्वं श्रुतार्थापत्त्या प्रतिपादि-  
तम् । तथा अकर्तृब्रह्मात्मनो.[त्मना] मोक्षेऽवस्थानं प्रतिपादयता तत्त्वमस्यादि-  
प्रधानवाक्येन जीवस्याकर्तृत्व प्रतिपादितम् । द्वयोश्च प्रमाणयोः विरोधे सति काल-

१ M निमित्तत्वेन

२ T चरत्वेन

३ M omits च

४ G and T कर्तृत्वादिविशिष्ट

५. M omits च

६ M विधिशिक्षेण

७ G and M त्वन

८ G omits प्रधान

९ T and M विरोधेऽपि

भेदेनापि व्यवस्था न्याय्येति मोक्षावस्थायामकर्तृत्वम्, प्राक्तु कर्तृत्वम्—इति दर्शितम् ॥

यथा च तक्षोभयथा ॥ २. ३. ४० ॥

अत्र केवलस्यात्मन क्रियासमवाय किं बाध्यासपरिनिष्पन्नाहङ्कारसंपिण्डितैकत्वापन्नात्मविशिष्टद्रव्यस्येति विशये<sup>१</sup>, सत्येव संपिण्डितैकद्रव्ये क्रियासमवायदर्शनात् असति च तस्मिन् सुषुप्ते केवलात्मनि क्रियादर्शनात् विशिष्टद्रव्यस्य कारणत्वं तावदवगतम् । तत्र कार्यं प्रत्यन्वयव्यतिरेकवतो द्रव्यस्योपादानकारणस्थानगतस्यान्वयिकारणत्वमेव प्रतिपत्तुं युक्तम्, न निमित्तकारणत्वम् अभ्यर्हितत्वादुपादानकारणस्येति न्यायानुगृहीतेन अन्वयव्यतिरेकप्रमाणेन अभ्यासविशिष्टमात्मद्रव्यमुपादानकारणस्थानगत क्रियान्वयिकारणत्वेन कल्प्यते ब्रह्मात्मप्रतिपादकशास्त्रोपबृंहितत्वादध्यासस्य उपादानकारणत्वकल्पनायाः इत्युक्तम् ॥

परात्तु तच्छ्रुतेः ॥ २. ३. ४१ ॥

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः ॥

॥ २. ३. ४२ ॥

अत्र कर्त्रात्मन क्रियानिष्पत्तौ अन्वयव्यतिरेकवत्करणादिकारककलापेऽवस्थिते सति<sup>१०</sup> पुन कारणान्तरोपादान केवलव्यतिरेकापेक्षम् । अतस्तदभावात् नेश्वरः कर्तृत्वं प्रति कारणमिति स्थितम् । श्रुतिश्चेश्वरस्य कारणत्वं ब्रवीति । तत्र द्वयोः प्रमाणयोः विरोधे सति सुखाद्युत्पत्तौ दृष्टकारणसंपत्तावपि केवलव्यतिरेकशून्यस्यापि

१. M भेदेनेति

२. G and M इतरत्र

३. T and M कत्वादिविशिष्ट

४. T and M विशये एकसंपिण्डित

५. M क्रियादर्शनात्

६. M omits केवलात्मनि क्रिया

७. T and M omit प्रतिपत्तुं

८. T and M omit अभ्यास .स्थान-  
गत

९. G कर्तुरात्मन

१०. G and T add कारणे

धमदिरागमात् सुखादिहेतुत्वप्रतिपत्तिवत् केवलव्यतिरेकस्य दृष्टकारणकृत्सिविषयतया  
आगमस्य चादृष्टकारणकृत्सिविषयतया व्यवस्थोपपत्तेः ईश्वरसापेक्ष कर्तृत्वमिति  
दर्शितम् ॥

अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत  
एके ॥ २ ३ ४३ ॥

मन्त्रवर्णाच्च ॥ २. ३. ४४ ॥

अपि च स्मर्यते ॥ २. ३. ४५ ॥

प्रकाशादिवन्नैवं परः ॥ २ ३ ४६ ॥

स्मरन्ति च ॥ २ ३ ४७ ॥

अनुज्ञापरिहारौ देहसंबन्धात् ज्योतिरादिवत् ॥ २ ३ ४८ ॥

असन्तेश्चाव्यतिकरः ॥ २ ३. ४९ ॥

आभास एव च ॥ २ ३ ५० ॥

अदृष्टानियमात् ॥ २. ३. ५१ ॥

अभिसन्ध्यादिवपि चैवम् ॥ २ ३ ५२ ॥

प्रदेशादिति चेन्नान्तर्भावात् ॥ २. ३ ५३ ॥

अत्यन्तभिन्नयो. जीवब्रह्मणोः निरवयवयोः संयोगाभावात् , भृत्यस्वामिसंबन्धस्य  
च सङ्कल्पक्रियादिसापेक्षस्य सर्वजीवविषयस्याभावात् , विशिष्टस्वरूपसंबन्धे विशेषणा-  
पाये विशिष्टापायात् , भेदाभेदसंबन्धस्य कार्यकारणगुणगुणिजातिव्यक्ति [व्यक्तिकेवल-  
विशिष्ट]स्वरूपांशांशभावविषयस्य ब्रह्मजीवयोः तेषामभावेऽभावात् , 'निरशत्वादशा-

१ M प्रतिपत्तिहेतुत्वात्

२ G and T विषयत्वेन

३ M omits आगम ..विषयतया

४ G स्यादृष्ट

५. M उक्तम्

६. M संबन्ध

७ G स्वरूपापेक्षस्य सर्वजीवविषयस्या-  
भावात् विशिष्टस्वरूपांशांशि.

८ M omits निरश...योगा

शिभावसंबन्धायोगात्, ब्रह्मस्वरूपमात्रत्वे काल्पनिकौपाधिकभेदत्वे च जीवस्य नियन्तृनित्यनियन्तृत्वायोगात् यद्यपि सर्वसंबन्धा न संभवन्ति, तथाप्यैकैकस्म्यनियन्तृनित्यम्यत्वेप्रमाणयोरितरेतरविरोधे सति प्रधानवाक्यानुगुण्येन घटाकाशमहाकाशवत् महति ब्रह्मद्रव्येऽल्पोपाधिपरिच्छन्नतया भागबुद्धिगोचरस्य जीवस्य ब्रह्म[ब्रह्मणा] अंशांशिसंबन्धमुपचरित परिकल्प्य नियन्तृनित्यम्यभावापेक्षामूल. संबन्धो दर्शितः ॥

इति भगवत्प्रकाशात्मविरचिते शारीरकन्यायसंग्रहे  
द्वितीयाध्यायस्य तृतीयः पादः ॥

- १ G नियन्तृनित्यम्यतायोगात्  
T नियन्तृनित्यम्यत्वा  
२ M सर्वे संबन्धिनः संबन्धिनः संभ  
३ G and M ऐकात्म्ये  
४ G नियम्यभावप्रमाण

- ५ G गोचरजीवस्य  
६ M ब्रह्मणोऽंशांशि  
७ G पेक्षितो मूलसंबन्धो  
M पेक्षो मूल



## अथ चतुर्थः पादः

तथा प्राणाः ॥ २. ४. १ ॥

गौण्यसम्भवात् ॥ २. ४. २ ॥

तत्प्राकृश्रुतश्च ॥ २. ४. ३ ॥

तत्पूर्वकत्वाद्वाचः ॥ २. ४. ४ ॥

“एतस्माज्जायते प्राणः” इत्यादाविन्द्रियाणां जन्म श्रुत्यैव निर्दिष्टम् । “ऋषयो वाव तेऽग्र आसन् । तदाहुः । के त ऋषयः इति । प्राणा वा ऋषयः ” इत्युपपत्तेः [त्युत्पत्तेः] प्राक् प्राणानामवस्थानं तेषां जन्माभावे लिङ्गम् । तत्र लिङ्गस्य श्रुत्या बाधायाः प्राप्त्या अन्यतरस्यात्यन्तबाधकल्पनात् वरं प्रबलाविरोधेन दुर्बलस्य विषयव्यवस्थाकल्पन इति न्यायेन वियदादिभिः सहेन्द्रियाणामुत्पत्त्यान्नाल्लिङ्गात् महाप्रलयविषयोत्पत्तिः अवान्तरप्रलयविषयानुत्पत्तिरिति व्यवस्थोपादानेन प्राणानामुत्पत्तिः साधिता ॥

सप्त गतेर्विशेषितत्वाच्च ॥ २. ४. ५ ॥

हस्तादयस्तु स्थितेऽतो नैवम् ॥ २. ४. ६ ॥

न्यूनाधिकसंख्याविरोधे बुद्धिलाघवात् न्यूनसंख्योपादानं युक्तमिति सप्त-प्राणोपादानेन प्राप्ते अधिकसंख्योपादाने न्यूनसंख्यायास्तत्रान्तर्भावात् श्रुतस्य बाधासिद्धये [अबाधसिद्धये] अधिकसंख्योपादानमेव युक्तमिति न्यायेन एकादश प्राणाः कार्यनियमान्निरूपिताः ॥

१ G omits ऋषयः आसन्

४ M विरोधो

२ G omits इति

५ M omits अधिकसंख्योपादाने

३ T omits प्राप्ताया

इयमपरा सूत्रद्वययोजना । अनेकशरीरानुयायिनो जीवस्याव्यभिचारितया अनुयायिनामनर्थहेतूनामेवेन्द्रियत्वेन कारणत्वे वक्तव्ये “ प्राणमनूत्क्रामन्त सर्वे प्राणा अनूत्क्रामन्ति ” इति सर्वशब्दस्यानुयायिप्राणवाचिनः प्रकरणात् सप्तप्राण-परामर्शकत्व प्राप्तम् । “ दशमे पुरुषे प्राणा आत्मैकादश । ते यदास्मान्मर्त्या-च्छरीरादुत्क्रामन्ति ” इत्यनुयायिनामेवैकादशाना प्राणानाम् “ सर्वे प्राणा ” इत्यत्र सर्वशब्द परामर्शकः प्राप्तः । तत्र प्रकरणोपस्थापितानुयायिसप्तप्राणपरिहारात् [परिग्रहात्] वर श्रुत्युपस्थापितानुयाय्येकादशप्राणपरिग्रह इति न्यायेनैकादश-प्राणपरिग्रहः कृतः ॥

अणवश्च ॥ २ ४ ७ ॥

इन्द्रियाणि सर्वगतानि, सर्वत्र दृष्टकार्यत्वात्, आत्मवत् इत्यनुमानम् । तथा “ त एते सर्व एव ममा सर्वेऽनन्ता ” इति श्रुतिः । तत्र श्रुत्यनुमानाभ्यामानन्त्य प्राणाना प्राप्तम् । “ अनूत्क्रामन्त सर्वे प्राणा अनूत्क्रामन्ति ” इत्याद्युत्क्रान्ति-श्रुतार्थापत्त्या प्राणाना परिच्छिन्नत्वमपि प्राप्तम् । तत्र श्रुतार्थापत्तिविरोधे सति “ सँ यो हैताननन्तानुपास्ते ” इत्याद्युपासनापरमानैन्त्याभिधानमन्यपरत्वात्, अनुमान च दुर्बलमिति परिच्छिन्नाः प्राणा साधिताः ॥

श्रेष्ठश्च ॥ २ ४ ८ ॥

“ एतस्माज्जायते प्राणः ” इति प्राणजन्मनि श्रुतिः<sup>१</sup> । “ आनीदवातम् ” इत्यनन प्राणव्यापारः प्रलयावस्थाया प्राणसद्भावे लिङ्गम् । तत्र द्वयोर्महाप्रलयवि-षयतयावान्तरप्रलयभेदेन व्यवस्थानुपपत्तौ द्वयोरन्यतरस्य गौणत्वे वक्तव्ये श्रुतिविरो-

१ T and M omit इयं and सूत्रद्वय

M इति श्रुता

२ G adds इति

७. G and T अथ यो हैतान्

३ M अर्थहेतूना

८. G इत्युपासा

४ G and T प्राणशब्द

९ M परत्वाभि

५ M अनुवार्यैक

१० G adds अस्ति

६ G इत्यादिश्रुता

११. M प्राणवद्भावो

धाल्लिङ्गस्यैव गौणत्व युक्तमिति न्यायेन आनीच्छब्दस्य मूलकारणविद्यमानताभिधायित्वकल्पनया प्राणस्य ब्रह्मणो जैन्म दर्शितम् ॥

नै वायुक्रिये पृथगुपदेशात् ॥ २ ४ ९ ॥

चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः ॥ २ ४ १० ॥

अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॥ २ ४ ११ ॥

पञ्चवृत्तिर्मनोवद्व्यपदिश्यते ॥ २ ४. १२ ॥

“ य प्राणः स वायुः ” इति समानाधिकरणैवाक्येन प्राणस्य वायुत्वमवगतम् । “ एतस्माज्जायते प्राणः ” “ ख वायुर्ज्योतिः ” इत्युपपत्ति[त्युत्पत्ति]-भेदलिङ्गात् स्वरूपभेदोऽवगतः । द्वयोश्च वाक्यलिङ्गयोर्विरोधे<sup>४</sup> सैमीकरणस्वभावैकत्वविषयं वाक्य व्यक्तिभेद[भेदविषयं] लिङ्गमिति विषयभेदेन अविरोधकल्पनया वायो प्राणस्य च व्यक्तिभेदो दर्शितः ॥

तथा वागादिप्राणानां सम्भूय शरीरचलनादिहेतुभूतसामान्यव्यापारसम्भवे न प्राणपदार्थान्तर कल्पनीयम् , कल्पनागौरवात् इति न्यायमात्रस्य प्राणसवादादौ प्राणस्य वागादीनां च इतरेतरसंवादलिङ्गेन उत्पत्तिभेदलिङ्गेन च प्राणस्येन्द्रियव्यापारेभ्यः भिन्नपदार्थत्वप्रतिपादकेन प्रमाणभूतेन बाधात् करणव्यापारेभ्यो भिन्न प्राणो दर्शितः ॥

अणुश्च ॥ २ ४ १३ ॥

यद्यपि महान् प्राण , सर्वत्र दृष्टकार्यत्वात् आकाशवत् इत्यनुमानस्य हेतोरसिद्धत्वात् , यत्र शरीरं तत्र सर्वत्र दृष्टकार्यत्वादिति विशेषणे शरीरतद्रूपादिषु अनैका-

१ G मिधायकत्व

M मिधानत्व

२. G जन्मादि

३ T and M This sūtra and the commentary thereon are written after the next adhikarana sūtra and its commentary

४ G करणव्यपदेशात्

५ G adds सति

M omits विरोधे

६ G and M समीरण

७. T and M इन्द्रियतद्रूपव्यापारेभ्य

८ M, तद्रूपाधिष्ठाने

न्तिकत्वात् न प्राणमहत्त्वस्य प्रतिपादकत्वमस्ति, तथापि “सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण” इति श्रौतेन लिङ्गेन प्राणस्य सर्वगतत्वम् । “तमुत्क्रामन्त प्राणोऽनुत्क्रामति” इति परिच्छेदलिङ्गम् । तत्र द्वयोर्लिङ्गयोर्विरोधे प्राणस्य स्वरूपाधिदैविकरूपाभ्यामव्यवस्थाप्रदर्शनेन परिच्छिन्नत्वमुक्तम् ॥

ज्योतिराद्याधिष्ठानं तु तदामननात् ॥ २ ४ १४ ॥

प्राणवता शब्दात् ॥ २ ४ १५ ॥

तस्य च नित्यत्वात् ॥ २ ४. १६ ॥

करणानां स्वप्रवृत्तौ नैरपेक्ष्यमन्वयव्यतिरेकसिद्धम् । “अग्निर्वाग्भूत्वा मुखं प्राविशत्” इत्यादि[इत्यादिना] अग्न्यादीनां चेतनानां वागाद्यचेतनभार्वानुपपत्तेः वागादिकरणेषु अग्न्यादीनामैक्याभिमानमात्रावगमात् चेतनस्य च वागाद्यभिमानः प्रवर्तकतयेति जीवे दृष्टत्वादग्न्यादीनां वागाद्यैक्याभिमानसंस्पर्धप्रतिपादकशास्त्रान्यथानुपपत्त्या अग्न्याद्यधीनां कर्णप्रवृत्तिरित्यवगतम् । तत्र “परात्तु तच्छ्रुतेः” इत्यधिकरणन्यायेन केवलव्यतिरेकानपेक्षागमबलेन<sup>१</sup> देवतानुगृहीतानां कर्णानां प्रवृत्तौ सिद्धाया देवता अपि चक्षुरादिजनितकर्मतत्फलसंबन्धिन्यः कर्णाभिमानेन प्रवर्तकत्वात् जीववत् इत्यनुमानस्य न देवताः चक्षुरादिजनित...[कर्मफल]संबन्धिन्यः, चक्षुरादिसाधनजन्यरूपाद्युपलब्ध्याश्रयत्वाभावात्, उदासीनपुरुषान्तरवत् इत्यनुमानेन “न ह वै देवान् पापं गच्छति” इति श्रुत्यनुगृहीतेन बाधो दर्शितः । देवतानां च प्रदीपवत् कर्णानुग्राहकत्वम्, न स्वयं करणतया पृथक्करणवत्त्वात् इत्युक्तम् ॥

१ G and T add उक्तम्

२ M परिच्छेदे

३ M omits लिङ्गयोः

४ T प्राणस्वरूपा-

५ M व्यवस्थापदर्शनेन

६ See foot note ३ on page ७४

७. M omits चेतनानां

८ G भावस्यानु

९ T and M शास्त्रन्यायानुप

१० T अग्न्याधीना

११ G and T कारण-

१२ M गमबाधेन

१३ G कारणानां

१४ G and T omit करणां “सबन्धिन्यः”

१५ M देवतानां न

१६. M ग्रहणानुग्राह

१७ G and M करणितया

त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् ॥ २ ४. १७ ॥

भेदश्रुतेः ॥ २ ४. १८ ॥

वैलक्षण्याच्च ॥ २. ४ १९ ॥

“ त एतस्यैव सर्वे रूपमभवन् ” इति वाक्यात् “ अत एतेनाख्यायन्ते प्राणा ” इति प्राणश्रुतेश्च इन्द्रियाणां प्राणमात्रत्वे प्राप्ते प्राणसवादादिगतै बहुभिर्भेदैर्लिङ्गैः प्राणादर्थान्तरत्वे सति इन्द्रियाणां वाक्य बाध्यते । प्राणश्रुतिश्च नेन्द्रियाणां प्राणत्वविधिपरा, किन्तु इन्द्रियाणां पृथक् प्राणसञ्ज्ञाविधिपरा इत्यन्यपरा श्रुतिश्च बहुभिर्लिङ्गैर्बाध्येत्युक्तम् ॥

संज्ञामूर्तिक्लमिस्तु त्रिवृत्कुर्वत उपदेशात् ॥ २. ४ २० ॥

मांसादि भौमं यथाशब्दमितरयोश्च ॥ २ ४ २१ ॥

वैशेष्यात्तु तद्वादस्तद्वादः ॥ २ ४ २२ ॥

यद्यपि ‘ जीवेनेति ’ पदस्य ‘ व्याकरवाणि ’ इति प्रधानक्रियया सम्बन्धो युक्तः, न ‘ अनुप्रविश्य ’ इति गुणभूतक्रियया, तथापि यत्राकाङ्क्षासन्निधियोग्यत्वेन सम्बन्धो युक्त इति न्यायेन नदीसमुद्रादिव्याकरणे योग्यताद्यभावात्, प्रवेशने च योग्यतादिभावात् जीवस्य प्रवेशनेन सम्बन्धः इति व्याकरणे सैन्य-सङ्कलनवत् जीवलक्षणस्वतन्त्रकर्त्रन्तरव्यवधानाभावात् अन्याव्यवधानेन ब्रह्मकर्तृक नामरूपव्याकरणमित्युक्तम् ॥

इति भगवत्प्रकाशात्मविरचिते शारीरकन्यायसंग्रहे

द्वितीयाध्यायस्य चतुर्थः पादः ॥

समाप्तश्च द्वितीयोऽध्यायः ॥

१ T and M इन्द्रियप्राणानाम्

M सैव सङ्कल्पनलक्षण

२ G omits भेद

५ T अस्य व्यव-

३ G and T omit च

६ M कर्तृत्वं

४. T. सैव सङ्कल

## अथ तृतीयोऽध्यायः

प्रथम. पादः

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥

३. १. १ ॥

व्यात्मकत्वात् भूयस्त्वात् ॥ ३. १. २ ॥

प्राणगतेश्च ॥ ३. १. ३ ॥

अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॥ ३. १. ४ ॥

प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॥ ३. १. ५ ॥

अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतिः ॥ ३. १. ६ ॥

भाक्तं वानात्मविच्चात् तथा हि दर्शयति ॥ ३. १. ७ ॥

“वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति” इति यदि आपः पुरुषवचसो भवन्ति इति क्रियापदेन अप्शब्दस्य संबन्धः, तथापि आहुतीनां होम-द्रव्यापेक्षार्या सनिधानात् औप एव पञ्चानामाहुतीनां होमद्रव्यतया संबध्यन्ते, ततश्चाय वाक्यार्थः सवृत्तः—अपा पञ्चभिराहुतिभिः हूयमानानां पञ्चम्यामाहुतौ

१ T and M omit अप्शब्दस्य

२ T and M पेक्षाणां

३ G and M अर्थादाप

४ G पञ्चभिराहूयमानानां पञ्चम्या-  
माहुतौ पुरुषाकारेण परिणाम तथा  
“इति तु पञ्चम्यामाहुतावाप पुरुष-  
वचसो भवन्ति” इत्युपसंहारवाक्य-  
व्यमेवार्थः, वाक्यसामान्यात् ।  
एवमुपक्रमोपसंहारयोः अपा पञ्चा-

हुतिभि संबन्धे सिद्धे मध्यवर्तिनां  
श्रद्धासोमवृष्ट्यन्तरेतसामप्यपामेवा-  
स्थाविशेषत्वोपपत्तौ द्रव्यभेद-  
कल्पनानुपपत्तेः शुलोकाद्यधिकरण-  
भेदादेव आहुतिभेदोपपत्तेश्च पूर्वापर-  
महावाक्यपर्यालोचनाया अप्शब्द-  
वाच्यानां त्रयाणां भूतानां पञ्चसु  
स्थानेषु वाक्यप्रमाणादवगत etc.

पुरुषाकारेण परिणाम इति, तथा “इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति” इत्युपसहारवाक्यस्याप्ययमेवार्थः, वाक्यसाम्यात्, एवमुपक्रमोपसंहारयोः अपामेव पञ्चभिराहुतिभिः संबन्धे सिद्धे मध्यवर्तिश्रद्धासोमवृष्ट्यन्तरेतसामप्यपामेवावस्थाविशेषत्वोपपत्तौ द्रव्यभेदकल्पनाद्यनुपपत्तेः, द्युलोकाद्यधिकरणभेदादेव आहुतिभेदोपपत्तेश्च पूर्वापरमहावाक्यपर्यालोचनायां अप्शब्दवाच्याना त्रयाणा भूतानां पञ्चसु स्थानेषु ह्यमानाना पञ्चम्यामाहुतौ पुरुषाकारेण परिणामः वाक्यप्रमाणादवगतः, तथा प्रथमाहुतिपरिणामे सोमभावे पञ्चमाहुतिपरिणामे चै गर्भे अपाचेतनसंबन्धावगमलिङ्गात् नियमेन भूताधारप्राणिपरिवृतस्य जीवस्य पञ्चसु स्थानेषु गमनलिङ्गाच्च अप्शब्दवाच्यभूतपरिवृतो जीवः पञ्चसु स्थानेषु रंहतीति वाक्यलिङ्गाभ्या न भूतोपादाने प्रयोजनमस्ति, सर्वत्र विद्यमानत्वात् इति न्यायानुगृहीत तृणजल्लाकादिदृष्टान्तलिङ्गं बाधित्वा इति सिद्धम् ॥

कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च ॥

३. १ ८ ॥

चरणादिति चेन्नोपलक्षणार्थेति कार्णाजिनिः ॥ ३. १ ९ ॥

आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॥ ३. १. १०

सुकृतदुष्कृते एवेति तु बादरिः ॥ ३. १. ११ ॥

यद्यपि यत्किञ्चिद्यावत्सम्पातशब्दौ ऐहिकामुष्मिककृतकर्मफलोपभोगवचनाचवरोहतां अनुशयाभावे लिङ्गभूतौ, तथापि रमणीयचरणाः कपूयचरणाः इति शब्दयो ब्राह्मण्यादिजात्यारम्भकाणामैहिककर्मणां सद्भावे लिङ्गत्वात् ऐहिकामुष्मिककर्मसद्भावविषयविशेषलिङ्गेन सकोचोपपत्ते आमुष्मिककर्मविषयत्वात् यत्किञ्चिद्यावत्सम्पातशब्दयोः ऐहिकभोगनिमित्तकर्मानुशयसद्भावो दर्शितः ॥

१ T omits प्रथमा सोमभावे

३. G adds एव

२ T omits च

४. T and M कर्मोपभोग

अनिष्टादिकारिणामपि च श्रुतम् ॥ ३. १. १२ ॥

संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्वतिदर्शनात् ॥

॥ ३. १. १३ ॥

स्मरन्ति च ॥ ३. १. १४ ॥

अपि च सप्त ॥ ३. १. १५ ॥

तत्रापि च तद्व्यापारादविरोधः ॥ ३. १. १६ ॥

विद्याकर्मणोरिति तु प्रकृतत्वात् ॥ ३. १. १७ ॥

न तृतीये तथोपलब्धेः ॥ ३. १. १८ ॥

स्मर्यतेऽपि च लोके ॥ ३. १. १९ ॥

दर्शनाच्च ॥ ३. १. २० ॥

तृतीयशब्दावरोधः सशोकजस्य ॥ ३. १. २१ ॥

“ये वै केचास्मालोकात् प्रयन्ति” इति इष्टानिष्टादिकारिसामान्यविषयं चन्द्रलोकगमनवाक्यम्, तथा “वैवस्वतं संगमनं जनानाम्” इति च इष्टानिष्टादिकारिसामान्यविषयं यमलोकगमनवाक्यम् । तत्राविशेषेण चन्द्रगमनवाक्यं विद्याकर्मविशेषितमार्गद्वयभ्रष्टानामनिष्टादिकारिणा तृतीयस्थानगमनविषयविशेषवाक्येन इष्टादिकारिविषयविशेषे<sup>१</sup> नियम्यते । तथाविशेषेण यमलोकगमनविषयं वाक्यमैपीष्टादिकारिणां चन्द्रगमनविषयवाक्येनानिष्टादिकारिविषयविशेषे नियम्यत इति सामान्यवाक्यद्वयं विशेषवाक्याभ्यां नियम्यानिष्टादिकारिणां यमगमनमुक्तम् ॥

सामाव्यापत्तिरुपपत्तेः ॥ ३. १. २२ ॥

१ T and M कारिणां सामान्य

२. T and M विशेषे

३ G and M omit अपि

४. M omits विषय

५ T and M add इत्युक्तम्

६. T and M add तत्



यद्यपि भवति धातुः जीवस्याकाशादिभावपरिणामे श्रुतिर्भवति, तथाप्युत्तरत्र रमणीयचरणादिसंयुक्तस्य चेतनस्य आकाशादितिलमाषान्तेभ्यः स्वेनैव रूपेण अभिनिष्क्रमणान्यैथानुपपत्तिलक्षणया श्रुतार्थापत्त्या अन्यस्यान्यैभावानुपपत्त्यनुगृहीततया [गृहीतया] विरोधात् श्रुतेरुपचरिततद्भावापत्तिविषयत्वमुक्तम् ॥

नातिचिरेण विशेषात् ॥ ३ १ २३ ॥

यद्यप्याकाशादिसाम्यं गतस्यै “ अतो वै खलु दुर्निष्प्रपतरम् ” इति अतः- शब्दस्य प्रकृतसर्वविषयत्वात् शीघ्रनिष्क्रमणकारणं नोपलभ्यते, तथापि “ त इह ब्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते ” इत्येकवाक्योपात्तब्रीह्यादिभावात् अतःशब्दपरामृष्टात् दु खेन निष्क्रमणं तरप्प्रत्ययेन विशेष्यमाणं भिन्नैवाक्योपात्तात् आकाशादिवर्षणान्तात् प्रकृतात् सुखेन निष्क्रमणमर्थापत्त्या गमयतीत्युक्तम् ॥

अन्याधिष्ठिते पूर्ववदभिलाषात् ॥ ३. १ २४ ॥

यद्यपि ब्रीह्यादिभावेन जन्मश्रुतिः मुख्यमेवानुशयिनां<sup>१</sup> जन्म प्रतिपादयति, तथापि न ब्रीह्यादिभावेन अनुशयिनां<sup>२</sup> मुख्यं जन्म सम्भवति, अस्मिन् प्रकरणे कर्मव्यापारसङ्कीर्तनशून्यतयाभिधानात् आकाशादिभावाभिधानवत् इत्यनुमानात् , तथा ब्राह्मणादिजन्मनः कर्मव्यापारपूर्वकत्वं सङ्कीर्तनं व्यर्थम् , प्रागपि ब्रीह्यादिभावेन

१ T and G omit भाव

२. M संयुक्तस्य आकाशादितादात्म्यं  
[तस्य] भावापत्तौ तेभ्यश्च एतेनैव  
G संयुक्तस्य आकाशादि

३ T and M omit अन्यथा

४ T and M add पूर्वसिद्ध

५ T and M पत्तिगृहीततया

६. M उचिततद्भावात्

७ T adds अतो ब्रीह्यादिभावात्

८ T अतःशब्दं वै खलु

९ G and M omit अतःशब्दस्य

१० T ब्रीह्यादिवाक्य

११ and १२ M शयिना

१३ G ब्राह्मण्याश्चादिजन्यकर्म

१४ M omits पूर्वकत्व

जन्मास्ति चेत् , अतस्तन्नास्तीति श्रुतार्थापत्त्या<sup>१</sup>, तथोत्तराहुतिसंबन्धश्रुतिर्नोप-  
पद्यते ब्रीह्यादिभावे तैत्पचनादिना<sup>२</sup> प्रवासप्रसङ्गादिति श्रुतार्थापत्त्यन्तरेण जन्मश्रुतेः  
उपचरितार्थत्वं दर्शितम्<sup>३</sup> ॥

अशुद्धमिति चेन्न शब्दात् ॥ ३. १. २५ ॥

रेतस्सिग्योगोऽथ ॥ ३. १. २६ ॥

योनेः शरीरम् ॥ ३. १. २७ ॥

यद्यपि पशुहिसनस्य प्रतिषेधसामर्थ्यात् अनर्थहेतुत्वम् , क्रतुविधिसामर्थ्याच्च  
क्रतूर्पकारश्च इत्युभयं न विरुध्यते, एकस्यापि साधनस्य लोके अर्थानर्थहेतुत्वदर्शनात्,  
तथापि अनर्थ परिहृत्यैव क्रतूर्पकारद्वारेण अर्थबाहुल्यहेतुत्वाभावे विधानमनुपपन्नमिति  
अर्थानर्थहेतुतया विरोधमुद्गाढ्य सावकाशनिरवकाशतया प्रामाण्य व्यवस्थापितम् ।  
तथा करणांशे प्रवृत्ती रागनिबन्धनेतिकर्तव्यांशे प्रवृत्तिः विधिनिबन्धनेति  
विभाग कल्पयित्वा श्येनयागे हिसात्मके करणरूपे रागनिबन्धना प्रवृत्तिरिति तत्र  
प्रतिषेधविध्यवकाशमङ्गीकृत्य पशुहिसायां विधिनिबन्धनप्रवृत्तिकाया प्रतिषेधविधिः  
निरस्त इति दर्शितम्<sup>४</sup> ॥

इति प्रकाशात्मयतिविरचिते शारीरकन्यायसंग्रहे

तृतीयाध्यायस्य प्रथमः पादः ॥

१ G श्रुत्यार्थापत्त्या

२ T and M add च

३ M संबन्ध श्रुत नोप

M संबन्धिश्रुतिः

४ G तद्धननादौ

५. G and T add च

६. T adds इति

७ T पापहेतुत्वम्

८ G क्रतूपकरणत्वम्

९ G क्रतूपकरणद्वारेण

T. क्रतुकारणाद्वा .....नर्थमेतुत्वभावे

१० M निबन्धन. इतिकर्तव्या

११ T and M omit दर्शितम्

## अथ द्वितीयः पादः

संध्ये सृष्टिराह हि ॥ ३ २ १ ॥

निर्मातारं चैके पुत्रादयश्च ॥ ३ २ २ ॥

मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ॥ ३ २ ३ ॥

सूचकश्च हि श्रुतेराचक्षते च तद्विदः ॥ ३ २ ४ ॥

पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ॥

३ २ ५ ॥

देहयोगाद्वा सोऽपि ॥ ३ २ ६ ॥

स्वप्ने द्रष्टृव्यतिरिक्ताः सर्वे पदार्थाः अर्थक्रियासामर्थ्यलक्षणसत्त्वोपेताः चेतने-  
नाभिसन्धिपूर्वक निर्मायमाणत्वात्, जाग्रद्वत्, आगामिशुभाशुभविषयविज्ञानस्य स्वप्न-  
स्यादिदर्शनजन्यत्वमन्वयव्यतिरेकलक्षणार्थापत्तिसमधिगतमित्यनुमानार्थापत्तिभ्यां स्वप्न-  
प्रपञ्चस्यार्थक्रियाकारित्वे प्राप्ते देशकालविशिष्टार्थक्रियासमर्थप्रमात्रादिविषयबाधक-  
प्रत्यक्षेण अर्थक्रियासमर्थरूपस्यैव बाधान्यथानुपपत्त्या, “न तत्र रथाः” इति  
श्रौतनिषेधान्यथानुपपत्त्या चार्थक्रियासमर्थार्थिष्ठानवैपरीत्यस्यार्थक्रियाशून्यत्वस्यावगमा-  
दनुमानबाधो दर्शितः । <sup>१</sup>पदार्थस्वरूपप्रयुक्तार्थक्रियाशून्यतयासत्त्वेऽपि शुभाशुभादि-  
व्याप्तिलक्षणधर्मोपाधवार्थक्रियाकारित्वस्याङ्गीकरणात् पदार्थानां स्वरूपतो मिथ्यात्व  
दर्शितम् । स्थूलशरीरोपाधावेवात्मनो व्यावहारिकवस्तुसंस्पर्श इति दर्शयितुम् ॥

१ M omits द्रष्टृ

२ G अनुमानार्थापत्तिस्वप्न

३ M प्रपञ्चस्याक्रिया

४ G notes as alternative read-  
ings तथार्थ and तदार्थ

५ T सममपि

६ T and M शुभाशुभादिना

७ M संसर्ग

८ T and M add इति

तदभावो नाडीषु तच्छ्रुतेरात्मनि च ॥ ३ २ ७ ॥

अतः प्रबोधोऽस्मात् ॥ ३. २ ८ ॥

नाडीपुरीतद्ब्रह्मसु प्रत्येकमधिकरणसप्तमीश्रवणात् उपाधिविशिष्टजीवाधारत्व-  
संभवाच्च प्रत्येकमधिकरणत्वे प्राप्ते विकल्पपक्षे च अन्यतमबाधप्रसङ्गात् सति  
सर्भवे नैरपेक्ष्यधर्ममेव बाधित्वा समुच्चयोपादानमेव युक्तमिति न्यायेन च नाडी-  
पुरीततोरधिकरणसप्तमीबाधप्रसङ्गात् असंभवे प्राप्ते नाडीपुरीतद्ब्रह्मणो समुदाय-  
विषयैः ६ श्रौतैर्लिङ्गैः नाडीपुरीतत्सप्तम्योः सामीप्यमर्थमुपादाय ब्रह्मण्यधिकरणसप्तमी-  
परिग्रहेण च नाडीपुरीतत्समीपवर्ति ब्रह्म सुप्तिस्थानं दर्शितम् ॥

स एव तु कर्मानुस्मृतिशब्दविधिभ्यः ॥ ३. २ ९ ॥

इह उपाधिभेदात् जीवभेदो देहान्तरेषु प्रसिद्धः । सुप्तस्यापि पूर्वोपाधि-  
प्रविलयार्तं, उत्तरोपाध्युत्पत्तौ च उपाधिभेदात्, सुप्तादन्यस्य जीवस्य उत्थाने प्राप्ते  
कर्मानुस्मृतिशब्दविधिभिः प्रतिपन्नजीवैक्योपपादनार्थो अज्ञानमेवानादिभूतं<sup>३</sup> स्थूल-  
सूक्ष्मतामार्पणं स्वकार्यान्तःकरणावच्छिन्नं सत् जीवोपाधिरित्युक्तम् ॥

मुग्धेऽर्धसंपत्तिः परिशेषात् ॥ ३ २ १० ॥

जीवस्यावस्थाचतुष्टयप्रसिद्धिनियमात् चतसृभ्य लक्षणभेदप्रतिभासः मुग्धा-

१ G अन्यतमपदार्थबाध

८ T omits च

२ M भावे

९ T adds जीवभेदात्

G सम्भवे बाधायोगात्

१० T प्रलयात्

३ G समुच्चयोपादानत्वमेव

११ G प्रतीतजीवैक्य

M समुच्चयोपपादनमेव

१२ G and T उपपादानाय

४ G and T न्यायस्य

१३ G सिद्धम्

५ G ब्रह्मसमुच्चय

१४ G सूक्ष्मोत्पन्न

T ब्रह्मणां समुच्चय

T सूक्ष्मापन्न

६ T and M ज्ञातैर्लिङ्गै

१५. T and M omit सत्

७ G सामीप्यार्थ

वस्थायां बलवान् , प्रसिद्धिनियमस्य मुग्धावस्थायाः सर्वजीविविषयत्वाभावात्  
सुषुप्त्युत्क्रान्त्यो अशसाङ्कर्यादिप्युपपत्तेः । अतो लक्षणभेदात् पञ्चम्यवस्था मुग्धस-  
म्पत्तिरित्युक्तम् ॥

न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॥ ३ २ ११ ॥

न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॥ ३ २ १२ ॥

अपि चैवमेके ॥ ३. २ १३ ॥

अरूपवदेव हि तत्प्रधानत्वात् ॥ ३ २. १४ ॥

प्रकाशवच्चावैयर्थ्यात् ॥ ३ २. १५ ॥

आह च तन्मात्रम् ॥ ३ २. १६ ॥

दर्शयति चाथो अपि स्मर्यते ॥ ३ २. १७ ॥

अत एव चोपमा सूर्यकादिवत् ॥ ३ २ १८ ॥

अम्बुवदग्रहणात् न तथात्वम् ॥ ३ २ १९ ॥

वृद्धिहासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवम् ॥

॥ ३ २ २० ॥

दर्शनाच्च ॥ ३ २. २१ ॥

आकाशादिकार्यभेदैः तदुपाध्यवच्छिन्नचिद्वेदैश्च कार्यकारणभावेन वा अशां-  
शिभावेन वा सामान्यविशेषभावेन वा ब्रह्मणो भिन्नाभिन्नत्व सप्रपञ्चता सैत्यज्ञानान-  
न्दलक्षणपरापरसामान्यत्रयावलम्बेन एकैव्यक्तिमात्रात्मता निष्प्रपञ्चता तदुभयविधै-  
मुभयविधश्रुतिप्राप्त विकारान्तर्बहिर्देशभेदेन ब्रह्मणि व्यवस्थापयितुं न शक्यते, देश-  
लक्षणभेदाभ्यां ब्रह्मभेदप्रसङ्गात् , नापि स्थितिप्रलयकालभेदेन ब्रह्ममात्रोपाधिश्रवण-

१ M निमित्तस्य

२ G मुग्धिरित्युक्तम्

३ T and M सम्यग्ज्ञान

४. M. सामीप्यतयावल

५ G ऐक्य

६ T and M तदुभयविधश्रुति

७ G omits काल

विरोधात्, नापि कार्यकारणब्रह्मभेदेन कारणब्रह्मण एव, उभयाकारश्रवणात्, नापि कारणत्वविमुक्तब्रह्मभेदेन ब्रह्मद्वयाभावात्, एकस्यैव उभयलक्षणत्वे<sup>१</sup> धर्मिभेदात् इति । यद्यप्येवमसाङ्कर्येण रूपद्वयव्यवस्था न संभवति, तथाप्युभयविधश्रुति-सामर्थ्यादेिवैकोपाधौ उभयात्मक ब्रह्मेति निश्चिनुमः । यद्यपि निष्प्रपञ्चब्रह्मपरनिषेध-वाक्यप्रकरणस्थानाम् “ द्वे वाव ब्रह्मणो रूपे ” इत्यादीना निषेध्यवस्तुसमर्पणेनैव उपक्षयात् न पृथक् प्रपञ्चप्रतिपादने<sup>२</sup> तात्पर्यम्, तथापि उपासनाप्रकरणपठिताना सप्रपञ्चवाक्यानां स्वशेष्युपासनविरोधाभावात् तत्परनिषेधवाक्यविरोधेऽपि स्वार्थे प्रामण्यात् सप्रपञ्च ब्रह्म इति प्राप्ते न्यायोऽवतार्यते—चेतैनस्य भेदासंसर्गिता पुरुषार्थ इति स्मृतिसुषुप्तयो दर्शनात् तत्परनिषेधवाक्यविरोधे सति अन्यपराणां सविशेष-वाक्यानां स्वशेषिविरोधाभावेऽपि दौर्बल्यात् तत्परवाक्यविरोधे सति अतत्पराणां दौर्बल्यम् इत्येतावता स्वशेषिर्वाक्यविरोधेऽपि अन्यपरत्वमेव दौर्बल्यनिमित्तमिति न्यायेन सप्रपञ्चत्वमुपचरितमुपादाय निष्प्रपञ्चमेव ब्रह्म इति निरूपितम् ॥

अथ वा एकस्य उभयरूपविरोधे सति “ इन्द्रो मायाभिः ” “ नानसदासीत् नो सदासीत् ” “ तम आसीत् ” इति सदसद्विलक्षणा निर्वचनीयमायार्थपाश्र्वेण तत्त्वातत्त्वविषयभेदात् रूपद्वयं व्यवस्थापितम्<sup>३</sup> ॥

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॥

३ २. २२ ॥

- १ G and T कारणं तद्विनिर्मुक्त  
२ T उपलक्षणवद्धर्मि  
M उपलक्षणत्वं धर्मि  
३ G प्रतिपादयितुम्  
४ G adds अस्ति  
५ G चैतन्यस्य  
६ G. श्रुति

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- ७ G स्वशेष्युपासनाविधिविरोधा  
८ G adds विधि  
९ M प्रपञ्चमुप  
१० T omits नास .....दासीत्  
११ T मायोपाध्याश्रयेण  
१२ T adds इति

तदव्यक्तमाह हि ॥ ३ २. २३ ॥

अपि संराधने प्रत्यक्षानुमानाभ्याम् ॥ ३ २. २४ ॥

प्रकाशादिवच्चावैशेष्यं प्रकाशश्च कर्मण्यभ्यासात् ॥

३. २. २५

अतोऽनन्तेन तथा हि लिङ्गम् ॥ ३ २ २६ ॥

उभयव्यपदेशात्त्वहिकुण्डलवत् ॥ ३ २ २७ ॥

प्रकाशाश्रयवद्वा तेजस्त्वात् ॥ ३ २ २८ ॥

पूर्ववद्वा ॥ ३ २ २९ ॥

प्रतिषेधाच्च ॥ ३ २. ३० ॥

वस्त्वन्तराभावविशिष्टवस्त्वन्तरज्ञानस्यैव निषेधवाक्यार्थत्वात् सति सम्भवे प्राप्सस्यै कृत्स्ननिषेधकल्पनायोगात् एकाशस्यैव निषेधकल्पन लघीय इति न्यायेन ब्रह्मतद्रूपयो. अन्यतराभावविशिष्टतयान्यतरस्य प्रतिपत्तिद्वित्वे<sup>५</sup> प्राप्ते अर्थत प्राधान्येऽपि ब्रह्मणः शब्दतो राजवर्त् गुणभूतत्वात् शब्दतः प्रधानतया प्रकृत रूप-द्वयमिति शब्देन परामृश्य प्रतिषिध्यते। ब्रह्म तु केवलं<sup>६</sup> र्द्रष्टृमात्र निष्प्रपञ्च परि-शिष्यत इति दर्शितम् ॥

परमतः सेतून्मानसंबन्धभेदव्यपदेशेभ्यः ॥ ३- २ ३१ ॥

सामान्यात्तु ॥ ३ २ ३२ ॥

बुद्धयर्थः पादवत् ॥ ३. २. ३३ ॥

स्थानविशेषात् प्रकाशादिवत् ॥ ३. २. ३४ ॥

१ G निषेधशब्दार्थत्वात्

२ T. प्राप्सकृत्स्न

३ G कृत्स्नस्य

४ G न्यायाच्च

५ G प्रतिपत्तव्यत्वे

६ G. राजादिवत्

७ G adds प्रतिषेधादीना केवलम्

८ M दृष्टान्त्रम्

उपपत्तेश्च ॥ ३. २ ३५ ॥

तथान्यप्रतिषेधात् ॥ ३. २ ३६ ॥

अनेन सर्वगतत्वमायामशब्दादिभ्यः ॥ ३. २ ३७ ॥

ब्रह्म सद्वितीयम् , सेतुव्यपदेशवत्त्वात् , प्रसिद्धसेतुवत् । ब्रह्म सद्वितीयम् , उन्मानव्यपदेशवत्त्वात् , गवादिवत् । ब्रह्म सद्वितीयम् , सबन्धव्यपदेशवत्त्वात् , रज्जुघटवत् । ब्रह्म सद्वितीयम् , भेदव्यपदेशवत्त्वात् , घटादिवत्—इत्यनुमान-चतुष्टयस्य “ एकमेवाद्वितीयम् ” “ यस्मात् पर नापरमस्ति किञ्चित् ” इत्यागम-विरुद्धत्व हेतूनां चोपचरितविषयत्वेन मुख्यसिद्धत्वं च दर्शितम् ॥

फलमत उपपत्तेः ॥ ३. २ ३८ ॥

श्रुतत्वाच्च ॥ ३. २. ३९ ॥

धर्मं जैमिनिरत एव ॥ ३. २. ४० ॥

पूर्वं तु बादरायणो हेतुव्यपदेशात् ॥ ३. २. ४१ ॥

‘ यागेन स्वर्ग भावयेत् ’ इति वाक्यार्थे फलभावनां प्रति यागस्य करणभा-वनया भाव्यमानस्य करणत्वमवगम्यमान भाव्यस्वर्गादिनिर्वर्तनद्वारेण यागः फल-भावनां प्रति करणमित्यवगमयति, फलभावनाकरणस्य कुठारादेः स्वैयं फलभावना-विषयीकृतस्य द्वैधीभावनिर्वर्तनेन फलभावनाकरणत्वदर्शनात् । ततश्च यागस्य फल-भावनाकरणत्वमवगम्यमान कालान्तरभाविस्वर्गसाधनसमर्थ यागजन्यमपूर्वं नाम किञ्चिदर्थपत्त्या कल्पयति । अपूर्ववाक्यार्थपक्षेऽपि लिङादिप्रत्ययेन धात्वर्थकर्तव्य-तायां लोके गृहीतसम्बन्धेन वेदेऽपि स्वर्गकामस्य यागकर्तव्यतायामभिहितायाम् तदन्यथानुपपत्त्या यागस्य स्वर्गसाधनत्व सिद्धयति । पुनश्च तदन्यथानुपपत्त्या

१. M भाव्यस्य  
२. G स्वर्थ करणभावना  
M स्वधर्मफलभावना

३. G स्वर्गदर्शनात् ततश्च यागसाधन  
४. M कामयाग  
५. G omits यागस्य...नुपपत्त्या



अपूर्वं परिकल्प्य लिङादेः तदभिधायकत्वं च कल्पयित्वा अपूर्ववाक्यार्थः परिकल्प्यते । अपूर्वव्यतिरिक्तनियोगवाक्यार्थपक्षेऽपि स्वर्गकामस्य यागे नियोगान्यथानुपपत्त्या यागस्य स्वर्गसाधनत्वं परिकल्प्य ततोऽपूर्वं परिकल्प्यते । एव त्रिष्वपि पक्षेषु यागस्य स्वर्गसाधनत्वान्यथानुपपत्तिः स्वर्गसाधनसमर्थ निरपेक्षमर्थं कल्पयन्ती परमेश्वरमर्थवादप्राप्त फलदातारं निरुणद्धीति प्राप्ते शुभाशुभव्यामिश्रकर्मफलं कर्मतत्फलसंप्रदानदेशकालनिमित्तविपाकादिविषयविज्ञानवता केनचित्प्रदीयमानं भवितुमर्हति, व्यवहितकर्मफलत्वात्, सेवादिकर्मफलवत् इत्यनुमानानुगृहीतश्रुत्युपस्थापितेश्वरपदार्थबाधकल्पनाद्विर अन्यानैरपेक्ष्यधर्मबाधकल्पनम्, वियदधिकरणन्यायेन इत्यन्वयव्यतिरेकसिद्धशरीरेन्द्रियादिसाधनव्यपेक्षादपूर्वात् फलसिद्धिवत् ईश्वरापेक्षादपूर्वापेक्षादीश्वराद्वा ईश्वरात् फलसिद्धिः । अथवा श्रुत्यनुमानप्राप्तेश्वरे प्राक्प्रवृत्तकर्मानुसन्धानेन लौकिकैश्वर्यवत् फलदातरि सत्यश्रुतकल्प्यापूर्वात् श्रुतमेवं बलवत्तरम् इति न्यायेन अर्थापत्तेः श्रुतेश्वरेणोपक्षयात् नापूर्वकल्पनावकाशः इति दर्शितम् ॥

इति प्रकाशात्मयतिविरचिते शारीरकन्यायसंग्रहे

तृतीयाध्यायस्य तृतीय पाद ॥

- |                             |   |
|-----------------------------|---|
| १. G. परिगृह्यते            | ११ C अपूर्वनैरपेक्ष्य                       |
| २ G परिकल्प्यते             | १२ G साधनसव्यपेक्षादपूर्वानपेक्षादीश्वरात्  |
| ३ M and G तत्तत्रापूर्वम्   | १३ M पेक्षादपूर्वादपूर्वापेक्षादीश्वरात् फल |
| ४ T and M वाक्येषु          | १४ G प्राप्तेऽप्यतिवृत्त                    |
| ५ G साधनस्यान्यथा           | १५ G सति श्रुतकल्प्ययो                      |
| ६ G निरपेक्षमपूर्वं पूर्वम् | १६ G श्रुतस्यैव बलवत्त्वम्                  |
| ७. T and M व्यामिश्रफलकर्म  | १७ M नापूर्वकल्प्यावकाशः                    |
| ८ M omits संप्रदान          |   |
| ९. G omits बाध              |   |
| १०. G and T. द्वारम्        |   |

**TATTVASUDDHI**  
**OF**  
**JNĀNAGHANA PĀDA**

**EDITED BY**  
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## PREFACE

The first five chapters of this well known but unpublished Advaita Manual appeared in parts 1 and 2 of the first volume of this journal. The current part contains chapters six to eleven. In editing this portion we have had the benefit of another Ms, cited in the footnotes as E. It is from the Oriental Manuscripts Library at Trivandrum, being a Devanagiri transcript of an original in Malayalam characters. We are grateful to the Curator, Mr K. Sambasiva Sastri, for his kind loan of this manuscript.

The text contains thirty five chapters more, making forty six in all. It is hoped to complete the issue of the book at an early date. Further Mss will be useful in settling doubtful and disputed readings.

## परमाणुवादनिराकरणं षष्ठम्

अनाद्यविद्यापटनेत्रबन्धना

यमाहुरेके परमाणुविग्रहम् ।

त्रयीशिरोवारिधिसम्भवामृत

नमामि त कृष्णमनन्तचित्सुखम् ॥

सम्प्रति विचार्यते किं जगत् व्यणुकादिक्रमेण परमाणुभिरारब्ध उत ब्रह्मा-  
विद्याविवर्तमिति । इह खलु तार्किका मन्यन्ते—पैटादिकार्यद्रव्यारम्भकस्य अनेकत्व-  
दर्शनात् मूलकारणेऽपि तदनुमातु युक्तम् । तैनुभुवनादिक चैतत्कार्यम्, साव-  
यवत्वात्, यद्यत्सावयवं तत्तत् कार्यं यथा घटादिद्रव्यम्, तथा चेद प्रकृतम्,  
तस्मात् तथा इति सावयवत्वलिङ्गेन कार्यत्व तावदध्यवसीयते । तच्चैतत् विवाद-  
पद स्वपरिमाणादणुतरपरिमाणस्योगसचिवसमानजातीयानेकद्रव्यारब्धम्, कार्य-  
द्रव्यत्वात्, यदुक्तसाधनं तदुक्तसाध्यं यथा पैटादिद्रव्यम्, तथा चेद तनुभुवनादि-  
कार्यद्रव्यम्, तस्मादुक्तकारणारब्धम्—इति । न च वाच्यम् ‘एकं सुवर्णपिण्डा-  
रब्धानेकहारपारिहार्यादिषु अनैकान्तिकता हेतोः’ इति, तत्रापि प्रतिकार्यं  
सुवर्णविषयवानां अनेकत्वात् । एतेन क्षीरपरिणामस्य दध्नोऽनेकद्रव्यारब्धत्व  
व्याख्यातम् । न च आत्मोपादानेच्छाद्वेषप्रियत्नादौ अनैकान्तिकत्व आशङ्कनीयम्,  
द्रव्यत्वविशेषणेन तद्व्यावृत्त्युपपत्तेः ।

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| १. E गिरो                                       | ६ B adds भवितुमर्हति |
| २ B विविक्त, D ब्रह्माविद्यया विवर्तत<br>इति    | ७ E पटादि            |
| ३ A वियदादि and D घटादिकार्य-<br>द्रव्यारम्भस्य | ८ D omits तनु        |
| ४ B D तदनुमान                                   | ९ A omits इति        |
| ५ D न तु भवना etc                               | १० B एकं             |
|   | ११ D एकत्वात्        |
|   | १२ A D omit द्वेष    |

स्यान्मतम्—य एते परमाणवो व्यणुकादिक्रमेण जगदारभेरन्ते किं सावयवाः कल्प्येरन्त उत निरवयवा इति । सावयवत्वे तेषामपि कार्यत्वात् मूलकारण ब्रह्म इति प्रसज्येत । निरवयवत्वे परस्पर सयोगानुपपत्ते कार्यानारम्भ-प्रसङ्ग । न च वाच्यम् ‘आत्ममनसोरिव निरवयवपरमाणूनामपि सयोगो भवेत्’ इति, तस्याप्यसप्रतिपन्नत्वात् । निरवयवपरमाणुसंयोगौभ्युपगमेऽपि संयुक्तप्रदेशा-तिरिक्तप्रदेशान्तराभावात् प्रथिर्मानुपपत्ते कार्यानारम्भ तदवस्थ एव—इति ।

तदपि न मनोहरम्, विकल्पानवकाशात् । तथा हि—परमाणुशब्देन निरवयवत्वस्य कण्ठोक्तत्वात् सावयवत्वविकल्पानवकाशः । न च निरवयवत्वेऽपि सयोगानुपपत्तिः, अवयविनो निरवयवयोरपि सयोगोपलब्धेः । न च तयोरपि सयोगोऽसप्रतिपन्न इति युक्तं वक्तुम्, घटरज्जुमयोगस्य प्रत्यक्षदृष्टत्वात्, तदपलापे च सर्वापलापप्रसङ्गात् । यदि च अवयविनोरपि स्वावयवद्वारेण सयोगो न स्वरूपेण इति मते, तदा तदवयवानामपि स्वावयवद्वारेण तेषामपि तथैवेति निरवयवपर-माणुसयोगपुरस्सर एव सर्वावयविसयोग इत्यायुष्मतैव भवता अङ्गधकारि । न च संयुक्त[प्रदेशातिरिक्त]प्रदेशान्तराभावात् प्रथिर्मानुपपत्तिः, अनन्यथासिद्धकार्यस्य प्रत्यक्षदृष्टत्वात् । तस्मात् निरवयवाः परमाणवः सयोगसचिवाः समानजातीया व्यणुकादिक्रमेण भूतभौतिकलक्षणं जगदारभन्ते—इति ।

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|---|---------------------------------------|
| १ A आरभन्ते   | ११ B सावयव                            |
| २ D adds ते while others omit ते                        | १२ B omits मतम्                       |
| ३ B कल्प्येरन्  | १३ A सावयव and B omits the whole word |
| ४ This word, though found in all Mss, seems unnecessary | १४. E omits परमाणु                    |
| ५ A B आसज्येत   | १५ B अवयव                             |
| ६ B परमात्मना   | १६ E omits the part within brackets   |
| ७ D प्रसङ्ग for सयोग                                    | १७ D प्रथिता                          |
| ८ D प्रथिता   | १८. B omits परमाणव                    |
| ९ A E त्वेन   |                                       |
| १० B omits वक्तुम्                                      |                                       |

अत्राभिधीयते । ब्रह्माविद्यैव अनाद्यनिर्वचनीया सती महर्दादिकृत्स्नकार्य-  
रूपेण विवर्तते । तथा च श्रुतिः “ मायां तु प्रकृतिं विद्यान्मैयिनं तु महेश्वरम् ”  
(Śvet 4 10) इति माया जगत्प्रकृतिमाचष्टे । न च श्रुतिविरोधे सति अनुमान  
अर्थान्तरं जगदुपादानत्वेन उपस्थापयितुमुत्सहते, स्वयं कालात्ययापदिष्टत्वात् ।  
न च श्रुतेरन्योऽर्थं प्रतीयते, मायाशब्दस्य मिथ्यात्वे रूढत्वात् प्रकृतिशब्दस्य  
उपादानकारणपर्यायत्वात् । अतोऽध्यवसीयते ब्रह्माश्रयाविद्यामायाविवर्तोऽयं [भूत-  
भौतिकलक्षणं प्रपञ्च इति ।]

यत्तुक्तम्—भूतभौतिकलक्षणं जगत् अनेकद्रव्यारब्धम्, कार्यद्रव्यत्वात्,  
घटादिवत्—इति, तदप्यविभक्तमृत्पिण्डोपादानघटशरावोदञ्चनादिषु अनैकान्तिकम् ।  
न च वाच्यं तत्रापि मृदव्येव एव अनेकद्रव्याण्युपादानमिति, सर्वावयवानुगतै-  
र्कर्मस्त्वभावस्य कार्यान्वयिन एव उपादानत्वोपपत्तेः । स्यादेतत्—मृदव्यवसामि-  
न्यातिरिक्तमृत्त्वभावस्यानुपलम्भात्, तस्य च अनारम्भकत्वात्, परिशेषात् अवय-  
वानामेव आरम्भकत्वम्—इति । सत्यम् । सर्वावयवसाधारण एव मृत्त्वभावः,  
तथापि तस्यैव कार्यानुगतस्य कारणत्वं युक्तमाश्रयितुम्, अवयवानामपि अनुगता-  
नामकारणत्वस्य सप्रतिपन्नत्वात् । तत्र कार्यानुगतानां अनेकेषां कारणत्वकल्पनात्  
वरं तदनुगतैकस्वभावस्यैव कारणत्वकल्पनम्, लाघवात्, इत्यविभक्तप्रकृतिकेषु घटादिषु  
भवत्येवानैकान्तिकता ।

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|---|---|----|---------------------|
| १ | E वियदादि                               | ९  | D मृदव्यवानेक       |
| २ | B D विद्यादिति etc                      | १० | D omits एक          |
| ३ | B D प्रतिभाति                           | ११ | E अवयवमतिरिक्त      |
| ४ | D मिथ्यार्थे                            | १२ | A E परिशेष्यात्     |
| ५ | B inserts च, A B E omit उपा-<br>दान     | १३ | D omits अपि         |
| ६ | A E omit the portion within<br>brackets | १४ | A E अननुगत          |
| ७ | E कार्यत्वात्                           | १५ | D स्वभावमात्र       |
| ८ | A घटवत्                                 | १६ | A कारण, E कारण लाघव |
|   |   | १७ | D omits this word   |

यत्तु समानजातीयारब्ध कार्यमिति प्रत्यपादि, तदपि विजातीयमृदिष्टका-  
दावादिविनिर्मितगृहप्रासादादिषु अनैकान्तिकम् । सयोगश्च निरवयवपरमाणुषु  
दुसपाद । तथा हि, सयोगो नामाव्याप्यवृत्तिः, सै कथं तत्र भवन्नपि न  
भवेत्, क वा देशमव्याप्य निष्प्रदेशे वर्तते ?

यत्पुनरुक्तम्—अवयविसयोगस्य अवयवसयोगपुरस्सरत्वे अभ्युपगम्यमाने  
निरवयवपरमाणुसयोगपुरस्सर एव सर्वोऽवयविसयोग इत्यर्पयेत्, अनभ्युपगम्यमाने  
च यथावयविनो. स्वरूपेणैव सयोग. एव निरवयवपरमाण्वोरपि सयोग स्यात्—  
इति, तदप्युक्तोत्तरमेव ‘अव्याप्यवृत्ते सयोगस्य निष्प्रदेशवस्तुधर्मत्वे सति’ एको-  
पाधौ भावाभावविरोधेन मिथ्यात्वप्रसङ्गात्, लोके सयोगविभागप्रतिभासस्य तन्नि-  
मित्तकार्यारम्भसिद्धेश्च उष्णजलादिप्रतिभासवत् देहात्मप्रसिद्धिवच्च मायामात्रत्वेऽपि  
अबाधात् व्यवहारोपपत्ते नै निरवयवपरमाणुतत्सयोगकल्पनावकाश’ इति । तस्मात्  
असङ्गतमेतत् संयोगसचिवसमानजातीयानेकपरमाणुभि. आरब्ध इति तार्किकै.  
परिकल्पितम् ।

इति तत्त्वशुद्धौ परमाणुर्वोदनिराकरणप्रकरणम् ।

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|-----------------------------------|-----------------------------------|
| १ D जात्या                        | ८ B अभ्युपपद्यते and न ह्युपगम्य- |
| २. A D omit वि                    | माने                              |
| ३ D न्तिकता                       | ९ E सत्यतोपाधौ                    |
| ४ B omits नाम, D E व्याप्यवृत्तिः | १० A omits प्रसङ्गात् and E लोके  |
| ५ A अथ कथं which is corrected     | also                              |
| into स कथं                        | ११ D सिद्धेः सोष्ण                |
| ६ D तत्रैव                        | १२. B अबाधाव्यवहार                |
| ७ D प्रवर्तते                     | १३ E omits न                      |
|                                   | १४ A E वादि                       |

## प्रधानकारणवादनिराकरण सप्तमम्

यस्तर्कजालपटलप्रतिबद्धदृग्भि

कलसप्रधानपुरुषप्रविभागभेद<sup>२</sup> ।

त सर्वसर्गपरिपालनहानिलील

वन्दे मुकुन्दमखिलस्पृहणीयकीर्तिम् ॥

इदमिदानीं विचार्यते ‘ किं साख्यसमयसिद्ध अचेतनं जगदुपादान आहो-  
स्वित् अखिलोपनिषत्पदकदम्बकतात्पर्यसमधिगैत मायोपाधिक ब्रह्म’ इति । तत्र  
साख्या मन्यन्ते—भूतभौतिकलक्षणमिदं कार्यं परमार्थभूतमचेतनं सुखदुःखमोहा-  
त्मकं च उपलभ्यते । ततः तत्कारणेनापि तत्स्वभावेन भवितव्यम्, हेमरुचकादि-  
कार्यकारणानां समानस्वभावोपलम्भात् । तथा चार्यं प्रयोग<sup>१</sup> ‘विमतिपदं जगदुपा-  
दानकारणं सत्यत्वाचेतनत्वसुखदुःखमोहात्मकलक्षणस्वभावैः स्वविकारेण समानस्व-  
भावं भवितुमर्हति, उपादानकारणत्वात्, ईदृशं तत्तथाविधं यथा दध्याद्युपादान-  
क्षीरादि, तथा चेदमुपादानकारणम्, तस्मात् तर्थाविधम्’ इति । ननु दृष्टान्तेऽपि कार्य-  
कारणयोः परमार्थत्वं सुखदुःखमोहात्मकत्वं<sup>३</sup> असम्प्रतिपन्नम् । नैतत्सारम्, प्रत्यक्षा-  
दिप्रमाणसमधिगतत्वात्, तस्य च बाधानुपलम्भात्, तथाविधस्यैव परमार्थत्वाभि-  
धानात् । सुखदुःखमोहात्मकत्वं च नापलपनीयं<sup>४</sup>, एकस्यैव दध्यादिद्रव्यस्य पुरुष-

१ B दृष्टि, E दिग्भि

२ B कृत and प्रविभागभेदै

३ A E समधिगतमायोपाधिकब्रह्मेति

४ B विमत

५ A omits मोह, D मोहात्मकत्व-

लक्षण, E omits a few lines

up to मोहात्मकत्वं चासम्प्रतिपन्नम्।

६ A यद्यदेवं

७ B D उपादानं

८ D तथा इति

९ B परमार्थकत्वं

१० D वा for च

११ A आत्मत्व

१२ E तस्यानपलपनीयं



विशेषापेक्षया इष्टतरत्वात्, पुरुषान्तरं प्रति अनिष्टतरत्वात्, अन्य प्रति उपेक्षणीयत्वात्, तादृगात्मत्वंस्यैव सुखदुःखमोहात्मत्वाभिधानात् । तस्मात् अनुमानसमधिगत अचेतन सुखदुःखमोहात्मक परमार्थसदेव जगदुपादानम्—इति ।

अत्र वयं पृच्छामः ‘ किमचेतनं चेतनाधिष्ठितमेव भूतभौतिकरूपेण परिणमते किं वा तदनपेक्षमेव ’ इति । यदि तावत् प्रथमः कल्पः, तदा अपेक्षार्थो वक्तव्यः किं चेतनापेक्षसत्तामात्रप्रतीतिकंत्व आहोस्वित् तदपेक्षप्रवृत्तिकत्वं इति । पूर्वस्मिन् नामान्तरेण अनिर्वचनीया अविद्यैव उक्ता स्यात् । अथ प्रवृत्तिमात्रमेव प्रधानस्य चेतनस्योपेक्ष न स्वरूपमिति मनीषा समुन्मिषेत्, तदापि पृष्टो व्याचष्टा किं तदचेतनं प्रधानं प्रवृत्तिस्वभाव उत निवृत्तिस्वभाव उतोभयस्वभाव अनुभयस्वभाव वा । यदि तावत् प्रवृत्तिस्वभाव, तर्हि किमिति चेतनमपेक्षते ? स्वयमेव प्रवर्तताम् । अथ प्रवृत्तिर्लक्षितमदपि न चेतनानधिष्ठितं प्रवर्तत इति शङ्केथा, तदापि वक्तव्यम् ‘ किं तस्यै चेतनसम्बन्धं चेतनव्यापारनिबन्धनं, स्वव्यापारनिबन्धनो निर्निमित्तो वा ? ’ इति । न खलु निष्क्रियस्य चेतनस्य व्यापारः सम्भवति । स्वव्यापारनिबन्धनत्वे च परस्पराश्रयत्वप्रसङ्गः—चेतनसम्बन्धे सति स्वव्यापारः स्वव्यापारे सति चेतन-

- |  |   |
|--|---|
| १ D इष्टत्वात्   | १२ D सापेक्षरूपमिति मनीषा, E omits सापेक्षं न |
| २ B omits अन्तर  |   |
| ३ D अनिष्टत्वात्                                       | १३ B D omit प्रधान                            |
| ४ D आत्मकस्य   | १४ D E omit निवृत्तिस्वभावं                   |
| ५ D आत्मकत्वं  | १५ A E प्रवृत्तिमात्रमेव स्वभावं              |
| ६ B सदेवेदं  | १६ E प्रवृत्तिमदपि                            |
| ७ D अनपेक्षयेति  | १७ E तर्हि for तस्य                           |
| ८ D तदपेक्षार्थो                                       | १८ D निबन्धने                                 |
| ९ B अपेक्षितसत्ताप्रतीतिकं, D चेतनापेक्षसत्ताप्रतीतिकं | १९ B omits च                                  |
| १०. E प्रतीत   | २० B आश्रयप्रसङ्ग                             |
| ११ B तदनपेक्षप्रवृत्तिकं, D E तदपेक्षप्रवृत्तिक        | २१. E प्रसङ्गात्                              |
|  | २२ E omits this word                          |
|  | २३ A B E omit सति                             |

सम्बन्धः—इति । निर्निमित्ते<sup>१</sup> च चेतनसम्बन्धे सर्वदा चेतनसम्बन्धात् अनवरतप्रवृत्ते अनिमोक्षं प्रसज्येत ।

अथैतद्दोषपरिजिहीर्षया तन्निवृत्तिस्वभावं परिकल्प्येत<sup>२</sup>, तर्हि<sup>३</sup> ब्रूहि ‘चेतन-सम्बन्धेऽपि तन्निवृत्तिस्वभावमेव आहोस्वित् तदभावे’ इति । यद्याद्यपक्षकक्षीकारः व्यर्था तर्हि चेतनसम्बन्धकल्पना । अथ चेतनसम्बन्धे निवृत्ते तन्निवृत्तिस्वभावमभ्युपगम्येत, तर्हि किं स्वैत एव चेतनसम्बन्धनिवृत्तिः प्रधानव्यापारनिमित्ता वा<sup>४</sup> स्वतश्चेत् सर्वदैव निवृत्ते न संसारप्रवृत्तिः । न च प्रधानव्यापारनिमित्ता, तस्यैव निवृत्तिस्वभावाभ्युपगमात् । स्वतो निवृत्तिस्वभावत्वेऽपि चेतनसम्बन्धात् प्रवृत्तिमदपीति चेत्, तदसत्, चेतनसम्बन्धस्य स्वतः परतो वा दुर्निरूपतया उक्तोत्तरत्वात् ।

स्यात् तर्हि<sup>१२</sup> उभयस्वभावत्वमिति । तर्हि<sup>१३</sup> अपि किं यौगपद्येन उभयस्वभावित्वं उत पर्यायेण<sup>१४</sup> न तावद्यौगपद्येन, परस्परव्याघातप्रसङ्गात् । अथ पर्यायेण, तर्हि<sup>१५</sup> अपि तयोः कादाचित्कत्वात् तत् निमित्तेन भवितव्यम्, निमित्तं च दुर्निरूपमित्यवोचाम । अथानुभयस्वभावं तत् इत्यभिदध्या<sup>१६</sup>, तदा न संसारो<sup>१७</sup> न मोक्षश्चेति तत्कल्पना निष्प्रयोजनं आयुष्मतां इत्यसङ्गतैषा सेधरसाह्वयकल्पना ।

- १ B निमित्तत्वे
- २ D अनन्तर
- ३ E परिकल्प्यते
- ४ A तत्, D तदपि
- ५ E स्वयमेव
- ६ E चेतननिवृत्तिस्वभाव
- ७ B सदैव
- ८ B संसाराप्रवृत्ति
- ९ E व्यवहारनिमित्ता
१०. B स्वतो instead of तस्य
११. D स्वभावत्वा

- १२ A तद्व्युभय
- १३ D omits अपि, E omits from तदापि to आयुष्मतामिति
- १४ B D omit त्व
- १५ A व्यापार
- १६ A तथापि
- १७ D तदभिदेधीथाः
- १८ B omits न
- १९ D निष्प्रयोजना । तस्मादसङ्गतैषा etc

स्यादेतत्—चेतनानधिष्ठितमेव प्रधानं प्रवर्तते—इति । तदपि न घटामञ्चति, चेतनाधिष्ठितस्यैव [रथैशकटादे प्रवृत्त्युपलम्भात् । अथ तत्रापि चेतनशरीरस्यैव अचेतनस्यैव] प्रवृत्तिमतो रथादिप्रवर्तकत्वं न केवलस्य चेतनस्य व्यापारः नाप्यन्य-प्रवर्तकत्व इत्यभिप्रायः, सत्यम् । न वयं चेतनव्यापारं ब्रूमः, अपि तु चेतनान-धिष्ठितस्य अचेतनस्य व्यापाराभावम् । तथा सति चेतनाधिष्ठितमेवाचेतनं प्रवर्तत इत्यापद्येत । स च चेतनसम्बन्धोऽचेतनस्य दुर्निरूप इति अनिर्वचनीयमायो-पाधिकं ब्रह्मैव जगदुपादान इत्यर्थं लभ्यते । तस्मात् भूतभौतिककार्यानुमानमपि कारणस्य मायामित्यत्वमेव साधयतीति धर्मविशेषविपरीतसाधनो हेतुः । [यच्च घटादे सुखाद्यात्मत्वाच्चैतन्यं तत्रापि हेतुः] कालात्ययापदिष्टं, सुखादेर्घटादेश्च बाह्याभ्यन्तर-भावेन भेदस्य सर्वजनप्रत्यक्षत्वात् ।

अतो वेदान्तवाक्यतात्पर्यसमन्विता ब्रह्म स्वमायावेशविशेषेण समस्तबाह्या-ध्यात्मिकप्रपञ्चाकारेण विवर्तते इति सिद्धम् ।

इति तत्त्वशुद्धौ प्रधानकारणवादनिराकरणप्रकरणम् ।

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|--|--|
| १. D E चेतनाधिष्ठित  | १० D इत्येतल्लभ्यते                        |
| २ A omits प्र  | ११ E कार्यस्थानमपि                         |
| ३ D घट, E omits up to अचेत-<br>नस्यैव as indicated by brackets | १२ D समवायित्वमेव                          |
| ४. D शरीरस्यैव   | १३ A E omit the portion within<br>brackets |
| ५ A omits एव   | १४. D त्वाभिधान                            |
| ६ B omits अपि  | १५ B सुखासुखादेर्घटादेश्च, D omits<br>च    |
| ७. D व्यापारमिह  | १६ A मायावेशेन                             |
| ८. A B चेतनाधिष्ठितस्याचेतनस्य                                 |  |
| ९. D omits च   |  |

## कार्यत्वनिराकरणं अष्टमम्

यत्प्राप्तये विधिमवोचदनन्यशक्त्या

यद्वृत्तयैव परिनिष्ठितमप्यथाह ।

तत्त्वं निरस्तपरिमाणमियं श्रुतिर्यत्

तस्मै नमो भगवते मधुविद्विषेऽस्तु ॥

अथेदानीं विचार्यते 'किं कार्यान्विते शब्दशक्तिः' आहोस्वित् योग्येतरान्विते'

अत्र प्राभाकरा मन्यन्ते कार्यान्विते शब्दशक्तिः इति । तथा हि—

‘देवदत्त गामभ्याज शुक्लां दण्डेन’ इति शब्दश्रवणसमनन्तरं प्रतिपत्तुः प्रवृत्तिमुपलभ्य तस्य गवादिविषयप्रवर्तकविज्ञानमासीदिति बालोऽनुमिमीते । तथा च विवादगोचरापन्ना प्रवृत्तिः प्रवर्तकज्ञानपूर्विका, प्रवृत्तित्वात्, अस्मत्प्रवृत्तिवत्, इति । तच्च कार्यज्ञानं भवितुमर्हति, [प्रवर्तकज्ञानत्वात्, अस्मत्प्रवर्तकज्ञानवदिति] कार्यगोचरतामेव तस्य प्रतिपद्यते । स्वव्यापारस्य कार्यज्ञानपूर्वकत्वव्याप्तेः तस्य च शब्दश्रवणसमनन्तरभावित्वात् अनन्यथासिद्धान्वयव्यतिरेकाभ्यां शब्द एवास्य कार्यविज्ञानमजीजनदित्यध्यवस्यति । स पुनरेव पदकदम्बकस्य प्रथमं कार्यविज्ञानमात्रे सामर्थ्यं प्रतिपद्य प्रयोगान्तरेषु ‘गां बधान, तुरगमानय’ इत्यादिषु पदान्तर—प्रक्षेपोद्धारयोः तदर्थस्य कार्यान्वितस्यैव प्रक्षेपोद्धारदर्शनात् अन्यथा चादर्शनात् शब्दशक्तिप्रतियोगित्वेन प्रथमावगतकार्यस्य सर्वप्रयोगेषु चाव्यभिचारिणोऽपरित्यागात् तदन्वितस्वार्थं गवादिपदसामर्थ्यं प्रतिपद्यते ।

१ A E लट्

५ B omits कार्य

२ A E omit this word

६ B प्रथमकार्य

३ B आनय

७ B omits च

४ A E omit the words within brackets, but read instead

८ B कार्यत्वं

प्रवर्तकज्ञानवत्

स्यादेतत्—कार्याभिधायिपदानां तदन्विताभिधायित्वाभावात् अनन्वितस्वरूपानभिधायित्वाच्च योग्येतरान्विते सामर्थ्यमिति वक्तव्यम् । ततश्च सकलपदानां स एव न्यायः सैमाश्रयणीय । न ह्यर्धजरतीन्यायेन प्रयोजकभेदकल्पना युक्ता । न च वाच्य धात्वर्थस्यापि कृतियोग्यतया कार्यत्वात् लिङादिपदानामपि तदन्विताभिधायित्वेन सर्व समञ्जसं इति , धात्वर्थस्य कार्यत्वे सति लिङादिपदानां तदन्वितार्थाभिधायित्वं लिङादिपदार्थान्वये च धात्वर्थस्य कार्यत्वं इति इतरेतराश्रयत्वप्रसङ्गात्—इति ।

तदपि न मनोहरम् , सकलपदानां कार्यार्थ एव प्रथम सम्बन्धग्रहणात् । गवादेशपि कार्यान्वितरूपेण कार्यत्वावापोद्धारयोरपि तदपरित्यागात् गवादिस्वरूपेषु पदानां स्मृतिमात्रव्यापारात् कार्यमेव हि सर्वपदशक्तिप्रतियोगीति<sup>१</sup> न प्रयोजकभेदः । न च सर्वपदानां कार्याभिधायित्वे सति तस्यैकेन पदेनापि सिद्धत्वात् पदान्तरवैयर्थ्य इत्याशङ्कनीयम् , गवादिस्वरूपान्वितकार्यरूपाणां अनेकत्वेन सर्वपदानां प्रवृत्तिनिमित्तभेदोपपत्तेः । तस्मात् कार्यान्विते सकलपदसामर्थ्यमिति ।

अत्र समाधिरभिधीयते । भवतु नाम कार्यवाक्ये सम्बन्धग्रहः<sup>२</sup>, तथापि न कार्यान्वित एव सकलशब्दशक्तिरिति नियन्तु शङ्क्यते, सकलपदानां अन्वितस्वार्थाभिधायित्वात् , अन्वयस्य च योग्यतानिमित्तत्वात् , योग्यतायाश्च द्रव्यगुणयोः क्रियाकारकयोः धात्वर्थकार्ययोरिति लोके विभागेनैव कृतत्वात् , तदनुसारेण गुणवाचिनां द्रव्यान्विताभिधायित्वं द्रव्यवाचिनां क्रियान्विताभिधायित्वं क्रियावाचिनां कार्यान्विताभिधायित्वं इति युक्तं प्रतिपत्तुम् । अन्यथा सकलपदानामपि

१ E omits कार्याभिधायिपदानां तदन्विताभिधायित्वा

२ B omits स

३ A एव instead of च

४ E omits इति

५ B प्रयोज्यप्रयोजकभेद , E प्रयोजनभेद

६ E omits शब्द

७ A E सा शङ्क्यते

८ B omits स्वार्थ

कार्यान्विताभिधायित्वे सति अङ्गुल्यग्रादिवाक्यस्थपदानां इव अयोग्यान्वयनिष्ठत्वात् प्रमाणान्तरविरोधो दुष्परिहरः प्रसज्येत । अथायमभिप्रायः ‘कार्यान्वये सर्वेषां शब्दसमधिगतेऽपि गुणद्रव्यादीनां पार्थिकः परस्परांशव्यो भवन् न निवार्यते, कुतस्तत्र प्रमाणान्तरविरोधः ?’ इति, तदपि न शोभां विभर्ति । न हि परस्पर अयोग्यान्वय शब्दसमधिगतो योग्यान्वयस्तु पदानां आर्थिक इति शब्दप्रमाणवादिना अयं शोशुभीति ।

स्यादेतत्—शेषशेषिभावेनै सर्वपदार्थानां कार्येणापि ससर्गयोग्यता दरी-दृश्ये, कथं अयोग्यार्थसम्बन्धः शब्दसमधिगतः ?—इति । किमिदं शेषशेषित्वम् ? यदि साध्यसाधनभावः, सोऽपि साक्षात् परम्परया वा ? न तावत् धात्वर्थेनैव गुणद्रव्यादिभिरपि साक्षादेव कार्यस्य साध्यत्व उपपत्तिपद्यते, भावार्थैकविषयत्वात् कार्यस्य । अथ परम्परया साध्यत्व इति शङ्केताः, तर्हि फलस्यैव परमसाध्यत्वात् तदेव शेषि भवतु किमनेनान्तर्गुणना कार्येण ? अथ मत—कार्यस्यैव शेषित्वं शब्द-समधिगतं, सर्वपदानां कार्यप्रधानतया अन्विताभिधायित्वात्, फलस्य तु प्राधान्यं पुरुषापेक्षं आर्थिकम्—इति, तदपि न घटामुपैति, सर्वपदानां कार्यप्रधानतया अन्विताभिधायित्वे सति कार्यस्य शब्दतः शेषित्वं, तस्यैव शेषित्वे सकलपदानां तत्प्रधानतया अन्विताभिधायित्वं इति परस्पराश्रयदोषमूषिकाभैक्षितेयमुत्प्रेक्षा समी-क्ष्यते । तस्मात् विधिनिष्ठवाक्येषु पदानां ऐदम्पर्यवशेन कार्यान्विताभिधायित्वेऽपि विधिरहितवाक्यस्थपदानां योग्यतावशेन परस्परांशव्यो न कश्चिद्विरोधः ।

१ A अयोग्यत्वान्वय

२ A पदार्थानां

३ E भावे

४ B and E read धात्वर्थेनैव, this is manifestly incorrect, A gives the correct reading, but it has been tampered with erroneously

५ E omits भक्षित which is indicated by a gap in it

६ A वाक्यस्थेषु

७ A धायित्वं

यत्तूक्तम्—प्रवृत्तिलिङ्गेन प्रवर्तकविज्ञानानुमानात् तस्य च शब्दान्वय-  
व्यतिरेकानुविधायितया प्रथमं कार्यस्यैव सकलशब्दशक्तिप्रतियोगित्वावगमात् प्रयो-  
गान्तरेषु च व्यभिचाराभावात् तत्रैव सकलपदसामर्थ्यम्—इति, तदपि न विवेकि-  
जनमनोऽनुकूलम् । प्रथमप्रयोगे तु प्रवर्तकविज्ञानानुमान [गवादिपदानां अन्यत्र  
सामर्थ्याभावकृत न भवति, किं तु] गवादिस्वरूपविज्ञानस्य तदा शब्दजन्यत्वा-  
वगमोपायाभावात् । प्रयोगान्तरेषु गवादिपदानामपि प्रक्षेपोद्धाराभ्यां प्रत्येक योग्येतरा-  
न्वितगवादिस्वरूपेऽपि सामर्थ्यं प्रतिपद्यते ।

यत्तु प्रयोगान्तरेष्वपि कार्यस्य अव्यभिचार इति, तत् सर्वत्र कार्याभि-  
धायिपदप्रयोगनिमित्तम्, कार्याभिधायिपदप्रयोगश्च श्रोतुः प्रवृत्तिसिद्धये इति ।  
[तस्मात् प्रवर्तकवाक्ये सकलपदसम्बन्धग्रहणेऽपि योग्येतरान्विते शब्दशक्तिः इत्यन्वय-  
व्यतिरेकाभ्यां अध्यवस्याम इति ।]

इति तत्त्वशुद्धौ कार्यत्वनिराकरणप्रकरणम् ।

१ A E omit शब्द

२ E omits the portion within  
brackets, but the word  
“anyatā” is explained in  
the Commentary, there are  
no doubt syntactical difficul-  
ties in a statement like  
“sāmarthyābhāva-kṛtam na  
bhavati, kim tu upāyābhāvāt”

३ A प्रतिपाद्यते

४ A सिद्ध इति

५ E omits the part within  
brackets

## व्युत्पत्तिनिरूपणं नवमम्

यन्मायाविष्टरूप विविधविधिविधेयादिभेदावभासं

लोके हानादिलिङ्गैर्विधियुतवचसा गृह्यते वाच्यरूपम् ।

तद्वैद्वक्त्रप्रसादप्रभृतिबहुविधालिङ्गतस्सिद्धरूप

वाच्य नाम्नामनन्यप्रभमजममृत ब्रह्म तन्नौमि शुद्धम् ॥

सम्प्रति विचार्यते—किं प्रवर्तकद्वारमेव सकलपदसम्बन्धग्रहणं आहोस्वित् तदनपेक्षमपि—इति । इह खलु शब्दश्रवणसमनन्तरं प्रतिपत्तुं प्रवृत्तिमुपलभ्य प्रवर्तकविज्ञानमनुमाय तत्रैव शब्दस्य सम्बन्धग्रहणात्, प्रयोगान्तरेषु च पदानां आवापोद्धारसमयेऽपि स्वार्थेषु प्रतिपद सामर्थ्यग्रहणस्यापि प्रवर्तकविज्ञानपूर्वकत्वात्, क्वचिच्च प्रवर्तकवाक्ये गृहीतसम्बन्धपदान्तरसमभिव्याहारनिमित्तत्वात् प्रवर्तकद्वारमेव सकलपदसम्बन्धग्रहणम् । स्यान्मतम्—‘पुत्रस्ते जातः’ इत्यादिपदकदम्बक[श्रवण-समनन्तरं प्रतिपत्तुं प्रवर्तकविज्ञानावगममन्तरेणापि समुत्फुल्लवदनविकसितकपोल-भ्रूलौसादिलिङ्गेन तस्य हर्षहेतुविज्ञानमात्रमनुमाय हर्षहेतुविशेषगवेषणाया] पुत्र-जन्मनिमित्तविशिष्टोत्सवल्लिङ्गेन वा पुत्रजन्मसाक्षात्करणेन वा नूतमनेन शब्देन हर्ष-हेतुरयमेव [‘बोधित इति प्रथमं पुत्रजन्ममात्रविज्ञाने पदानामविशेषेण सामर्थ्यं प्रतिपद्य पुनरावापोद्दारेण वा प्रसिद्धपदसमभिव्याहारेण वा प्रतिपदसम्बन्धग्रहण-समवात् न प्रवर्तकद्वारमेव] सकलपदसम्बन्धग्रहणम्—इति । तदपि न घटमानप-

१ A E वचसा, but the com-  
mentary supports वचसाम्

२ E तत्तद्व

३. B समस्त

४. E omits the portion within  
brackets

५ B विकास

६ A हेतुमात्रविज्ञान

७ B omits this वा

८ A wrongly reads अनुमानेन

९ E omits the part within the  
brackets



द्वितीयांशे, हर्षहेतूनां आनन्त्यसमवात् । तथा हि—पुत्रजन्मनिमित्तको वा [सुखप्रसवनिमित्तको वा] तदैव समीहितवस्त्वन्तरस्मृतिनिमित्तो वा हर्ष<sup>३</sup> उत्पद्यते । ततश्च भूविलासादिलिङ्गस्य हर्षहेतुमात्रविज्ञानविषयत्वात् तस्य च आनन्त्यात् अयमेव अनेन शब्देन बोधित इति नियमोपायाभावात् तत्रापि प्रवर्तकद्वार एव सम्बन्धग्रहः । न च पुत्रजन्मसाक्षात्कारेण वा तदसाधारणलिङ्गेन वा पुत्रजन्मनिश्चयेऽपि शब्दस्य तद्विषयत्वकल्पना अवकल्पते, शब्दश्रवणसमनन्तरभाविमुखविकासदेः हर्षहेत्वन्तरविज्ञाननिमित्ततयापि सभवेन अनैकान्तिकत्वात् । अर्थापि कथञ्चित् पारिशेष्यसभवेन भवेत्तत्र सम्बन्धग्रहः, तथापि प्रवर्तक एव आद्यव्युत्पत्तिमन्तरेण नायमपि सभवेत् । तस्मात् प्रवर्तकद्वार एव सकलपदसम्बन्धग्रह इति मीमांसका मन्यन्ते ।

अत्राभिधीयते । न खलु निखिलपदसामर्थ्यग्रहणं प्रवर्तकद्वारमेवेति नियन्तु शक्यम्, पुत्रजन्मादिवाक्येषु प्रवर्तकमन्तरेणापि सम्बन्धग्रहणदर्शनात् । न च वाच्यं हर्षहेतूनां आनन्त्यात् नियतार्थोपादानानुपपत्त्या सम्बन्धग्रहणासम्भव इति । मुखविकाससमनन्तरमेव पुत्रजन्मसाक्षात्कारेण तदसाधारणलिङ्गेन वा पुत्रजन्मनिश्चयात् । साधारणतया अवगतस्य हर्षहेतुविज्ञानस्य तत्र पर्यवसानसभवे सति अप्रतिपन्नहर्षहेत्वन्तरविषयत्वाशङ्कानुपपत्तेः । यत्तु पुत्रजन्मसमयसमधिगतं सुखप्रसवादि तत् पुत्रजन्महर्षनान्तरीयकत्वात् न प्रथमैतरप्रतीतपुत्रजन्महर्षेण विकल्प्यते । यदि पुनरेवमतिशङ्कया लिङ्गस्य अनेकार्थसाधारण्यात् अनियता लिङ्गिनि प्रतिपत्तिरुत्प्रेक्ष्येत, तदा गवानयनादिशब्दश्रवणसमनन्तरमपि श्रोतुं आनुषङ्गिकानेकव्या-

१ A निमित्तो

C E omits एव

२ A निमित्तो, E omits the part within brackets

९ B अनुपपत्तेः

३ A E हर्षहेतुरूपपद्यते

१० A ग्रहासंभव

४ B हेतुविज्ञानमात्र

११ B साधारणावगतस्य

५ A gives द्वारेण as an alternative reading

१२ B त्वशङ्का

६ A तथापि

१३ E प्रथमं तत्प्रतीत

१४ B अनिश्चयतया

७ B omits भवेत्

१५ E omits आदि

पारसंभवात् अनेकप्रवर्तकविज्ञानानुमानसंभवे सति अनिर्धारणं समानमेव तवापि स्यात् । अथ प्रयोगान्तरेषु तेषामेव पदानां आवापोद्धारदर्शनात् अर्थनियमः कल्प्येत, तर्हि पुत्रजन्मवाक्यस्थपदानामपि प्रयोगान्तरगतावापोद्धारवशात् पारिशेष्यसिद्धिरिति समानश्चर्चः ।

यदपीदमवादि—जातस्य जन्तो प्रथमतरशब्दार्थसम्बन्धग्रहणस्य प्रवर्तक-ज्ञानव्यतिरेकेण असंभवात् कतिपयशब्दानां प्रवर्तकद्वारेणैव गृहीतसम्बन्धानां अन्यत्र पुत्रजन्मादिवाक्येषु च सम्बन्धग्रहणोपायत्वम्—इति, तदपि यथाजातमनोपच्छन्दन-मात्रम्, यतः [प्रथमतरसम्बन्धग्रहोऽपि इदतदादिसिद्धवस्तुविज्ञानपूर्वक एव । यदि पुनः इदतदादिशब्दार्थविज्ञानमपि] प्रथमतरसम्बन्धग्रहणकारणं नाङ्गीकुर्वीमहि, तदा सविकल्पकविज्ञानपूर्वकविभागव्यवहाराभावात् शब्दार्थसम्बन्धग्रहो न भवेत् । अथ प्रवर्तक एव व्युत्पन्नजन्मान्तरीयेदतदादिशब्दानां एतज्जन्मनि विनापि सम्बन्धग्रहणं अदृष्टवशेन अनुसमर्थमाणसम्बन्धानां आद्यव्युत्पत्तिहेतुत्व इति मन्वीथा, नैतत्सारम् । यथैतज्जन्मनि तावत् इदतदादिसिद्धवस्तुविज्ञानपूर्वक एव [शब्दार्थसम्बन्धग्रहः तथा जन्मान्तरेऽपि इति सर्वत्र प्रथमतरशब्दार्थसम्बन्धग्रहसिद्धवस्तुज्ञानपूर्वक] एवेति भव-ताप्यायुष्मता अङ्गघकारि । तस्मात् अस्मत्पक्षे हर्षहेतूनां आनन्त्यसंभव इव भव-त्पक्षेऽपि प्रवर्तकानन्त्यसंभवात् प्रवर्त्यविषयसाक्षात्कारेण वा तदसाधारणलिङ्गेन वा पदान्तरपक्षेणोद्धारार्थ्यां वा पारिशेष्यकल्पनायां अस्मत्पक्षेऽपि तत्संभवात् न प्रवर्तक-द्वार एव सकलपदसम्बन्धग्रह इति सन्तोष्यम् ।

इति तत्त्वशुद्धौ व्युत्पत्तिनिरूपणप्रकरणम् ।

- १ B कल्प्यते
- २ A E शब्दसम्बन्धज्ञानस्य
- ३ E omits the portion within brackets
- ४ E नाङ्गीकुर्वन्ति
- ५ B adds पूर्वक after विभाग also
- ६ B एकजन्मनि, an obvious mis-  
take.

- ७ B omits the portion within brackets, while E omits शब्दार्थ
- ८ E omits हर्ष
- ९ A E omit from पक्षे to संभवात्
- १० A omits वा
- ११ B wrongly reads असंभवात्

## प्रवर्तकनिरूपणं दशमम्

अन्तरात्मवपुषाखिल जगत्

प्रेरयन्नथ बहिश्च य. पुमान् ।

इष्टसाधनवपुः प्रवर्तकस्-

त नमामि सुरवैरिण सदा ॥

सम्प्रति विचार्यते किं कार्यज्ञानं प्रवर्तकं आहोस्वित् इष्टसाधनविज्ञानं इति । लोके कार्यमिति विज्ञानसमनन्तरमेव प्रवृत्तिदर्शनात् अन्यथा चादर्शनात् कार्यविज्ञानस्य तावत् प्रवर्तकत्वं सिद्धम् । याविमौ इष्टसाधनविज्ञानेन प्रवृत्तेरन्वयव्यतिरेकौ तौ<sup>१</sup> प्रवृत्तिप्रति कारणभूतकार्यविज्ञानहेतुविषयतया अन्यथासिद्धौ । तथा हि—‘ इदं इष्टसाधनम् ’ इतिविज्ञानेन तस्य कृतियोग्यतां उपलभ्य पुरुषः प्रवर्तते, निवर्तते च ‘ अनिष्टसाधनम् ’ इतिविज्ञानेन । तस्मात् प्रवृत्तिकारणविषयतया अन्यथासिद्धौ इष्टसाधनविज्ञानेन प्रवृत्तेः अन्वयव्यतिरेकौ । अपि च इष्टसाधनविज्ञानेन प्रवृत्तेः अन्वयव्यतिरेकौ असिद्धौ, अतीतानागतेष्टसाधनविज्ञाने सत्यपि प्रवृत्त्यनुदयदर्शनात् । न च वाच्यं अतीतादिकार्यविज्ञानेऽपि प्रवृत्त्यभावः । तुल्य इति, कार्यस्य कार्यत्वादेव अतीतादिरूपेण प्रतीतिगोचरतानुपपत्तेः । सार्धनं पुनः अतीतादिरूपेणापि प्रतीतिपथमवतरति, तस्य कार्यैकरूपतानभ्युपगमात् । यदपि पुनः तस्यापि साध्यैकरूपता अभ्युपगम्येत, तर्हि नामान्तरेण अस्मदीयं कार्यमेव अभ्युपगम्य भवता । तस्मात् ‘ निधिमानेष भूभागः, प्रतिरोधकवानध्वा ’ इत्यादीष्टानिष्टसाधनविज्ञान-

१ B वपुषो

२ B, विज्ञानमेवेति

३ E, विज्ञानं

४ E इष्टसाध . . प्रवृत्तेरन्वय etc.,  
omitting a few letters

५ B omits this

६ A omits साधन

७. A गोचरानुपपत्तेः.

८ B इष्टसाधनता पुन

९ A gives अङ्गयकारि as an alternative reading

समनन्तरमेवोपलभ्यमाने च प्रवृत्तिनिवृत्ती कार्यमितिविज्ञानव्यवधानेनैव उदयमधिरोहतः ।

स्यान्मतम्—साध्यैकरूपमेव भवदभिप्रेत कार्यं प्रवृत्तिहेतुः, इष्टसाधन पुनः प्रवृत्तिकारणभाव प्रतिपद्यमान नै साध्यस्वभावमपि स्वयं फलं प्रति साधनभावेनैव प्रवर्तयतीति न कार्यपक्षकक्षीकारप्रसङ्गः अस्माकम्—इति । तदप्यचारु, साधनभावे सत्यपि अतीतौदिस्वरूपस्य साधनस्य अप्रवर्तकत्वात्, साध्यस्वभावस्य साधनत्वाभावेन अप्रवर्तकत्वाददर्शनात्, अन्वयव्यतिरेकाभ्यां साध्यस्वभावस्यैव प्रवर्तकत्वं इति भवतां अनिच्छतामप्याश्रयणीयम् । तस्मात् कार्यविज्ञानमेव प्रवर्तक इति प्राभाकराः प्रतिपेदिरे ।

अत्रेदमाचक्ष्महे । समीहितसाधनविज्ञानमेव प्रवर्तकम्, तेन प्रवृत्तेः अन्वयव्यतिरेकोपलम्भात् । न च ‘तौ कार्यविज्ञानहेतुविषयतया अन्यथासिद्धौ’ इत्याशङ्कनीयम्, ‘कार्यम्’ इति विज्ञानस्य प्रवर्तकत्वासिद्धेः । न च वाच्यम् ‘कार्यविज्ञानान्वयव्यतिरेकानुविधायित्वात् प्रवृत्तेः कार्यज्ञानस्यैव प्रवर्तकत्वम्’ इति । इष्टसाधनव्यतिरेकेण कार्यसिद्धावे प्रमाणाभावात्, तस्य च उभयवादिसंप्रतिपन्नतया प्रवृत्त्यन्वयव्यतिरेकवत्त्वात् तदेव प्रवर्तकं युक्तमाश्रयितुम् ।

अथ मतम् ‘अतीतानागतेष्टसार्धनविज्ञानस्य अप्रवर्तकत्वात् साधनत्वविज्ञानप्रवृत्तेरकारणम्, अतः साध्यरूपेणैव तस्यापि प्रवर्तकत्वं वक्तव्यम्, तथा च सति नामान्तरेण कार्यमेव प्रवर्तकमुक्तं स्यात्, तत्र कथमिष्टसाधनव्यतिरेक्तकार्याभावः?’ इति । तत्र<sup>१</sup> वदामः । भवत्पक्षेऽपि इष्टसाधनबुद्धिः स्वयमप्रवर्तिकापि प्रवृत्ति-

१ A अधिरोहति

२ A E omit न

३. A अप्रतीतादि

४ B omits अनिच्छता

५. A E शङ्कनीयम्

६. A omits एव

७ E संभवे

८ E साधनविषयविज्ञानस्य

९ B अत्र

१० E स्वयमप्रवृत्तिहेतुभूत, thus omitting a few letters

११ B प्रवर्तिते कार्यज्ञानहेतुरिष्यते

हेतुभूतकार्यज्ञानहेतुः इष्यते । साधनं तावत् अतीतादिरूपेण कार्यज्ञान प्रत्यपि न कारणभाव प्रतिपद्यते । तर्त कृतियोग्येष्टसाधनज्ञान कार्यज्ञानकारण इति वक्तव्यम् । तथा च सति येनात्मना इष्टसाधनविज्ञानस्य कार्यज्ञानं प्रति कारणभावः तेनात्मनैव प्रवृत्ति प्रति हेतुरस्तु, तस्य उभयवादिसम्प्रतिपन्नत्वात्, प्रवृत्त्यव्यभिचाराच्च, किमनेन अजागलस्तनायमानेन कार्यनामधेयेन ? तस्मात् इष्टसाधनविज्ञानमेव सर्वत्र प्रवर्तक इति साम्प्रतम् ।

इति तत्त्वशुद्धौ प्रवर्तकनिरूपणप्रकरणम् ।

## अन्विताभिधानप्रकरणं एकादशम्

संसृष्टार्थे जगति निखिलस्याभिधानस्य शक्ति

दृष्ट्वा यस्मिन् 'निखिलजगतामीश्वरे तद्वैदेव ।

स्वच्छानन्दे परमपुरुषे वैदिकीनां च वाचा

ज्ञाता वृत्तिस्तमहमभयं नौमि विष्णु वरेण्यम् ॥

इदमिदानीमालोच्यते किं अभिहितानामेवार्थानां अन्योन्यसंसर्गबोधकत्वं आहोस्वित् पदानामेव अन्वितार्थाभिधायित्वं हैति ।

इह खलु वार्तिककारीया मन्यन्ते—‘देवदत्त शुक्लां दण्डेन गामानय’ इति शब्दश्रवणसमनन्तरं बालस्य प्रतिपत्तुः प्रवृत्तिलिङ्गेन पदकदम्बकस्य अविशेषेण वाक्यार्थे सामर्थ्यं प्रथमं प्रतिपद्य पुनश्च ‘गा चारय, तुरगमानय’ इत्यादिप्रयोगान्तरेषु गोपदोद्धारेण सास्नादिमदर्थमात्रोद्धारोपलम्भात्, तुरगपदप्रक्षेपे च केसरादिमदर्थमात्रप्रक्षेपदर्शनात्, गवादिपदानां गवादिस्वरूपमात्रे सामर्थ्यं प्रतिपद्यते । कथं पुनः शब्दश्रवणसमनन्तरमेव संसर्गबुद्धिः ?—इति । संसर्गबुद्धिकारणमवीक्षमाणं पदानां पदार्थस्वरूपमात्रविज्ञानोपक्षीणशक्तित्वात् संसर्गविषयप्रमाणान्तरानवगमाच्च पदाभिहितपदार्थानां एव संसर्गविज्ञानान्वयव्यतिरेकवता तद्वेतुत्व इति पश्चात् निश्चिनोति ।

स्यादेतत्—पदानां पदार्थस्वरूपाभिधानसामर्थ्यं पदार्थानां च संसर्गप्रतिपादनसामर्थ्यं पदार्थेषु संसर्गप्रतिपादनशक्त्याधानसामर्थ्यं च पदानामिति गुरुतरकल्पना अभिहितान्वयवादे प्रसज्येत । अन्विताभिधानवादे तु पदानामेव संसृष्टा-

१. B अखिल

२. A तावदेव

३. B वृत्ति

४. A E omit एवार्थानां

५. B इत्यादि

र्थाभिधानसामर्थ्यमिति लघ्वीर्यसी कल्पना । न च एकशक्तिकल्पनया वाक्यार्थ-  
विज्ञानोपपत्तौ अनेकशक्तिकल्पना [प्रमाणप्रयोजनवती—इति । तदपि न समञ्जसम्,  
अन्विताभिधानपक्ष एव गुरुतरकल्पनाश्रयणात् । तथा हि --पदानां तावत्  
पदार्थस्वरूपस्मृतिजननसामर्थ्यं परिकल्पनीयम्, पुनस्तेषां अन्वितार्थाभिधान-  
सामर्थ्यं च इत्यस्त्येवानेकशक्तिकल्पना ।] अस्मत्पक्षे तु पदानां पदार्थाभिधान-  
सामर्थ्यमेकमेव कल्पनीयम् । पदार्थानां पुनः पदसमूहसन्निधापितानां आकाङ्क्षा-  
सन्निधियोग्यताविशिष्टानां अर्थाधिगतं अन्योन्यसंसर्गबोधनसामर्थ्यं अन्यत्र दृष्टमेवा-  
श्रीयते<sup>१</sup> । न खलु पदार्थेषु संसर्गबोधनसामर्थ्यं इदमप्रथमतया अत्रैव परिकल्प्यते ।  
उक्तं हि<sup>२</sup>—

“ पश्यतः श्वेतिमारूपं हेवाशब्दं च शृण्वतः ।

खुरनिष्पेषशब्दं च श्वेतोऽश्वो धावतीति धी ॥ ” इति ।

न चैव मन्तव्यम् ‘ पदानामेव संसर्गप्रतिपादनसामर्थ्यानभ्युपगमे संसर्गज्ञानस्य  
अशाब्दत्वप्रसङ्गः, ततश्चासौ न वाक्यार्थः स्यात् ’ इति । पदानां पदार्थाभिधान-  
व्यापारनान्तरिकत्वात् पदार्थानां अन्योन्यसंसर्गबोधनं स्यात् ।

[अपि चेद् वक्तव्यम् ‘ किं पदानि सामान्यान्विताभिधीयीनि किं वा विशेष-  
णान्विताभिधीयीनि ? ’ इति । न तावदाद्यः कल्पः, विशिष्टवाक्यार्थप्रतीत्यभाव-

१ A E लघ्वी

२ E omits a few words It  
reads या वाक्यार्थं etc

३ A gives an alternative read-  
ing for the portion within  
brackets

कल्पनावकाश इति । अत्राभिधीयते ।

युष्मत्पक्ष एव कल्पनागोरवं पदानां

पदार्थं संसर्गं च शक्तिकल्पना ।

अस्मत्पक्षे तु etc

४ A श्रवणात्

५ B कल्पनीयं

६ B omits अर्थ

७ A आश्रीयते

८ B omits परि

९ śloka-vāitika p 947 (Chow-  
khambha)

१०. E संबोधनं

११ E omits the part within square  
brackets

१२ A अन्वयाभि

प्रसङ्गात् । न च वाच्यम् ' शब्दार्थः सामान्यान्वयप्रतीतावपि सामान्यस्य विशेष-  
पर्यवसायित्वात् ] विशेषाणां च आकाङ्क्षासन्निधियोग्यतावशेन नियामकत्वोपपत्तेः  
विशिष्टवाक्यार्थप्रतीतिलाभः ' इति । विशेषाणां आकाङ्क्षादिमत्त्वेऽपि शब्दस्य  
सामान्यान्वयबोधकतया विशेषान्वयबोधकत्वाभावात्, पदार्थानां च भवद्भि परस्प-  
रान्वयबोधकत्वान्नैभ्युपगमात् । नापि द्वितीयः, विशेषाणां आनन्त्यात् प्रतिप्रयोगं  
प्रतिपदार्थं च शब्दस्य शक्तिभेदकल्पनानुपपत्तेः सम्बन्धग्रहणे एवायुष क्षयात् शब्दा-  
दर्थे कश्चित् व्यवहारो न स्यात् । तस्मात् अनन्यथासिद्धवाक्यार्थप्रतिपत्त्यन्यथानुप-  
पत्त्यैव अभिहितान्वयनिश्चयं इति ।

अत्र प्रतिविधीयते । पदानामेव ससृष्टार्थप्रतिपादनसामर्थ्यं आश्रयणीयम् ,  
गवादिपदानां अन्यान्वितगवादिस्वरूपे सङ्गतिग्रहणात् । तथा हि—' गामानय  
दण्डेन ' इति शब्दविज्ञानसमनन्तरभाविप्रवृत्तिलिङ्गेन शब्दसमुदायस्य अर्थसमुदाये  
सामर्थ्यं प्रतिपद्य [पुनः प्रयोगान्तरेषु पदोद्धारे] तदर्थस्य इतरान्वयेन सार्धमेवोद्धारात्  
पदान्तरप्रक्षेपे च तदर्थस्य अन्यान्वितस्यैव प्रक्षेपात् पदानां अन्योन्यान्वितस्वार्थे  
सामर्थ्यं व्युत्पत्त्या प्रतिपद्यते । न च अन्वितपदार्थविज्ञानेन शब्दस्य अन्वयव्यति-  
रेकवत्त्वे सत्यपि अनन्वितगवादिस्वरूपमात्रे शब्दशक्तिकल्पना [प्रमाणप्रयोजनवती ।  
अनेक] शक्तिकल्पना पुनः अभिहितान्वयवादे दुष्परिहरा ।

१ A शब्दस्य

२ B विशेषणानां

३ A अभ्युपगमात्

४ A प्रतियोग

५ B ग्रह एवायुःक्षयात् शब्दार्थे

६ E omits a few lines अन्यथा

' गामानय etc , the same  
omission is made in A, but  
corrected

७ B omits निश्चय

८ B omits the portion within  
brackets

९ A सामर्थ्यमेव

१० B omits अन्य

११ A omits एव

१२ B corrupts this into प्रमाण  
प्रयोजनयति while E omits the  
portion within brackets



ननूक्त आकाङ्क्षासन्निधियोग्यताविशिष्टार्थगतसंसर्गप्रतिपादनसामर्थ्यं अन्यत्र दृष्टमेव आश्रीयते न अपूर्वतया कल्प्यत इति । तदपि न साधु लक्ष्यते । यावता तत्रापि परस्परसंसर्गयोग्यार्थलिङ्गेन संसर्गानुमानमेव जातम् । तथा हि— विगीतं श्वेतपदार्थः क्षिप्रगामी तुरगो भवितुमर्हति खुरनिष्पेषहेषाशब्दवत्त्वात्, सम्प्रतिपन्नतुरगवत्—इति । न पदार्थानां किञ्चित् प्रमाणान्तरं प्रमिद्धं अस्ति, सप्तमप्रमाणानभ्युपगमात्, अतो भवत्येव गुरुतरा शक्तिकल्पना अभिहितान्वयवादे । अन्विताभिधानवादे तु पदानामेव संसृष्टार्थप्रतिपादनशक्तिः एकैव कल्प्यते, अन्वित-पदार्थस्वरूपस्मारकत्वं तु पदानां अन्विताभिधानव्यापारानन्तरीयक इति न पृथक् शक्तिकल्पना ।

नन्विदमत्र भवान् प्रष्टव्यः ‘ किं पदानि संनिधापितानामेवार्थानां अन्वय-माचक्षीरन् आहोस्वित् असन्निधापितानामपि’ इति । आद्ये कल्पे गोपदेन आनय-नसंसृष्टस्वार्थाभिधाने सति आनयेति पदेन गोपदार्थसंसृष्टस्वार्थाभिधानं, आनयेति पदेन च गोपदार्थसंसृष्टस्वार्थाभिधाने सति गोपदेन तत्संसृष्टार्थाभिधानं इति दुर्वारं परस्पराश्रयदोषः । अथोत्तरः कल्पः, अनियतस्तदा वाक्यार्थः प्रसज्येत इति ।

उच्यते । पदानां अन्त्यपदोच्चारणपर्यन्तं क्रमेण श्रोत्रपथमवतरतां अनन्वि-तस्वार्थेषु स्मृतिमात्रहेतुत्वाभ्युपगमात् तेषामेव पुनः अन्त्यपदश्रवणसमनन्तरमेव युग-पत् एकस्मृतिगोचरता आचरतां अन्विताभिधायित्वं इति नान्योन्याश्रयदोषप्रसङ्गः, नाप्यसन्निधापितपदार्थांस्त्वान्विताभिधानेन वाक्यार्थानियमप्रसङ्गः । पदार्थानामेव संसर्ग-प्रतिपादकत्वेऽपि समानावेतौ चोद्यपरिहारौ ।

१ A आश्रीयेत

२ B omits जातम्

३ B विहित

४ B omits कल्पे

५ B तत्संसृष्ट

६ A E omit च

७ B अयत्त्वदोषः

८ A B अन्य, E अन्त्य which is correct

९ A E omit आचरता

१०. A E insert च

यत्तूक्त सामान्यान्विताभिधायित्वं विशेषान्विताभिधायित्वं च पदानामनुपपन्नं इति, तदसत् । सामान्यान्विताभिधानेऽपि तावत् आकाङ्क्षादिमतामेव अर्थानां अन्विताभिधायकत्वं ईति नियमात् विशिष्टवाक्यार्थप्रतीत्युपपत्तेः । विशेषान्विताभिधान-पक्षेऽपि आकाङ्क्षादित्रयस्य सम्बन्धग्रहणं प्रति उपाधित्वाभ्युपगमात् एकत्र गृहीत-सम्बन्धस्य प्रयोगान्तरे पदार्थान्तरान्वयेऽपि तदुपाधिवशेनैव पुनः सम्बन्धग्रहणमनपेक्षया-न्वितप्रतिपत्त्युपपत्तेः । तस्मात् अभिहितान्वयपक्षे अनेकशक्तिकल्पनाप्रसङ्गात्, सङ्गतिग्रहणस्य च पदानां अन्वितार्थविषयत्वात्, वाक्यार्थस्य च अशाब्दत्वप्रस-ङ्गात्, पदार्थनामधेयापूर्वप्रमाणपरिकल्पनाप्रसङ्गात्, वाक्यार्थप्रतिपत्तेः पदानां अन्वि-ताभिधायकत्वेऽपि विरोधाभावात्, अपगतनिखिलदोषत्वात् अन्विताभिधानमेव न्याय्यं न्यायविदो मन्यन्ते ।

इति तत्त्वशुद्धौ अन्विताभिधानप्रकरणम् ।

(To be continued)

१. E omits इति
२. B प्रतिपत्त्युपपत्ते

- A E पदार्थविषयत्वात्  
E धात्वर्थ



## A NOTE ON CILAPPADIKĀRAM

By

V NARAYANAN, M A , M L ,

(*Assistant Editor, Tamil Lexicon* )

Naccinārkkinīyar makes a statement that Cilappadikāram belongs to a class of works known as *Tonmai*. From this, the inference is drawn that Ilangōvadigaḷ, the author of this 'Epic of the Anklet', was *not* a contemporary of the events narrated by him. The introductory section of the epic which seems to be opposed to this conclusion is explained as embodying merely a poetic convention.

## VAYIRAMĒGHA VIRUTTI

By

M RAGHAVA IYENGAR,

(*Chief Tamil Pandit, Tamil Lexicon Office* )

The commentator of *Takkayāgap-parani* mentions an unknown grammatical work, *Vayiramēgha-virutti* by name. It is suggested that this *virutti* is none other than the existing commentary on *Nēminātham*.

## SANKARANĀRAYANA AVADĀNI

By

S SOMASUNDARA DESIKAR,

(*Tamil Pandit, Tamil Lexicon Office*)

Sankaranārayana Avadāni was the son of Chokkanatha Pillai of Madura, author of Madurai Mumman-k-kōvai and Tēvai-y-ulā. He lived about 1753 A D and wrote a purānam, known as Tiruttaliy-ānda Nāyanāi Purānam on Tiruppattūr.

## ELLAI AN ELEMENT IN CIRAPPU-P-PĀYIRAM

By

VIDVAN V VENKATARAJULU REDDIAR,

(*Junior Lecturer in Tamil, O R Institute*)

According to Tamil grammarians, every introduction should specify particulars of eight kinds. 'Ellai' is one of them. This term is defined by the ancient commentators as the region where the work would be in use, i.e., as indicating its territorial jurisdiction. This article suggests another interpretation of the term, viz., that it denotes simply the extent (i.e., length, number of sections, etc.) of a work.

## சிலப்பதிகாரம் பற்றிய ஓர் குறிப்பு

தொல்காப்பியசெய்யுளியலுக்கு நச்சினாககினியா இயற்றிய உரையிலே “தொனமையாவது உரை விராஅயப பழமையாகிய கதை பொருளாகசெய்யப படுவன” என்று சூத்திரப பொருள கூறியபின், “அவை பெருந்தேவனா செயத பாரதமும் தகடோ யாத திரையும் போலவன, சிலப்பதிகாரமும் அதன்பாற படும” என்றுள்ளது மஹா மஹோபாத்தியாய டாகட்டர் வே சாமிநாதையரவர்களும் தமது சிலப்பதிகாரப பதிப்புக்களின் முகவுரைகளிலே இவவுரைப்பகுதியை எடுத்தெழுதியுள்ளார்கள் எனவே, இவவுரைப்பகுதியின் உண்மையைப் பற்றிய ஐயப்பாடு சிறிதும் இல்லை.

இதனால், நச்சினாககினியா சிலப்பதிகாரத்தைப் “புதிதாகத் தொடுக்கப்படுந் தொடாநிலைசெய்யுளான” விருந்தது என்று கொள்ளாது பழமையாகிய கதையைப் பொருளாகக் கொண்டு கதை நிகழ்ந்த காலத்துக்குப் பிற்பட்ட காலத்துப் புலவரொருவர் இயற்றிய தொனமை நூலாகக் கொண்டார் என்பது தெளிவாகின்றது.

ஆயின், சிலப்பதிகாரப பதிகத்திலே, அநநூலியற்றிய இளங்கோவடிகள் கதை நிகழ்ந்த காலத்தில் வாழ்ந்தவர் என்று பொருள் படும் பாகங்களை நச்சினாககினியா உண்மையுரையாகக் கொள்ளவில்லை என்பது தெளிவு.

காவியங்களின் பாயிரங்களிலும் பதிகங்களிலும் காணப்படும் விஷயங்கள் எல்லாம் உண்மையாகக் கொள்வதற்கு இல்லை கவிகளைக் காவியக்கதை நடந்த காலத்தில் வாழ்ந்தவராகச் சிறப்பித்துக் கூறுதலும் பழைய வழக்குப் போலும் ஸ்ரீமத வாலமீகி ராமாயணமும் இவ்வாறே வாலமீகி முனிவரை ஸ்ரீராமரின் காலத்தவராகக் குறிப்பிடும் பாயிரத்தோடும் பதிகத்தோடு தொடங்குவதைக் காலம சிலப்பதிகாரப்பதிகமும் இவ்வகைத்து என்னும் அனுமானத்தை நச்சினாககினியரின் உரைப்பகுதியானது திடப்படுத்துகின்றது.

சரித்திரவாராய்ச்சி முறையிலே சிலப்பதிகாரத்தைப் பயன்படுத்துவோருக்கு இவவுரைப்பகுதியை அறிவிப்பதே இச்சிறு குறிப்பின் கருத்து.

வே நாராயணையர்

## வயிரமேக விருத்தி

கவிச்சகரவாததியாகிய கூத்தா பாடிய தககயாகப்பரணி 16-ம் தாழ்சையில் “மூப்பத்து மூவ ராயவாதம் ராசராசபுரி” எனவருந் தொடர்க்கு ‘மூப்பத்து மூன்று தேவர்கள் ஆராயுமெருடைய ராசராச புரி’ என்று பொருளுந், ‘தேவா ஆயுமவா எனச் செய்யுமென்னும பெயரெச்சத்தின் உகரமும் மகரவொற்றுங் கெட்டன எனவுணாக, இது வயிரமேக விருத்தியுள் விளங்கும்’ என்று குறிப்பும் அப்பரணி யுரைகாரரால் தரப்பட்டுள்ளன இதனால், வயிரமேக விருத்தி எனபது இலக்கணம்பற்றி அமைந்த உரைநூலென்பதும், இதற்கு மூலநூலொன்று உண்டென்பதும் புலனும் செய்யுமென பெய ரெச்சம் இடைநிலையெழுத்துக்கள் கெட்டுப் புணர்தலைத் தொல்காப் பியனா—

“செய்யு மென்னும் பெயரெஞ்சு கிளவிக்கு  
மெய்யொடுங் கெடுமே யீற்றுமிசை யுகரம்” (233)

எனபதனா கூறுவா இதற்கு இளம்பூரணர் முதலியோரெல்லாம் ‘வாமபுரவி’ என, மெய்யுடன் உகரங்கெடுதலையே விதித்த வுதாரண மாகக்கொண்டு உரைகூறினா “செய்யுமென னெச்சவீற றுயிர மெய் சேறலும்” என்றா நன்னூலாரும் ஆயின அரிவாள, காய கதிர் போனறவற்றில், அவற்றுடன் ஈற்றுமெய்யுங் கெடுதலை அவ ரெவருமே குறிப்பிட்டிலா அங்ஙனம் மகரவீற்றுங் கெடுமாயின அது வினைத்தொகையாம் எனபது அன்றோ கருத்து. “வாம புரவி போம்புழை இவை மகரவொற்றுநிறலான வினைத் தொகையாகா” என மயிலைநாதா குறித்தலுங் காண்க இவ்விரு கொள்கைகளின் தாரதமியங்களைப் பற்றி இப்போது ஆராய்ச்சி யிலலை மற்று, செய்யுமென பெயரெச்சத்தில் மெய்யுடன் உகரங்கெடுதலையே முன்னோரெல்லாங் கொண்டவரென்பதும், அதனுடன் ஈற்று ஒற்றுங் கெடும் எனபதனை விளக்கியவா வயிரமேகவிருத்திகாரா எனபதுமே இங்கறியத்தக்கன. பிறகூறிய கொள்கையை முதலில் வெளியிட்ட நூலாசிரியர், நேமிநாதமுடையாரேயாவா. அவர்,

“செய்யுமென்னும் பேரெச்சத் தீற்றுமிசைச் சிலலுகரம்  
மெய்யொடுமபோ மொற்றொடுமபோம் வேறு”(63)

என்பதனால் இக்கருத்தை வெளியிடுதல் காணலாம் இதற்கு, செய யுமென பெயரெச்சத்தில் உகரங்கெடுதலும், உகரமும் மெய்யுங் கெடுதலும், அவற்றுடன் இறுதியொற்றுக் கெடுதலும் உண்டென றும், இவற்றுக்கு முறையே 'தோழியுங்கலுழமே' 'வாமபுரவி' 'அரிவாள்' எனபன உதாரணங்கள் என்றும் நேமிநாதவுரையாளர் விளக்க மெழுதியிருத்தலும், 'மெய்யொடுங் கெடுமே யீற்றுமிசை யுகரம்' என்ற தொல்காப்பியனா கருத்து, உகரமூரந்த மெய்யேயன்றி ரற்றுமெய்யினகேடுமாம் எனறுகொண்டு, மேற்குறித்த தொல்காப்பிய சூத்திரத்தையே தங்கொள்கைக்கு அவர் பிரமாணங் காட்டியிருத்த லும் அண்டுக சூறிப்பிடத்தக்கன இவற்றால், செய்யுமென பெயரெச் சத்திற் பகுதிலீங்க ஏனைய எழுத்துக்கள் கேடுறும் என்ற கொள்கைக்கு மூலமானவா நேமிநாதமுடையாராயினும், சொற்கருங்கக் கூறிய அவரது சூத்திரக்கருத்தினை முன்னூற் பிரமாணத்துடன் உதாரணமுகத்தால் விளக்கிப்போந்தவா அந்நேமிநாத உரைகாரரே எனபது நன்கறியலாகும் ஆகவே, ஆய்வா என்பதனை ஆயுமவா எனவிரித்தது, அதற்கு விதிவிளங்குமிடமாகத் தக்கயாகப் பரணியுரைகாரர் கூறும் வயிரமேகவிருத்தி எனபது, நேமிநாத விருத்தியே எனறுகருதப் பெரிதும் இடந்தருகின்றது நேமிநாதவுரையை விருத்தி எனறே முன்னோ வழங்கிவந்தனா எனபது, அந்நூற் சுவடிகளாலும் அதன் பதிப்புமுகவுரையாலும் அறியப்பட்டது இங்ஙனம் நேமிநாதவுரையே வயிரமேகவிருத்தியாயின, அவ்வுரைகாரர் பெயர் வயிரமேகன் எனபது பெறலாகும். இப்பெயர் பண்டைப்பெரும்கட்கு வழங்கியமை சாஸனங்களாலும் தெரிந்தது. இனித் தொல்காப்பிய உரையுள் ஒன்றாக வயிரமேக விருத்தியைக் கொள்ளல் கூடாதோ எனின், அங்ஙனமாயின், மேற்கூறிய பெயரெச்சவிகற்பம் பற்றிய கருத்தைத் தொல்காப்பிய உரையாளரான முன்னோர்களேனும் பிறவாகிரியர்களேனும் சூறிப்பிடாமற் போகாராதலாலும், அங்ஙனம் எவருமே சூறியாமையாலும் அஃது ஏற்புடைத்தனறெனக் தக்கயாகப் பரணியுரையாலன்றி வேறொன்றால் அறியப்பட்டாத இவ்வயிரமேக விருத்தியின் கொள்கையினின்று, அது நேமிநாத விருத்தியாகவே கருதற்குப் பொருத்தமுண்மை மேற்கூறியவற்றால் தெரியலாம்

மு இராகவையங்கார்



## சங்கர நாராயண அவதானி

சங்கர நாராயணா எனப் பெயருடைய புலவா பெருமக்கள் இருவா இரு வேறு காலத்து வாழ்ந்தவராவா ஒருவா நிம்பைச் சங்கர நாரணா என்பவா இவா மதுரைக் கோவை என்ற நூலின் ஆசிரியா இவரது காலம் சமீபேறககுறைய நானூறு ஆண்டுக்கு முற்பட்டதாகும்

மறறொரு சங்கர நாராயணா சாலிவாகன சகாததம் 1675 (கி பி 1753) ஐ அடுத்த வாழ்ந்தவா இவா பாண்டி பதினான்கிலொன்றான திருப்புத்தூர் என்ற திப்பிய திருப்பதியிற் கோயில்கொண்டுள்ள திருத்தனியாண்ட நாயனா புராணத்தையியற்றி, சிவகங்கை யரசரான ஸ்ரீ முதது வடுகநாத பெரியண்ண உடையாததேவா சபையில் கலி 4854கருச சரியான சகாததம் 1675 ஸ்ரீமுக ஆண்டு ஆவணியீ 25-க்குருவாரத்தன்று அரங்கேற்றிச் சனமானமும் விளையுமும் பெற்றாரா

பிற்கூறிய சங்கர நாராயணா தம்மைச் சங்கர நாராயண பிள்ளையென்றும் சங்கர நாராயண அவதானியென்றும் கூறிக்கொள்ளுகின்றாரா இவரது தந்தை மதுரை முமமணிக் கோவை, தேவையுலா முதலாய நூல்களையியற்றிய மதுரைச் சொக்கநாத பிள்ளையாவா சங்கரநாராயண பிள்ளை கருங்குளத்தில் வாழ்ந்தவந்தாரா. இவா திருப்புத்தூராக கோயிலில் கௌரீதாண்டவம், திருமகள் காண தாண்டவம், ஜயந்தி பூஜை முதலாய விழாக்களை யேற்படுத்தியிருக்கின்றாரா அவை யின்றும் நடைபெறுவன அவரது காலவழியினா விழாச் சிறப்புப் பெறுகின்றனா

திருப்புத்தூர் என்ற ஸ்தலத்திற்கு மூவரால் மூன்று புராணங்கள் இயற்றப் பெற்றிருக்கின்றன சகாததம் 1406-ன் மேற்செல்லாநின்ற குரோதியாண்டு ஆவணித்திங்கள் 2-ல் ஆரணி முதலியாரா மடத்து மெய்கண்டார் சந்தானத்துத் திருவம்பலமுடையாரான மறைஞான சம்பந்தரால் ஓங்கு கோயிற் புராணம் ஒன்று இயற்றப் பெற்றுள்ளது

சகாததம் 1675-ன் மேற் செல்லாநின்ற ஸ்ரீமுக ஆண்டு ஆவணித்திங்கள் 25-ம் நாள் திருத்தனியாண்ட நாயனா புராணம் சங்கர நாராயண அவதானியால் இயற்றப் பெற்றது இந்நூல் பாயிரம், புராண வரலாறு, தல விசேடம், தீர்த்த விசேடம், மூர்த்தி விசேடம், கயிலாயச் சருக்கம், கௌரீ தாண்டவச் சருக்கம், திருமகள் காண நடனஞ்செய் சருக்கம், 9 வயிரவச் சருக்கம் 10 சீதேவிச் சருக்கம், 11 ஆதி சந்திர பாண்டியச் சருக்கம் என்ற பதினொரு பகுதிகளாலியன்ற 639 திருவிருத்தங்களை யுடையது

இற்றைக்கு 47 ஆண்டுகட்குமுன் 1890-ல் வனறொண்டா என்ற நாராயணச் செட்டியாரது சீரான காரைக்குடி சொக்கலிங்கச் செட்டியாரால் புதியதாக ஒரு புராணம் பாடப்பட்டு அச்சிடப் பட்டுள்ளது.

S சோமசுந்தர தேசிகா

## சிறப்புப்பாயிரத் துள் ‘எல்லை’

சிறப்புப்பாயிர மாவது—(எல்லா நூன் முகத்தும் உரைக்கப் படும் பொதுப்பாயிரம்போலன்றி) ஒரு நூலின் முதற்கட கூறப் படுவது ‘தனனலை உரைக்கப்படும் நூற்கு இன்றியமையாதது’ என்றா நச்சினூக்கினியா

‘ஆக்கியோன பெயரே வழியே எல்லை  
நூற்பெயா யாப்பே துதலிய பொருளே  
கேட்போர பயனோ டாயெண பொருளும்  
வாயப்பக காட்டல பாயிரத தியலபே’

என்னுஞ் சூத்திரத்தால, சிறப்புப்பாயிரத்தில எட்டுப்பொருள் கூறப்படும் என்பது அறியலாகும் இவற்றுள் வழி, யாப்பு என்னும் இரண்டு பொருளின் திறத்துள்ள கொள்கை வேறுபாடுகள் அறிஞர் சிலரால் ஆராயப்பட்டுள்ளன. எல்லையைக்குறித்து ரண்டு ஆராய கின்றேறன்

‘எல்லை என்பது இந்நூல் இன்ன எல்லையுள் நடக்கும் என்பது’ என்றா களவியலுரையாளர், பின் வந்த உரையாள ரனைவரும் இவ வாறே கூறியிருக்கின்றனர் ஒருங்கோதப்படட எட்டுப்பொருள் களுள் எல்லை ஒன் ரெழிய ஏனையஏழும் ஒவ்வொருநூற்கும் வேறு வேறு யிருப்ப, எல்லைமடடும் தமிழ்மொழியிற் றேனறும் எல்லாநூல் கட்கும் ஒன்றே என்றல் அமைதியாமோ? எல்லை என்பதற்கு இப் பொருள் அமையுமெனின், அது சிறப்புப்பாயிரத்துள் ஒன்றாதல் கூடாதன்றே? இதனால், எல்லை என்பதும் ஆக்கியோனபெயா முதலி யனபோன்று ஒவ்வொரு நூற்கும் தனித்தனியே உரியதாதல் வேண்டும் என்பது போதரும்.

திருக்குறளுக்குச் சிறப்புப்பாயிரங் கூறிய ஆசிரியருட பலா அந்நூலை ‘முப்பால்’ என்று கூறியிருத்தலையும், சிறுமேதானியா ரென்பவா,

‘வீடொன்று பாயிர நான்கு விளங்கற்  
நாடிய முப்பத்து மூன்றேனறாழ்—கூடுபொருள்

எள்ளி லேழுப திருபதீற றைநதினபம  
வள்ளுவா சொன்ன வகை '

என்று கூறியிருத்தலையும், நத்தத்தனா எனபவா,

‘ ஆயிரத்து முநநாறு முப்ப தருங்குறனம் ’

என்றிருத்தலையும், இவ்வாறே பிறருங் கூறியிருத்தலையும் நோக்கின, எலலை எனபதன பொருள இன்னது என அறிதல கூடும்

‘ வரந்தரு காதையொ  
டிவவா றைநதும் ’

என்னுஞ் சிலப்பதிகாரப்பதிகமும்,

‘ மணிமே கலைதுற  
வாறாம் பாட்டினு ளறியவைத் தன்னென ’

என்னும் மணிமேகலைப்பதிகமும் ாண்டைக்கு நோக்கத்தக்கன

இந்நூல்களில், நூலின் எலலை (அளவு) கூறப்படடிருத்தலும்,  
<sup>1</sup> நூல் வழங்கும் நிலத்தின் எலலை கூறப்படாதிருத்தலும் உளங்கொளற  
பாலன் பிறகாலத்து நூல்கள பலவற்றில் நூலின் எல்லையே (அளவு)  
கூறப்பட்டுளது. இவற்றால், சிறப்புப்பாயிரத்தனக் கூறப்படும் எலலை  
யாவது, அவ்வந்நூலின் அளவாதலும் அதுவே ஏனைய ஏழுபொருள  
களோ டொப்பதாதலும் நன கறியப்படும்.

வே. வேங்கடராஜர் டு ரேடியா

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செய்தற்கு ஆராயநத் தமிழ்நாட்டின எல்லையையாதல அறியத்தக்கது

# ANDHRABHARATA PATHA NIRNAYAPADDHATI

By

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AND

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## ANDHRABHĀRATA PĀTHA NIRNAYAPADDHATI

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This is an article on textual criticism of Nannaya's Bhārata based on the readings offered by the various manuscripts and printed editions of the work available. Nannaya's Bhārata is considered the earliest work in Telugu Literature, and it is admitted on all hands that its text has been tampered with in various ways by copyists, grammarians, editors, etc., in course of time. The available manuscripts give various readings and unless Nannaya's text is fixed or restored, its value for the history of Telugu Language is so far lessened. An attempt is therefore made here to show by means of a few illustrations, how the text has been tampered with even long before the time of Appakavi (1650 A D) and how the original readings can be sifted out, with the help of internal and contemporary inscriptional evidence, from the mass of readings offered by the various manuscripts, thus indicating the necessity for a more careful edition of Nannaya's text.

## KRISHNĀDHVARI—NISHADHA PĀRIJATEEYA

By

C SATYANARAYANA, B A (HONS)

This article is a critical appreciation of a *Dvyarthī Kāvya* by Krishnādhvari, a poet of the South not well known to the Telugu world. Krishnādhvari belongs to the court of Raghunādhā Rāya, the third Naik King of Tanjore (1630 A D) to whom the above work is dedicated. He is the author of many other works such as *Raghunādhā Bhūpālīya*—a work on rhetoric written on the model of Pratāparudriya, *Kalyāṇakaumudī-kandarpa-nātaka*, *Tālachintamani*, etc. The theme of the present *Dvyarthī Kāvya* (a work with a double meaning) is made up of two stories,—that of Nala and of Krishna planting Pārijāta on the earth—told side by side according to the manner of Rāghava-pāṇḍaviya. Though a *dvyarthīkāvya*, the work is written in a simple and natural style and has the beauty of two individual prabhandhas.

## ఆంధ్రభారత పార నిర్ణయపద్ధతి.

ఏ భాషయొక్కగాని పూర్వస్వరూపము నక్షేపించి తద్భాషా చరిత్రమును దెలిసికొనఁదలఁచిన వా రా భాషలోని ప్రాచీన గ్రంథసమితిని శాసనాదులను బరిశీలించి యందలి వదపదార్థములకుఁ గాలక్రమమునఁ గలిగిన పరిణామమును బట్టువఱచుకొని, ప్రాచీనార్వాచీన యాపములందలిభేదములను వానికిఁగలకారణములను దద్భాషాసంప్రదాయాను సారముగా సమర్థించుకొనఁగలిగినగాని తమ కోరికను గొనసాగించుకొనలేరనుట నిశ్చయము. ఆంధ్రభాషా చరిత్రమునుగాని యాంధ్రవాఙ్మయ చరిత్రమునుగాని పరిశీలించఁ దలఁచినపుడు, ఇప్పటికి లభ్యములగు గ్రంథములలో నాదిమమగు నన్నయరచిత భారతమును, దత్పుర్వమందు బయలు వెడలిన శాసనములను బ్రమాణగ్రంథములుగా గ్రహింపవలసియుండును గదా వీని ప్రామాణ్యమును గ్రహించుట యెంతయావశ్యకమో అంతకుఁ బూర్వమీ గ్రంథముల పారనిర్ణయము చేసికొనుట గూడ నంత యావశ్యకముగనే కనఁబడుచున్నది.

శాసనములు మొదట నెట్లుఁజెక్కఁబడినవోయట్లే యెల్ల కాలము నుండునుగాని మార్పును జెందవు కావున నవి తక్కిన వాఙ్మయ భాగముల కంటె నెక్కుడు ప్రమాణములుగా గ్రహింపఁదగినవని చెప్పుదురు. కాని వానిలోఁగూడ ననేకవిషములగు ప్రయోగములుండుటేగాక, కొన్ని పరస్పర విరుద్ధములుగాఁ గూడఁగనఁబడుచున్నవి. ప్రయోగ విశేషములను బట్టి కొన్నిటికి వైకల్పికత్వమును గొన్నిటికి బాహుళికత్వము నంగీకరించినను, దుష్టములని చెప్పక తప్పని ప్రయోగములు కొన్ని వానిలో లేకపోలేదు. అట్టివాని గుర్తెఱింగి వానిలోని విశేషములను బరిశీలించి పారనిర్ణయము

యము చేసికొనినఁ గాని యవి భాషాచరిత్ర జ్ఞానము న కుపయోగపడవు. వ్రాచినశాసనములందలి గద్యపద్యాదులను రచించినవారు వేఱు. వానిని లిఖించిన వారు వేఱు. నందంపూడిశాసనము నన్నయరచితమే. కాని దానిని లిఖించినవాఁడు గండాచార్యుఁడు. శ్రీనాథరచితములగు శాసనములనేకము లుపేద్దనార్యలిఖితములు శాసనములకే కాక ప్రబంధాదులకును రచయి తలు వేఱు లేఖకులు వేఱు గానున్న ట్లగపడుచున్నది. కావ్యమీమాంసాకారుఁడగు రాజశేఖరుఁడు కవితాసామగ్రిలో మంచి లేఖకునిఁగూడఁ జేర్కొనియున్నాఁడు. న్యాసులు సంస్కృతభారతమును రచించినపుడు గూపతి లేఖకుఁడయ్యెనట. తిక్కనకు లేఖకుఁడు కుమ్మరి గురునాథుఁడని చెప్పుదురు. ఆంధ్రకవితాపితామహుఁడు లేఖకులు లేకున్న గృతులు రచింపశక్యమే యనియన్నాఁడు. ఇట్లు గ్రంథముల మొట్టమొదటి ప్రతియే రచయితలదికానపుడు తరువాతి ప్రతులనుగూర్చి చెప్పెడిదేమి ఇంకలేఖకులు లిఖించునపుడు వా రితరులు చెప్పుదానిని విని లిఖించుట యొక ఁద్భుతి ఇతరులు వ్రాసిన దానిని జూచి తిరిగి లిఖించుట మఱియొక రీతి. వినియోచూచియో తిరిగి శిలలపై నో, తామ్రఫలకములపై నో చెక్కునపుడా చెక్కడపుఁబనివాని సంస్కారమును బట్టి దోషములు దొరలు చుడవచ్చును. ఆయాకాలములందున్న వ్యాతపరిపాటిని బట్టి చెవులతో విను దానినే వ్రాయక దాని మాఱురూపములను వ్రాయుటకూడ సంభవించుచుండును. 'వ్రాసిన' అనుదాని నట్లే పలుకుచు వ్రాయునపుడు 'వ్రాన్ని' అనియు, తమరు—అనుదానిని 'త్మరు' అనియు వ్రాయుట యీ కాలమునను గొందఱ కలవాటై యుండుట యందఱు నెఱింగినదేగదా. ఇట్లే యనేకవిధములుగ మార్పులుగలిగి పారభేదములు బయలుదేరినపుడు కవియుద్దేశించిన దేదో వ్రాయసగఁడు కల్పించినదేదో మనము జాగరూకతతోఁ గనిపట్టవలసియుండును. అట్టి చోటుల యధార్థ ప్రయోగమును దెలిసికొనుటకై కవి యితరత్ర ప్రయోగించిన ప్రయోగములే యాధారములగును. తత్ప్రమాణమును బట్టి కవుృద్దిష్ట పారమును గ్రహింపవలసియుండును.

ఇక భారతాది గ్రంథముల విషయమున మఱి కొన్ని చిక్కులుగూ డఁగలవు. ఈ గ్రంథములు తాళ పత్రముల పైని వ్రాయఁబడుచుండెడివి. శిలలవలెను రాగి లేకులవలెను దాళపత్రములు చిరకాలము నిలిచియుండు నవి కావుగదా అవి స్వయముగానే శిథిలస్వభావములు. అట్టి వానికి రామ బాణము లనుపురుగులు వాని నాశమునకు రామ బాణములవలె నమోఘ ములే. ఏని మూలమున గ్రంథమున సచ్చటచ్చట శిథిలములై లు ప్తములై న భాగములను లేఖకులు దమకుఁదోచినరీతినిబూనించి వ్రాయుచుండుటయు సంభవించును. ఇప్పటికి సుమారు మున్నూఁతేండ్ల కుఁ బూర్వమువ్రాయఁ బడిన ప్రతులే మనకు లభించుట కష్టముగదా అప్పటి కించుమించుగా నేడెనిమిది నూతేండ్ల కుఁ బ్రాంతమున రచింపఁబడిన నన్నయాదుల గ్రంథ ము లెన్నిపరివర్తనములఁబొంది యుండునో యూహించుకొనవలసినదే. ఇప్పుడు మనకు లభించునవి మొదటిప్రతికి బహుదీర్ఘ కాలమున బయలుదేరిన పరంపరా పుత్రికలు కావున బహుభేదముగల పాఠములతోఁ గూడియుండుననుటకు సందేహము లేదు.

ఈ ప్రతులలోఁ బూర్వభేదములు బయలుదేలుటకు మఱి కొన్ని కారణ ములుగూడఁగలవు. మొట్ట మొదటఁదాళపత్రముల పయిని గంటములతో వ్రాసినపుడు హల్లులతోఁగూడిన ఈ, ఏ, ఓ మొదలగు వానికి సరియగు లిపులువ్రాయుటః ప్తమును అనభ్యస్తమునయి యుండియుండును. కావుననే యిప్పటికిని గొన్ని వ్రాతప్రతులులో 'నెల' అనునది 'నెల' 'నేల' అను పదములకు గుర్తుగా వ్రాయఁబడియుండుటకాన నగును. ఇట్టి దానిని బట్టి ప్రత్యంతరము వ్రాయుసందర్భమున వ్రాయసగాఁడు తనకుఁగల సంస్కారమును బట్టి దానిని కొన్నిచోట్ల నెలగాను, గొన్నిచోట్ల నేలగాను చదువుకొనుటయు నది యన్వయింపనిచో దాని స్థానమున మఱియొకపదమే దేనిఁ బ్రవేశపెట్టుటయు సంభవించుచుండును. సంస్కార శూన్యులు వ్రాసినపుడు మాతృకలలోని శబ్దముల యధార్థస్వరూపమును గ్రహింపనేరక తోచినరీతిని వ్రాయుటచే నర్థశూన్యములగుభాగ



ములు కొన్ని యేర్పడును. అల్పసంస్కారము గలవారు వాగ్వినియోగము వారందలి పదపదార్థములను గుర్తెఱుంగలేక సందర్భానుసారముగా నప్పటికి వాక్యకలానున్న పదములను మాతృకలోని పదములస్థానమునఁ బ్రయోగించి వాగ్వినియోగము చేయింపఁగలములు కొన్ని యేర్పడును. సంస్కారవంతులగు వారును, అందు లాక్షణికులును దమతమ కాలమునఁ జేసిన ప్రయోగములను బట్టి సంస్కరించి యట్టి వానిని దమగ్రంథములలో లక్ష్యములుగా నిచ్చుటచే నేర్పడు పాఠములు కొన్నియుండును. ముద్రాకరకు లట్టి తాళపత్ర గ్రంథములను దనుకాలమున బయలుదేరిన వ్యాకరణమున కనుకూలముగాఁ బరిష్కరింపించి ముద్రించుటచే స్థిరపడిన పాఠములు కొన్నియుఁగాన నగుచున్నవి. ఇట్లు కాలక్రమమునఁ గలుగుచు వచ్చిన మార్పులను బట్టి యిప్పటికి నుచూరు తొమ్మిదివందల సంవత్సరములకుఁ బూర్వము న నన్నయ చే రచింపఁబడిన గ్రంథము పెక్కు చోట్ల నిష్కృష్ట మనకులభ్యములగుచున్న గ్రంథముకంటె విగుల భిన్నమైన పాఠములతోఁ గూడియుండునని నిశ్చయింపవలసియున్నది ఇటీవలఁ గొందఱు తాళపత్ర గ్రంథములలోని పాఠములను సహజముగా వ్రాసిన పాఠములను గొంతసవరించి పునఃసంస్కారముఁగావింప యత్నించినారు అట్టి వారిలోఁ బ్రాచీనుఁడు అప్పకవియని చెప్పవచ్చును. ఈతని కాలమున కనగా నిప్పటికి మూడు నాలుగు శతాబ్దాలకుఁ బూర్వమే భాగతాది గ్రంథముల నపపాఠములు చేరినట్లును గొందఱు లాక్షణికులుగూడ వాని గనిపట్టలేక యాయపాఠములనే గ్రహించినట్లును అప్పకవీయమునుబట్టి తెలియవచ్చుచున్నది.

అప్పకవీయమునఁ దృతీయాశ్వాసమందు దేశ్య నిత్యసమాస విశ్రాంతులను దెలుపుసందర్భమున లక్షణాసార సంగ్రహమునుండి

“తే అచ్చ హల్లును దేశీయ మనియెడివడి  
యెన్న నొక్కొక్కచోటఁగిక్కిరిసెఁగృతుల  
సరసలక్షణకవులు గ్రచ్చుట నొనర్ప  
భంజితాసురసముదాయ యంజనేయ.”

అను లక్షణమును గ్రహించి వాని కుదాహరణముల నిచ్చినపిదప నీ క్రిందివిధమున రచించెను.

“శ్లో గొన్నియముఖ్యసత్కవిజనంబుల కావ్యములందు లేఖకుల్  
గొన్నియుఁ బారకాధములు గొన్నియుఁ బోకడఁదెట్టి తక్కువై  
యున్నెడఁగాంచిజానపదు లోడక దిద్దిన తిప్పత్రోవలె  
ల్లన్నిజ మంచుఁ గైకొనిన లక్షణజేర్తలు సమ్యుతింతురే ”

వ. అదియెట్లనిన సులక్షణసారంబునందు లింగముగూట తిమ్మన వాసిరయప్రశస్తంబులకు లక్ష్యంబులకు నాశ్చర్యంబునొంది బహుపుస్తకంబులు నిరీక్షించి వాని నెల్లనుబ్రక్షిప్తంబులుగా నెఱింగినవాడనై లక్షణవంతంబులగు పురాతన పోక్తంబులు వివరించెద”

పయి నప్పకవి చెప్పినదానివలన నాతనికాలమునకే అనఁగాఁ బదు నేడవశతాబ్దినాటికే భారతపారములు లేఖకపారకులు వాడుచేయుటయు వానిని జానపదులు తమకుఁదోచిన రీతిని గొన్నిదిద్దుటయు నట్టి వానినెల్లఁ గొందఱు లాక్షణికులు ప్రమాణములుగాఁగొని లక్ష్యములుగా నిచ్చుటయుసంభవించియుం డెననియు అప్పకవి బహుపుస్తకములు నిరీక్షించి వానినెల్లను బ్రక్షిప్తములుగా నెఱింగినవాడై పురాతనకవి పోక్తంబులు వివరించెననియు స్పష్టముగాఁ దెలియుచున్నది.

ఆతఁడట్లు చెప్పి తాను బ్రశస్త పారములని పేర్కొనుచునిచ్చిన వానిలోఁగొన్ని టినిబరిశీలించెను.

ఆదిపర్వమునందు —

“క నా వచనమున నపత్యము  
గావించునునీకు గొంతి కడునెయ్యమునన్  
నీవగచినయార్థము  
నూనె మనంబునడలంతు సుందరియెపుడుకొ”

ఈ పద్యముననుండిన యప్రశస్త పారమేదో యాతఁడు చూపలేదుగాని యానంద రంగరాట్ఛందమున నఖండయతికి లక్ష్యముగాఁబయి పద్యముగ్రహింపఁబడినది. అందుఁ జివరపాదమున “సూవేమనంబునను దలఁచుచుండుదునేను” అనియున్నది ఈపారము మద్రాసు దొరత నమువారి ప్రాచ్యలిఖిత పుస్తక భాండాగారమున 11-15-2, 25-13-1. అను పుస్తకసంఖ్యగల తాళపత్ర గ్రంథములలోఁగలదు. ముద్రితములందు “చూవేమనంబునఁదలంతుఁ జొలయకయేను” అని పరిష్కర్తలు పారమును నిర్ణయించిరి ఈరీతిగఁ గొన్ని ప్రతులలోఁగలదు అప్పకవిపారముగూడ నే ప్రతిలోనయినఁగలదేమో. ఏమయినను అఖండయతి అందు లేకుండఁగఁ జేయఁబడినది.

మత్రాకటిః ఛాతము. ఉద్యోగపర్వమునందు (2-12)

“క తమతండ్రిభంగి నీకును  
సముచితము భక్తిజేసి సజ్జననుతిమా  
ర్థమునను జరియింపంగా  
నమలమతీ కన్నకొడుకు లట్లరయఁజను”

ఇదియప్పకవి యుదాహరించిన పద్యము. ఇందును సప్రశస్తపార మాతఁడియకున్నను రంగరాట్ఛందమున నఖండయతి సహితపారము గన నగుచున్నది. అందు

“మా, ర్థమునఁ జరింపంగా విమ  
లమతీనీకొడుకులట్లు లరయంగనగు”

అనియున్నది ఇం దఖండయతిసహితపారమునకే యప్పకవి వేఱు పారమునిచ్చియుండును.

ఇప్పటి ముద్రితములలో “మా, ర్థముననుడుచువారల నీ, వమ లమతింగన్న కొడుకులట్ల రయఁదగు” అనియున్నది.

రామాయణమునుండి మఱొకపద్యము గ్రహింపఁబడినది. అదియప్పు  
కవి పారమున నిట్లున్నది

“ అన్నపు తిండియట్లు విను మంతియకా దటమీఁద రాజవే  
మన్నఁ గొఱంతలేదు మణిహారములాదిగఁబెక్కుకానుకల్  
లూన్ముగ సీతనిచ్చి జనలోకపతిం గని మమ్మఁ బ్రోవుమీ  
సన్నపుకార్యము ల్వలదు సంతయ మే లటుగాకతిక్కినన్”

పయిపద్యము రెండవపాదమున రంగరాట్టండమున “రాజవే,  
మన్నను లెస్సయ్యాను మణిమండన ముఖ్యములైన కానుకల్” అని యు  
న్నది. ఈయఖండయతి పారమే యప్పుకవి పరిహరించియుండును. ఆతఁడ  
ప్పటి యప్రళస్తపార మని చెప్పినది చూపలేదుగదా.

మొత్తము మీఁద నప్పుకవికాలమునకే యప్రళస్తము అని లాక్షణికు  
లెంచిన పారములు దొర్లినవి. లాక్షణికులలోఁ గొందఱు వానిని బ్రహ్మ  
ములుగా గ్రహించుటయు సంభవించినది. ఆలాక్షణికులను నధిక్షేపించి  
బహుపుస్తకములు నిరీక్షించి పురాతన కవిప్రోక్తములను నిర్ణయించితినిని  
యప్పుకవి యిచ్చిన నన్నయ్య లక్ష్యములలోఁగొన్ని నన్నయ్య నియమ  
ములకే వ్యతిరీక్తముగాఁ గనఁబడుచున్నవి.

ఒండు రెండుదాహరణములుచూతము.

అప్పుకవి స్వవర్గజప్రాసమున కుదాహరణముగా నిచ్చినపద్యము  
లలో నన్నయ దిది.

“న కాదన కిట్టిపాటి యపకారము తక్షకుఁ డేకవిప్రసం  
బోధనఁజేసిచేసె నృపపుంగవ నీవు ననేకభూసురా  
పాదిత సర్పయాగముఁ భస్మము నేయుము తక్షకాదికా  
కోదరసంహతికొ హుతవహ్నోగ్రమహ్నోగ్రఖాచయంబులకొ.”

ఇందు “సం, బోధనఁజేసి చేసెనృపపుంగవ” అనుచోట “సం,  
చోదనఁజేసి చేసెననినూదన” అనియు, “సం, పాదన, అనియుఁ బారభేద

ములుతాళ పత్రపుఁ బ్రతులలోఁగలవు. నన్నయకవిత్వములోఁ దదితరస్థలముల స్వవర్గ జప్రాసముగానరానందునను నన్నయ్యయె యీసందర్భమున (4-194) తక్షకుండు విప్రవచనచోదితుండై యనియ, మతోకచోట (1-120) 'అరిసూదన' అనియుఁ బ్రయోగించియుండుట చేతను 'సం,చోదనఁజేసి చేసెనరిసూదన' అనుపాఠమే నన్నయ్య ప్రయోగించియుండుననుట సయ్యక్తికమనితోఁచుచున్నది.

అప్పకవి స్వవర్గ జప్రాసమున కెచ్చిన నన్నయేతిరః విలక్ష్యములు గూడ నిలుచునవిగావు. అందు, విరాటపర్వమునందు.

“క ముదమొదవ రచ్యహర్మ్యము  
తుదినిలుపున నిష్టసఖులతోడ పిహారా  
స్పదచుగు నెలవున మెలఁగెడు  
సుదృష్ట తిజ్జాలకములఁ జూచెం బ్రీతిక ”

ఇందున్న సుదృష్ట అనుదానికిఁ బెక్కుప్రతులలో సుదృష్టయనియే కలదు. సంస్కృతభారతాదులలోను సుదృష్టయనియేయున్నది. కావుననిది ప్రమాణాన్వయముగా దని తోఁచెడిని.

ద్రోణపర్వమునుండి

క. వింధ్యాద్రివోలె నాప్రతి  
వింధ్యుం డచలితోగ్రమూర్తి వెలయ నిలిగి గ,  
ర్వాంధ్య మలరఁగ సుపీష్టా  
పంధ్యాశ్రుము లక్కుమారవరుపైఁబఱపెక

యనియప్పకవి యుదాహరించెను. ఇందును శ్వాతప్రతులలో 'ప్రతి వింధ్యుండనియె కలదు. వింధ్యమునకుఁబ్రతియైన వాడనువృత్తపీఠిగ్రహించినను ప్రతివింధ్యుండనియె యుండును సంజ్ఞావాచకమన్నచో నెట్లుండుటకును వినిగమకతారణము కనఁబడదు.

విరాటపర్వమునుండి స్వవర్గజప్రాసమున కప్పకవి మఱొక యుదాహరణమిచ్చెను అదిచూతము.

“ఎండకు వాన కోర్చితనయిల్లుప్రవాసపుఁజోటు నాకి నాఁ  
కొంటి నలంగితి న్నిదురకుం దఱి తప్పెను దప్పిపుట్టె నొ  
క్కండను నెట్లొకొయనక కార్యముగ్నివేళ నేలినా  
తండొకచాయఁజూపినను దత్పరతంబనిసేయు టొప్పుగుఱ్ఱ.”

ఈ పద్యమున “ఆఁ, కొంఁడు నలంగుదు న్నిదురకుం దఱి దప్పెను” అనుపారమువెక్కు ప్రతులలోఁగలదు. ఆఁకొంఁడు (=ఆఁకొంఁడును) అని కవి ప్రయోగించి యుండును ఆఁకొంటిని అనిభూతకాలిక ప్రయోగమును ప్రయోగించెనను కొనుటచేనట్టి ప్రమాదము గలిగియుండును. నన్నయ తిక్కనల గ్రంథములందు స్వవర్గజప్రాసము ధృవపటచు ప్రయోగములు లేమింజేసియు నప్పకవి యిచ్చినచోట్లఁ బారాంతరములుండుటం జేసి యు స్వవర్గ జప్రాసము నన్నయసమ్మతమన నవకాశ ముకానరాదు. కావున “సంబోధన” పారమునన్నయచే ననుద్దిష్టము అప్పకవి యివిషయమున నన్నయమార్గమునకు దూరుడైన వాఁడని చెప్పకతప్పదు.

మఱియొకవిషయముపరిశీలింతము.

అభేదవిరతుల కుదాహరణముగా నప్పకవి యీ క్రింది పద్యము లిచ్చెను.

ఆదిపర్వమునందు —

చ నుతజలపూరితంబులగునూతులునూటిటికంఁటెనూన్పుత  
వ్రతయొక బావిమేలుమఱిబావులునూటిటికంఁటెనొక్కన  
త్కృతుదదిమేలుతత్కృతుశతంబునకంఁటెగుతుండుమేలు త  
త్సుతశతకంబుకంఁటెనొకనూన్పుతవాక్యముమేలుచూడగఁ

ఇందు రెండవపాదమున ‘వ’ ‘బ’ కారములకుయతి ఇచ్చటఁబ్రాత్రవాతప్రతులలోఁగొన్నిట భావు లనికలదు.

కొన్నిట వాపి, వాపుల, అనియున్నది. దీనికి మూలమగు సంస్కృతమున 'వరం కూపశతా ద్వాపీ వరం వాపీశతా త్క్రతుః, వరం క్రతుశతా త్పుత్రః సత్యం పుత్రశతా ద్వరమ్' అనియుండుటచేతను నన్నయ్యవెళ్ళోకములోని భావము సరిగా గ్రహించి యుండుట చేతను వాపీశబ్దమే నన్నయ్యవ్రయోగించియుండు నని చెప్పదగినది.

ఆరణ్యపర్వమునుండి మఱొక యుదాహరణ మప్పకవి యిచ్చి యుండెను అదియును బరిశీలించదగినది.

“ప్రతిబలదర్పభంజనుండు పార్థుండు దారుణబాణవర్షము  
న్నతి నతిధీరుడై తురిసినం బరముండు మహాంబువృష్టిప  
ర్వతము గ్రసించినట్లు తనబాహుల వాని గ్రహించిపోర న  
క్షతతనుడయ్యె వాని నతిగర్వితుఁ బార్థుండు చూచి యాత్మలోక.”

ఇందుగ్రసించు అనుచోట గ్రహించు అను పారాంతరము ముద్రితముననే చూపబడినది.

“ప్రతిబల మహాంబువృష్టిఁబర్వ  
తముగ్రహించునట్లు బలవంతుండు దాని గ్రహించి ” అని పారాంతరము ముద్రితములఁ గొన్నిటను దాళ పత్రగ్రంథములలోఁ జూచినవానిలోఁ బెక్కింటను గలదు. పయిరెండుచోట్లను పారాంతరములుండుట చేతను, ఇతరత్ర బలకు యతిలేక పోవుటచేతను నన్నయ్య 'వాపి, వాపుల, బలవంతుండు' అనియే యాయాస్థలములఁ బ్రయోగించియుండున నిన మ్మిక గలుగుచున్నది. అప్పకవిపారములలో నన్నయ్య నియమముల నుల్లంఘించినవి మఱికొన్నికలవు వానినింకను విమర్శించి నిర్ణయించవలసి యున్నది.

అప్పకవినాటికే అనఁగా మున్నూఁబువర్షములకుఁ బూర్వమేయట్టి దోషములు భారతాది గ్రంథములలోఁ జేరినపుడు అప్పటినుండియు నేటివఱకు నాగ్రంథము లెంతతత్పూల తడికలుగాఁబరిణమించియుండునో

యూహించుకొనవలసినదే. మఱియుఁ దనకుఁబూర్వము పారకాథము లపవారములను భారతాదులలోఁ జొనిపిరనియు, జానపదులుదిద్దివేసినయట్టియకపారములనే లాక్షణికులు గ్రహించి రనియు వారి నాక్షేపించుచుఁ దాను పెక్కు ప్రతులను బరిశీలించి సరియైన పారములను గ్రహించినట్లుగాఁ జెప్పికొన న యప్పుకవి పారములే కవ్యుద్దిష్టపారములుగా గ్రహించుట కవకాశము కలుగనప్పు డీప్రాచీనతాళపత్రపుర్రతుల పారములనుండి కవ్యుద్దిష్టపారమును నిర్ణయించుట యెట్టిచిక్కులతోఁగూడిన కార్యమో విశదమగుచునె యున్నది. అయినను తరువాతికవుల కవిత్వమువలెఁగాక నన్నయ కవిత్వము కొన్ని విశేష నియమములతోఁగూడిన దగుటచే వానిసహాయముచేతను నాకాలపు సంప్రదాయముల సాహాయ్యముచేతను నన్నియోద్దిష్టపారములను గొంతవఱకు నిర్ణయింపవచ్చుననిశోచుచున్నది. అట్టి వాని మచ్చునకుఁగొన్నింటిని బరిశీలింతము.

అందుల, అందలి,

భారతమునం దాదిపర్వమున (1-11) “శ్రీమహాభారతము నందలి యభిప్రాయము విన నభిలాషపెద్దయై యుండు ’ అని ముద్రితములలోను దొరతనమువారి ప్రాచ్యలిఖిత పుస్తకభాండాగారమందున్న ప్రతులలో 25-13-1 సంఖ్యగల ప్రతిలోను గనఁబడుచున్నది. ఆభాండాగారమున నున్న కొన్నితాళ పత్రపుర్రతులలో (11-15-2) “శ్రీమహాభారతంబునందుల యభిప్రాయ” మనుపారములను నన్నయ ఆది 6 244 లోఁక... ఇం, దులజీవనమేలనమ్ముదురు తత్త్వజ్ఞుల్” అని యతిస్థానమునందు ‘ఇందుల’ ‘వచ్చునట్లు ప్రయోగించెను దానినిబట్టి నన్నయ వైవాక్యమున ‘భారతమందుల’ అని ప్రయోగించెననియె నిర్ణయింపవలయును. ఆభావమును కొన్ని శాసనములలోని ప్రయోగములును ధ్రువపఱచుచున్నవి దక్షిణ హిందూదేశ శాసనములలో(South Indian Inscriptions vol IV No 970) నాల్గవసంపుటమున 970 సంఖ్యగల శాసనమున ‘అందుల లాభస [గా] లు పాడ్లవెరపున [ను] నడుపు కొనువారు” అనియున్నది.



అంటే 1021 సంఖ్యగల శాసనమున, ఇందుల భోగముగొని, అనియు  
1019 సం శాసనమున “ఇందులపహిండి” అనియుఁగలవు.

‘జేరలిః’ అనుసూత్రమున నన్నయ్య భట్టే ‘అందలి’ అనురూపమును  
వ్యాకరించియున్నాడే యని కొందఱు అనవచ్చును. అతఁడు ప్రయోగించినఁ  
“ఇం, దుల జీవనమేల నమ్ముచూరు తత్త్వజ్ఞాల్” అనుప్రయోగమున కతఁడు  
వ్యతిరేకముగా సూత్రించియుండునా ? ఇంతకు “జేరలిః” అనునది నన్న  
య్య నోటవచ్చిన దనువిషయము వివాద గ్రస్తమేకాని నిర్వివాదము  
గాదు గదా ! నన్నయ ప్రయోగమును, బెక్కుతాళ పత్రగ్రంథములును  
శాసనములును ద్రువపఱచుచున్న ‘అందుల’ పాఠమేమనకు గ్రాహ్యమని  
నిర్ణయింపవచ్చును

అపభ్రంశములు చేరినపాఠములు —

భారతమందాదిపర్వమున 2-181 పద్యమందు

ఁసీ జనమేజయుని చేయుసర్పయాగమునకు  
విష్ణుమందఱుముగా వింతమతఁడు  
ధర్మార్థిగావున ధారుణీకురులమై  
యడుగుద మీక్రతు వుడుగుమనియుఁ  
గొందఱు మతనికీఁ గూర్చుమంత్రులమునై  
యీక్రతుక్రియఁజేసి యిహపరముల  
కగుఁ బెక్కుదోషంబు లనిహేతువులుసూపి  
యుడిగింత మందఱు నొక్కమొగిని

ఆ భక్త్యభోజ్యలేహ్యపానీయములమీఁద  
సదములాని విప్రజనులమీఁద  
వెగడుపడఁగఁబాట వెఱపింత మొజ్జలు  
తత్ప్రయోగవిధులు దప్పి పఱవ ”

ఈపద్యము సర్వయత్తినీసము కాని మూడవ పాదములో రెండవ  
దళము ‘అడుగుద మీక్రతు వుడుగు మనియు’ అనిప్రాసయత్తితో నున్నది.  
కొన్ని వాిత్రప్రతులఁజూడఁగా,

- I “ అడుగుదమిష్టి సేయకు మటనియు ”  
 II “ అడుగుదము క్రతువు సేయకుము యనియు ”  
 III. “ అడుగుదము క్రతువు సేయకుముననియు ”  
 IV “ అడుగుదమిదియు సే[జే]యకుడుయనుచు ”

అనుపారములు గనబడినవి వానిలో మొదటిది ముద్రాపకులచేత సధోకీఖమునఁ జూపబడెను. మిగిలిన వానిలోఁ ‘అడుగుదము’ అనియుం చినచో ఛందోభంగము వాటిల్లును ‘అడ్డుదా’ అనిగాని ‘అడుగుదాం’ అని గాని యపభ్రష్ట రూపముగా గ్రహించినచో ఛందస్సు సరిపడునుగాని యట్టి ప్రయోగమే యీపారము పారకదోషమునఁ గలిగిన దని చాటుచు న్నది అట్టి దోషము గ్రహించినవారు దాని క్రిందిపారముననున్న ‘ఁడి గింత’ మను పదమును బట్టి ‘అడుగుద మీక్రతువుడుగు మనియు’ అను పారము కల్పించియుండురు అదిసరసమైనను నన్నయ్య నియమమునకుదూ రమైనదిగాన గ్రాహ్యముగాదు I, IV పారములలో నొకటి గ్రాహ్యమని తోచెడిని ఇట్టివి యింకను గొన్ని ప్రతులలోని పారములఁ జూచి ధ్రువ పఱుపవలసియున్నది.

పర్యాయపదములు గూర్చుట.

ఇదిప్రాయికముగాఁ గనబడు దోషము దానివలనఁ గవికాలమున నుండినదేదో తర్వాత వచ్చినదేదో తెలిసికొనుట కవకాశములేకపోవును సూక్ష్మదృష్టితోఁ బరిశీలించినవారి కందుల యాధార్యము పొడగట్టక మానదు.

### ఆది 1-3

“ జనమేజయునొద్దకు వచ్చి ” అనుచోట ‘ఒద్ద అనుదాని స్థాన మున ‘వద్ద’ అనియు ‘పాలికి’, అనియు, ‘కడకు’ అనియు వేఱువేఱుప్రతుల లోఁగనబడుచున్నవి వ్రాయువారో, వ్రాయువారికిఁ జెప్పవారో వారికిఁ దోచిన పర్యాయములు దొర్లించి రనుట స్పష్టము ఆపారములలో ‘వద్ద’ అనునది ఒద్ద అనుదాని యపభ్రష్ట వ్యావహారిక మనుట నిర్వివాదము

అది నన్నయప్రయుక్తమనఁజాలము. 'కడకు' అనిగాని 'చాలికి' అనిగాని నన్నయ్య ప్రయోగించును వానికంటె 'ఒద్దకు' అనునది పెక్కు ప్రతులలో నుండుటచే 'ఒద్దకు' గ్రహింపవచ్చును. మిగిలినవి పారభేదములుగాఁజూపఁ దగును

ప్రాసయతులు.

శీ బ్రహ్మబ్రహ్మండగు కశ్యపబ్రహ్మవరమున  
వినతకుఁ బుట్టిన యనఘమూర్తి  
వాలఖిల్యులదయ వరపక్షికులమున  
నింద్రుఁడై పుట్టిన యిద్ధతేజుఁ  
దుదధిలోనున్నయత్యుగ్రనిషాదుల  
నారంగమింగినఘోరపీఠం  
డిభకచ్చపముల రాహిణికాఖతోనెత్తి  
కొనిదివిఁబఱచినయనిలవేగి

తే వీరికి తన తల్లి దాస్యంబు నీరంగబూని  
తడయకమృతంబుఁగొనిపోవఁడఁగివచ్చెఁ  
గామరూపనంపన్నుండు గామగమనుఁ  
డతఁడు నీకు నసాధ్యుండు శతమఖుండ

భార ఆది 2-83

ఈ పద్యమునఁ బ్రతిపాదమునను మొదటి దశమున యతియును రెండవదశమునఁ బ్రాసయతియును గలవు కాని రెండవపాదము రెండవదశమున యతి పడినది అది మిగిలినపాదములలోఁగల నియమమున కువ్యతిరిక్తముగానున్నది

తాళపత్ర గ్రంథములలో గొన్నింట 'ఇంద్రుఁడై పుట్టిన యిద్ధతేజుఁడు' అనియేకలమ కొన్నిట అందును ప్రాసముదొరగారు వ్రాయించిన ప్రతులలో 'ఇంద్రుఁడై పుట్టిన సాంద్రతేజు' అనియున్నది. ఆపారమును క్రింది గీతక్రింద ముద్రాపకులును జూపిరి. మఱొకప్రతిలో 'ఇంద్రుఁడై పుట్టి నరేంద్రతేజు' అనియున్నది బల్లారినుండి తెప్పించిన పాత తాళపత్రపుఁ బ్రతిలో 'ఇంద్రుఁడై పుట్టినరుంద్రతేజు' అనియున్నది

వీనిలో 'ఇంద్రుడై పుట్టిన రుద్రతేజుడు' అనుపారమే నన్నయ్య పారమనితోచెడిని ఏలయన నన్నయ్యకుఁ బూర్వము కన్నడమున భారతము రచించిన పంపకవి ప్రాసస్థానములఁబెక్కింట రుద్రశబ్దముపయోగించి యుండెను పంపభారతమున వాడిన కొన్ని పదములు సమాసములును నన్నయ్య వాడినట్లు కొన్ని నిదర్శనములు గలవు ఇంద్రశబ్ద ప్రాసయతికిఁ 'సాద్ర' శబ్దముకంటె రుద్రశబ్దమే యుచితముగానుండును. ఇది యాంధ్ర రచయితలలోఁగూడ నభ్యస్తమైన పదమే యని దక్షిణ హిందూ శాసనములలోని యొకపద్యము చాటుచున్నది

South Indian Inscriptions, Vol VI, No 117

“ అఖండదీపంబు నిల్పె నా,  
రుద్రతారకముగ రుద్రయశుణ్డు”

అనియున్నది ఈశాసనము శకసం 1040 అగు నేటిది 'యతిసహితపారము నన్నయ్య నియమమునకు వ్యతిరేకమేకదా మిగిలినపారములలో 'రుద్రయశుడు' అన్నపారమే నన్నయ్యరచితమనితోచుచున్నది

యతులు

భారతమున ఆరణ్యపర్వముందు 1-217 పద్యమున

“క్షమయ తాల్పియుండజనదెల్లప్రాద్దుతే,  
జంబతాల్పియుండఁ జనదువతికి” అనిచుదితము.

ఇందుమొదటి పాదమున 'క్ష' కారములొనున్న ష కారమునకు మైత్రిగలజకారము యతిస్థానమునఁ బడినది నన్నయ్యకవితలో 'క్ష' కారమునకు యతిస్థానమున 'క' కారమునకు మైత్రిగలయక్షరమేకాని షకారమైత్రిగల యక్షర ముపయుక్తముకాలేదు ఆ నిమయమెఱుంగనివారెవరో 'జనదెల్లప్రాద్దు' అనిసవరించియుండురు కొన్ని వాితప్రతులలో 'క్షమయతాల్పియుండఁ గాదెల్లప్రాద్దు' అను పారముకలదు ఇది నన్నయ నియమానుసారమని స్పష్టమే మఱియుదాని తర్వాతిపాదమున, 'చనదు

పతికి' అని యుపయోగించిన నన్నయ యీ పాదమునఁగూడ 'జనదు' అనియుపయోగించి యుండఁడనియు గ్రహింపనగును

పయియుపాహరణములు దిజ్ఞాత్రముగాఁ బ్రదర్శింపఁబడినవి ఆంధ్రభాషాస్వరూపజ్ఞానమునకై నన్నయభాషను బరిశోధించుసందర్భమున నిట్టివ నేకములు గనఁబడినవి నన్నయకుఁబూర్వాపర కాలములందు రచింపఁబడిన వానిలో లభ్యములగు శాసనభాగములనుబట్టియు నన్నయ నియమములను బట్టియు నొక నిర్ణయమునకు వచ్చుటయే యుక్తముగాఁ గనఁబడుచున్నది.

పారనిర్ణయకులు తాము నిర్ణయించిన పారములను బ్రధానగ్రంథమునఁ జేర్చిమిగిలినపారముల నన్నింటిని బత్తాధోభాగమునఁజూపుట భావ్యము పాత్రవాత్రప్రతులు శిథిలతరములగు చున్నవి అవిపోయినచో వానిలోనున్న పారము లంతరించిపోవును ఒకరు నిర్ణయించిన వాని కేకారణముననైనఁ బ్రతిరోధమెప్పుడయినఁ గలిగినను ఆయాస్థానములఁగలపారభేదములఁ జూచుటకవకాశము గల్పించుటకై యాపారములను గూడ సంగ్రహించుకొనవలసినయావశ్యకత కనఁబడుచున్నది.

అట్లు గ్రహింపఁదగినపారములనన్నిటిని గూర్చుకొని భారతమును లేదా నన్నయభాగమునయినను ముద్రించిన బాగుగానుండునని తొంచుట చేత వెనుకనట్టి ప్రయత్నముకొంతచేయఁబడినదిగాని యానడుమ నముద్రిత ప్రాచీన గ్రంథప్రకటనమునకేకాని ముద్రితగ్రంథ ప్రకటనమునకుఁ బోతాహము విశ్వవిద్యాలయమువారు చూపరేమోయని సందేహము గలుగుటచే నది యప్పుడు కొనసాగలేదు. ఈమధ్య కాలమునఁ బ్రాచీన ప్రబంధములు ప్రశస్తపారములతోను జక్కని వివరణాదివిశేషములతోను బ్రకటించుటయు విశ్వవిద్యాలయ పరిశోధన సంస్థవారి కర్తవ్యములలో నొకటి యని నిర్ణయింపఁబడినది కావున ముందు నన్నయభారత భాగము పరిష్కరించి ప్రకటింపఁదలంపు ధ్రువపడినది పరిష్కరణ పద్ధతులును వాని స్వరూపమును జూపుట కీవ్యాసము ప్రకటింపఁబడినది.

కోరాడ రామకృష్ణయ్య, ఎం.ఏ.  
అండు

శ్రీపాద. లక్ష్మీపతి శాస్త్రి.

## కృష్ణాధ్వరి-నైషధపారిజాతీయము.

కాకతీయ సామ్రాజ్య పతనానంతరము మహమ్మదీయ దండయాత్రలచే విపత్తునొందుచున్న దక్షిణదేశముల నుద్ధరించుటకు విజయనగర సామ్రాజ్యము స్థాపింపఁబడెను ఆసింహాసనము నాక్రమించుచువచ్చిన మహారాజులందఱు నావిషయమును జక్కఁగా గుర్తించి యుత్తరమున మహమ్మదీయుల సరికట్టుచు దక్షిణమునఁ దమలోఁ దాము పోరాడుచున్న చిన్న చిన్న రాజులనందఱును దమకు లోఁజేసికొని యైక్యభావము నెలకొల్పుటకాక దక్షిణదేశమునఁ బ్రచారముననున్న మతములను వాఙ్మయములను నాదరించుచు వాని యభివృద్ధికిఁ జాలఁదోడ్పడిరి ఆరాజుల యాదరణముచే నున్నతస్థితిని గాంచిన వానిలో నాంధ్రవాఙ్మయము ముఖ్యము. ఉత్తరహరి వంశక ర్తయగు నాచనసోమ నాథు నాదరించిన బుక్కరాయలును, గవిసార్వ భౌముడగు శ్రీనాథునకుఁ గనకాభిషేకమొనర్చిన పాఠదేవరాయలును, జైమినీభారత శృంగారశాకుంతల ప్రబంధక ర్తయగు పినవీర భద్రునిఁ, బ్రబోధ చంద్రోదయ వరాహపురాణ కర్తలగునందిమల్లయ ఘంటసింగయ్యల నాదరించిన సరసనాయకుండును, స్వయముగా నాముక్తమాల్యదను రచించుచుటకాక యాంధ్రకవితాపితామహుని, ముక్కుతిమ్మనను ధూర్జటిని, మాదయగారి మల్లనార్యుని మరియుఁ బలువురు కవిప్రకాండుల నాదరించి యాంధ్రభోజుఁడని కీర్తిగాంచిన కృష్ణదేవరాయలును, రామరాజ భూషణునాదరించిన రామరాజతిరుమల రాజులును, రామకృష్ణాదుల నాదరించిన వీరవేంకటపతిరాయలు నీతూంధ్రవాఙ్మయమునకుఁజేసిన సేవనెంతగానియాడినను దీరదు ఈమహారాజులేకాక వీరి సౌభాగ్యములు నుద్యోగులుకూడఁ బలువురాంధ్రవాఙ్మయమును జాలవృద్ధి పొందించిరి. అట్టివారిలోఁ బింగళిసూరన కృతి సంకీర్తమందిన సంద్యాలకృష్ణ

రాజును సరసభూపాలీయ కృతి నందిన సరసరాజును మొదలగు నాంధ్రదేశ మందలి రాజులేకాక తమిళదేశమున తంజాపుర మధురమండలాధినాథులగు నాయకరాజులును బేర్కొనఁ దగినవారు ఈనాయకరాజుల ప్రాపున నభి వృద్ధినందిన యాంధ్రవాఙ్మయమునఁ గొన్ని ప్రత్యేక గుణములుండుటచేత నాకాలమునందలి యాంధ్రవాఙ్మయ మొక ప్రత్యేక భాగముగా గ్రహింపఁబడినది.

శ్రీకృష్ణరాయలయనుజుడగు నచ్యుతరాయలచేబడునాటవ శతాబ్ది మధ్యభాగమున చెవ్వప్పనాయకుఁడు తంజాపుర మండలాధిపతిగా నియ మింపఁబడెను ఈతఁడును, నితని పుత్రుఁడగునచ్యుతప్ప నాయకుఁడును సం స్కృతకవులను బలువురనాదరించినట్లు తెలియుచున్నది కాని యాంధ్రకవుల నాదరించినట్లుకానవచ్చుట లేదు అచ్యుతనాయకుని పుత్రుఁడగు రఘునాథ నాయకుఁడు సంస్కృతాంధ్రములను సమముగా నాదరించెను ఆంధ్ర మునఁబారిజాతాపహరణము, అచ్యుతాభ్యుదయము, నలచరిత్రము, శ్రీరఘ క్షిణి కృష్ణవివాహాయక్షగానము, రామాయణము, వాల్మీకి చరిత్రముమొద లగు పెక్కు కృతులరచియించెను. గోవింద దీక్షితపుత్రుఁడును చాహిత్య రత్నాకర కర్తయనగు యజ్ఞనారాయణ దీక్షితునకు నొజ్జరికమునెరపెను ఈరాజకవిని గూర్చి కవిచౌడప్పవంటి పెక్కిరింతకాఁడు

క సేరుతునని మాటాడను, వారిజభవు నంతవానివశమా తంజా

పూరిరఘునాథనాయని, గారిసభను గుండవరపు కవిచౌడప్పా. అనిచెప్పెను

అట్టిరఘునాథనాయకుని యాస్థానమలంకరించి సంస్కృతాంధ్ర కవుల లోఁగూడ వాసిఁగాంచినవాఁడు కృష్ణాధ్వరి మహాకవి.

ఈతఁడాభూపాలున కంకితమిచ్చిన పలుకృతు లేకాక యీద్యుక్తికా వ్యమందలి “ఇది శ్రీమద్రఘునాథ నృపాలకృపాలాలనాను భవనిష్టాతకృష్ణా ధ్వరి విరచిత” మనుగద్యముగూడ నావిషయమును జాటుచున్నది ఈ కా వ్యమునందలి

,నవరసశ్రీరఘునాథభూపాలీయ నామభామాభీష్టనాయకుండు  
 నైషధపారిజాతావతారిక కావ్యవర్యాస్వయంవరవల్ల భుండు  
 కల్యాణకౌముదీకందర్పనాటకకన్యోద్వహసబద్ధకంకణుండు  
 అమరుకాహంకారహరిభంగీకశృంగారసంజీవనీకాముకుండు  
 తాళచింతామణీవధూతత్పరుండు మంచిజామాతరఘునాథమనుజనేత  
 తెలియనైషధపారిజాతీయకృతీయునేపురక్కలచెల్లెలైపొచ్చుననుచు”

అనుపద్యమువలన నీదృష్టి కావ్యరచనకుఁ బూర్వమే రఘునాథ  
 భూపాలీయము, నైషధ పారిజాతావతారిక, కల్యాణకౌముదీ కందర్పనా  
 టకము, శృంగారసంజీవని, తాళచింతామణియను నైదు కావ్యముల నీకవిరచి  
 యించి రఘునాథ భూపాలునకే యుక్తిమిచ్చినట్లు తెలియుచున్నది  
 ఆయైదు కావ్యములును సంస్కృతమున రచియింపఁబడినవనికొందఱు తెల్పు  
 చున్నారు కాని యందు రఘునాథభూపాలీయము దప్పతక్కిన కావ్యములు  
 కాన్నించుటలేదు రఘునాథ భూపాలీయము విద్యానాథమహాకవి రచిత  
 ప్రతాపరుద్రీయమువంటి యలంకార శాస్త్రము అందువలెనేయిందును  
 బ్రతిశ్లోకమునను గృతిపతి నామము తగిలియున్నది

ఈ నైషధపారిజాతీయ కావ్యరచనాకాలమును నిర్ణయించుటకుఁ  
 దగిన ప్రమాణము లీగ్రంథమున నంతగాఁ గానవచ్చుటలేదు కాని కృతిప  
 తిని కవియచ్చటచ్చట సంబోధించిన “స్వహస్తనివసత్కర్ణాటసింహాసనా”  
 భటఘోటకరథ కోటిత్పతిత కవాట్రాదిమర్గ దుర్గహరిపురాట్పటలకచా  
 కృష్టివిశంకట బిరుదగ్రంథపారకక్షితిపతి” మొదలగు వాక్యములవలన నీకృ  
 తిరచనాకాలమునకుఁ గృతిపతియగు రఘునాథభూపాలుఁడు శాత్రువుల  
 నిర్జించి రామదేవరాయలను గర్ణాటరాజ్యమున శాశ్వతముగా నిల్పినట్లూ  
 హింపఁ దగియున్నది. పాండ్యతుండీర నృపులను, జగ్గరాజును, రఘునాథ  
 భూపాలుఁడు జయించినది క్రీ. శ. 1616 కు సరియగు నళనామ సంవత్సర  
 మున జరిగినతోపూరుయుద్ధమున నగుటచేత నీకృతి యా మీఁదట రచియిం



పంబడిన దనవలయును రఘునాథభూపాలుని పుత్రుడగు విజయరాఘన నాయకుడు శ్రీ శ 1633 నుండి రాజ్యముచేయుచున్నట్లు తెలియుచుండుటచేత సీకావ్యము 1616-33 సంవత్సరములమధ్య రచియింపబడినదనుట నిశ్చయము

ఆంధ్రవాఙ్మయమున ద్వ్యర్థి కావ్యరచనము కృష్ణాధ్వరితో నారంభముకాలేదు భీమనయను నొకకవి రాఘవపాండవీయమును రచించెనని పెద్దలవలనఁ దెలియుచున్నను తననాటికే యాగ్రంథము కాన్పించుటలేదనియు నందుచేఁ దానురాఘవపాండవీయకృతి నారంభింపఁ దలంచినట్లు నాగ్రంథాదిని పింగళిసూరన్న తెల్పెను.

“భీమన తొల్లిచెప్పె నను పెద్దలమాటయెకాని యందునొం  
డేమియు నేయెడన్నిలుచు పెవ్వరుఁ గాన రటుండనిమ్ము నా  
నామహితప్రబంధరచనాఘనవిశ్రుతి నీకుఁగల్గుటకై  
నామదిఁ దద్ద వ్యయార్థకృతినై పుణియుం గల దంచునెంచెదకై ”

ఈభీమకవి యుద్దండకవిగా శ్రీనాథునిచేఁ బేర్కొనబడిన వేములవాడ భీమకవియో లేక మరియొక కవియో తెలియదు. ఆభీమకవియేయగునెడల ద్వ్యర్థి కావ్య రచన శ్రీనాథునకుఁ బూర్వమే యారంభమైన దనవలెను కాని యాగ్రంథ మిప్పటికిని లభింపకుండుట చేతను, మరల పింగళి సూరన్న రచించుటకుఁబూర్వమెవ్వరునట్టిరచనకుఁ గడంగకుండుటచేతను ద్వ్యర్థి కావ్యరచనయను రాచబాట నేర్పరచినవాఁడు సూరన్న యకతప్పదు బ్ర శ్రీ కాశీభట్ట బ్రహ్మయ్య శాస్త్రులవారు కళాపూర్ణోదయమును గూర్చివ్రాయుచు నందొక సందర్భమున “రామరాజభూషణుఁడు హర్షింద్ర నలోపాఖ్యానమును ద్వ్యర్థి కావ్యము నిదివరకే వ్రాసియున్నాఁడు. దానిజూచియే సూరకవి యాగ్రంథమునుఁ (రాఘవపాండవీయమును) రచించి యున్నాఁడు” అని వ్రాసియున్నారు పైని బేర్కొన్న సూరన పద్యమువలన నతనికిఁ బూర్వము ద్వ్యర్థి కావ్యములు లేవని స్పష్టముగఁ దెలియు

టచే సూరసరచనయే పూర్వమని నిశ్చయింపఁ దగును. ఆరాఘవపాండ  
వీయ కృత్యమందే

కా “రెండధంబులపద్యమొక్కటియు నిర్మింపంగశక్యంబుగా  
కుండుం దద్దతిఁ గావ్యమెల్లనగు నే నోహోయనంజేయదె  
పాండిత్యంబుననందును దెనుఁగుకబ్బంబద్భుతంబండ్రు ద  
క్షుం దెవ్వాఁడిలరామభారతకథతోడొంపభాషాకృతిక ”

అనిద్వ్యర్థికావ్యరచనయందలి యసామాన్య శక్తిప్రయాసమును  
దనపేరసట్టి కావ్యమును రచించుచున్న దననేర్పుచు బింగళి సూరన్న వెల్ల  
డింపఁ దనసామర్థ్యముఁ జూపుటకు రామరాజభూషణుఁడును హరిశ్చంద్ర  
నలోపాఖ్యానమును రచించెను.<sup>1</sup> నుహాపండితుఁడును ఆంధ్రశబ్దచింతా  
మణి వ్యాఖ్యాతయునగు నెలకూచి బాలసరస్వతియు సంతకంట మిన్నగాఁ  
దనశక్తి సామర్థ్యములు ప్రపంచమున వెల్లడించుటకు రాఘవయాదవ పాండ  
వీయమనెడి త్ర్యర్థికావ్యమును రచించెను వారి కేఁబడి సంవత్సరములలో  
పువాఁడును సంస్కృతాంధ్రముల వారివలెనే యసమానపండితుఁడునగు  
టచేఁ గృష్ణాధ్వరియుఁ దత్కాలమున మిక్కిలి మెప్పుందుచున్న ద్వ్యర్థికా  
వ్యమును రచించి రఘునాథ భూపాలుని సంతోషపెట్టి తన పాండిత్య  
మును బ్రకటింపఁదలంచి యీకృతినిరచించెను ఆవిషయమే గ్రంథాది  
నిట్లు తెల్పెను

ఉ. “నై షధపారిజాతహరణద్వికధార్థసమర్థన  
శ్లేషగతిప్రబంధముఫలించినమారఘనాథశౌరిసం  
తోషముఁజొందునన్కణకతోదశదిగ్జయశోభిసద్యశో  
భూషణ మైనయీకృతికిఁబూగితిఁజొగ్గినియాధిచెందగన్

. . .

1. పట్టుల చినసీతారామ శాస్త్రిగారి హరిశ్చంద్ర నలోపాఖ్యానపీఠికచూచునది.

## నైషధపారిజాతీయమందలికథ

నైషధము.

ప్రథమాశ్వాసము.

పారిజాతీయము.

చారలమూలమున దమయంతీ సౌందర్య  
గుణ విశేషముల నెఱింగిన నలుఁడామెయం  
దుబద్ధహృదయుఁడై పొద్దుబుచ్చుటకుదా  
నవనమునకేగియందుహంసనుబట్టుకొనియార్త  
యై వేడినదానికభయంబిడెను ప్రత్యుపకార  
మొనర్ప నెంచిన హంసయు దమయంతి  
నాతనితోఁ గూర్పదలచి దమయంతి యొద్ద  
కిప్పుడె యేగియామెనలునియందను రక్తయ  
గునట్లొనర్చెను

శ్రీకృష్ణుఁడు, చారలవలన నరకాసురని  
దుష్టవర్తనము విని యొకనాఁడు వనమునవిహ  
రించుచుండ నరకపీడితులైన దేవతలాతని  
శరణుఁజొచ్చిరి అర్తులైనవారికభయంబిడి  
యాతఁడు నరకువధియింప నిశ్చయించెను.  
దేవేంద్రుఁడంతనాతనికి నరకుకారాగారమున  
నున్న రాజకన్యలవార్త నెఱింగించి వారి నా  
తనితోఁగూర్చువాఁడై యప్పుడ రాజకన్య  
లయొద్దకేగివారు శ్రీకృష్ణనియందు బద్ధహృ  
దయలగునట్లొనరించెను

### ద్వితీయాశ్వాసము

నారదుఁడు దేవలోకమునకేగి దిక్పాలు  
రతోఁగొలుపున్న యింద్రునకు దమయంతీ  
రూపమును వర్ణించిచెప్పి యింద్రాదిదిక్పా  
లకులామెను వరింప భూలోకమునకేగి బ్రతి  
నసల్పునట్లొనరించెను విదర్భాపురమున భీమ  
రాజు! దమయంతీ స్వయంవరసన్నాహ మొ  
నరించెను.

నారదుఁడు ద్వారకకేగి శ్రీకృష్ణుఁడు  
రుక్మిణితోనుండ నొకపారిజాత పుష్పము  
ను కృష్ణునకిచ్చి యాతనిచే దానిని రుక్మిణికి  
ప్పించెను ఆపృథ్వాంతము వివి యాగ్రహిం  
చిన సత్యభామకు శ్రీకృష్ణుఁడు దేవలోకము  
నుండి వారిజాత పృథుమును దెచ్చియిచ్చు  
టకుఁబ్రతిపదించెను అనంతరము శ్రీకృష్ణుఁడు  
నరకాసుర వధుకై పొగ్గోష్ఠ్యతివమున కేగ  
సన్నాహమొనర్చి సంసిద్ధుఁడైయుండెను

### తృతీయాశ్వాసము.

ఇంద్రాన్ని యమవరుణులు స్వయంవర  
మునకై భూలోకమున కరుదెంచి స్వయం  
వరమునకుఁబోవునలుని మార్గమునఁ గాంచి  
యాతనిఁబ్రార్థించి దమయంతి యొద్దకు దూ  
తగాఁ బంపిరి భీమరాజుస్వయంవరాగతుల  
నెదురుకొని గారవించెను. నలుఁడు దమ  
యంతి యందమునువర్ణించి యనంతరము  
దౌత్యమును నెరివేర్చెను

శ్రీకృష్ణుఁడు బలదేవసాత్యకి కృతవగ్ధా  
దులతో నరకుపై వెడలి మార్గమధ్యమునఁ  
దన్నుగాంచిన యింద్రాదులఁ బంపినరకుని  
పురమునుముట్టడించి సకలబల సహితము  
నాతని ననిద్రునిమెను. అనంతరము పొగ్గో  
ష్ఠ్యతివమును బ్రవేశించి నరకుఁ గారాగా  
రముననున్న రాజకన్యల రూపమును వర్ణిం  
చివారితో సంభాషించెను.

చతుర్థాశ్వాసము.

భీమరాజుచే బ్రాహ్మింపఁబడి సాక్షాత్కరించిన సరస్వతీదేవి రాజకుమారులనొక్కొక్కరిని దమయంతికి వర్ణించి చెప్పుచు నామెవారిని వరింపనిచ్చుగింపకుండ వేరొక్కని వర్ణించుచు నిట్లు పోడశసహస్రరాజకుమారుల వర్ణించెను. అనంతరము నలరూప ధారుగుల నింద్రాదుల మంచెల డాసి వర్ణించి యనంతరమునలుని వర్ణించెను అపు ఁ దమయంతి యుత్సుకత నొందసరస్వతి యామెను గొనియాడెను. దమయంతియు నలుని కంఠమునఁ బుష్పదామమును వైచి యాతని వరియించెను ఆయుత్సవ సమయ సమృద్ధమును గంచుకులువారింఁచిరి నలుఁడు దమయంతిని వివాహమై స్వపురముఁజేరియామెతోవివిధ భోగములఁదేలిపు త్త్రీపాత్రీణులై సుఖముగా రాజ్యముచేయుచుండెను.

కృష్ణునిచేఁ బ్రార్థింపఁబడి సత్యయరుడెంచి యొక్కొక్క రాజపుత్రీకిఁ గృష్ణుని వర్ణించి తెల్పియామె కృష్ణునివరించిన యభిప్రాయ మెఱింగియన్యరాజకుమారికిఁదెల్పుచునిట్లు పోడశరాజ కుమారికలకునుగృష్ణుని వర్ణించి చెప్పెను అంతఁ దినయందుబద్ధాను రాగలగు వారిఁ గృష్ణుండు ద్వారక కనిపి సత్యతో స్వగ్ధమున కేగుచుమేరువునుడాసి యామె కిందాగ్రిది నివేశంబులు వర్ణించిచూపెను స్వర్గ ప్రవేశమొనరించి యదితికిఁగుండలములర్పించి యామెపొగడ్తలందియిందోద్యానమందలిపారిజాతమును డాసి యావృక్షమును బెఱికిగరుడనిపై నిడి యడ్డగించిన దేవతలనదిమి సత్యాయుక్తులై ద్వారక కేగి యామెయుద్యానమున నావృక్ష రాజమును బ్రతిస్థించి శుభముహూర్తమున రాజకన్యా సహస్రంబుఁ జేపట్టి దక్షిణనా యకుండైమెలంగుచుఁ బుత్త్రీపాత్రీణులై సుఖముగా రాజ్యము చేయుచుండెను

నలకథ మహాభారతము దారణ్య పర్వమునను శృంగారనైషధము ననుగలదు మహాభారతమున వివాహానంతరము నలునిరాజ్య భ్రంశమును బునఃప్రాప్తియు నున్నవి తనకుఁ బూర్వదేహు రామరాజ భూషణుడొకధను గ్రహించి ద్వర్ధికావ్యమును రచించుటచేత గృష్ణాధ్వరి యాకథ నువీడి తనకు గురుకల్పులగు శ్రీహర్ష శ్రీనాథులరచించిన శృంగారనైషధమందలి కథనేగ్రహించెను.<sup>1</sup> మిక్కిలి రసవంతమగు నాకథనుగ్రహించి

1 గ్రంథవతారికయందు శ్రీహర్ష శ్రీనాథులప్రతిభ తనకు సంస్కృతాంధ్రముల గురుత్వము నెరవేసని శ్రీహర్షశ్రీనాథ, వ్యాసోరప్రతిభసంస్కృతాంధ్రనిబంధ పూర్వహేనినాకు దొరకుట యేహరువుభయా హేళికకనుచి" అను పద్యమునఁ జెప్పెను

చూటకాక కావ్యశిల్పమందలి దృష్టితో సంస్కృతాంధ్రముల రెంటునును రసభంగకరమగు నొకభాగమును గూడవిడిచియొకధకు మెఱుంగుబెట్టెను. శృంగారనైషధమందలికథ నలదమయంతుల వినుకలికూర్చితో నారంభమై యయోగముతో నొప్పి వివాహానంతర నాయికానాయకుల సంభోగముతో సంపూర్ణమయ్యెను. ఇందు నలదమయంతుల విప్రయోగమువర్ణింపబడలేదు. అట్టిచో నలునిరాజ్య భ్రంశమునకును నలదమయంతుల వియోగమునకును గారకుండగు కలిప్రవేశమునకుఁగాని యాతనిప్రతిజ్ఞకు గాని నిషధపురమున నాతనిదుష్ప్రవర్తనమునకుఁగాని యవకాశమేది. లేదు కాన యిం దా ప్రవేశమనావశ్యకము రసభంగకరమునకతప్పదు. ఒకవేళ భారతము నందున్న నలకథనంతను గ్రహించి యొక శృంగారకావ్యము చేయఁదలంచి నాయికా నాయకుల ప్రేమను బూర్వవిరహమును వివాహమును వర్ణించి వియోగకారకుండును ప్రతినాయకుండునగు కలిప్రవేశము చేయించి నాయికా నాయకుల సంభోగశృంగారమును వర్ణించి గ్రంథము ముగియఁచియుంపకుండ శ్రీహర్షుండు మరణించియుండునే మో యని తలంచినను “రసంబును బోషించియనౌచిత్యంబును బరిహరించి యౌచిత్యంబును బాలించి” యాంప్రీకరింపఁబ్రతినచేసినశ్రీనాథుండు కలివృత్తాంతము బరిహరింపకుండుటకుఁ గారణము గానరాదు అదిగ్రహించి కలివృత్తాంతమిందు విడుచుటయే కృష్ణాధ్వరి యొనర్చినమార్పు. ఈ కథ ననుసరించి వచ్చుటకాతండు పారిజాతహరణకథ నెట్లుగ్రహించినదిచూతము

పారిజాతహరణకథ భాగవతమునను హరివంశముననుగలదు శ్రీకృష్ణుండింద్రునివలన నరకాసురుని దుష్ప్రవర్తన మాలించి వానిజంఘఁ బ్రతిన యొనర్చి సత్వాసమేతుండై గరుడు నధిరోహించి నరకుపై నేగి మురాదిసహితముగా వానిఁదనిమి యాతనిచే జెఱ వెట్టబడి తన్నుఁ బ్రేమించిన షోడశ సహస్ర రాజకన్యల ద్వారావతి కనిపి పూర్వము నరకు చేహరింపబడి తద్వధానంతరము భూపురంధ్రిచే దనకీబడిన యదితికుండలముల నాదేవమాత కిచ్చుటకు సత్యతో స్వర్గమునకేగి యింద్రాదిదివిజపాలకార్చితుండై యది

తికిఁగుండలములర్పించి మరలివచ్చుచు సత్యాప్రేరితుఁడై దివిజోద్యానవన మందలి పారిజాతమును హరించి తన్ను వారింప వచ్చువారల నోర్చిద్వారా వతి కరుదెంచి సత్యోద్యాన వనమున నావృక్షరాజమును నిల్పి శుభము హూర్తమున రాజకన్యల వివాహమైనకథ భాగవతమునఁగలదు. హరిఁం శమున సీభాగవతకథను బోలినకథయు నందితిమ్మనకథకు మాతృకయగు మతొక కథయుఁగలదు<sup>2</sup> కృష్ణార్ధ్వరి పైరెండుకథలందునేకథను బూర్ణ ముగా గ్రహింపక రెండుకథలను నిపుణముగా మేళవించెను భాగవత కథయందలి యింద్రాదులు శ్రీకృష్ణునితో నరకుని దుష్కృత్యములు దెల్పుటయు నాతఁడు నరకునివధింపఁ బ్రతిపవట్టుటయునను కథతోఁగ్రాశారంభించి దానికిఁ దిమ్మనకథకు మాతృకయగు కథలోని నారదాగమనమును, ఆతఁ డొసఁగిన పుష్పమును శ్రీకృష్ణుఁడు రుక్మిణికిచ్చుటయు, నందుకుసత్యయా గ్రహింప నామెకాతఁడు దేవలోకమునందలి పారిజాత వృక్షమునే తెచ్చి యిచ్చుటకు బాసయిచ్చుటయు ననుకథనతుకువెట్టి యనంతరమునరకవధయు

2. నారదుఁడు దేవలోకమునుండి యొకపారిజాత పుష్పమును గొనివచ్చి రుక్మిణీ గృహముననున్న కృష్ణునకిచ్చియాతనిచేదాని నాదేవికిప్పించి యాపుష్పమాహాత్యమునుగ్గ డించి సవతులలోదానిఁ బడయుటచే నామెమిన్నయయ్యెనని కొనియాడెను చేటిమూల మున నవ్వార్త వినన సత్యయాగ్రహించి కోపాగారము బ్రవేశింప శ్రీకృష్ణుఁడరుదెంచియా మె నూరార్చి పారిజాత వృక్ష మామెకుఁ దెచ్చి యీఁబ్రతిపజేసెను అంత నారదుఁడరు దెంచి సత్యకుఁ బుణ్యకవ్రతమహిమ దెల్పి యామె నావ్రతసమాచరణమువకుఁ బోత్స హించెను. అనంతరము నారదుఁడు దేవలోకమునకుఁ బోనుండ శ్రీకృష్ణుఁడు తనభార్యవ్రత నిమిత్తము పారిజాతవృక్షమును భూమికిపంపుమనియు నీయనిరాకరించిన యుద్ధమునిధమని యు నాతనిచే నింద్రునకు వార్తనంపెను. ఇంద్రుడు సందేహమును బాలింపనిరాకరించెను. అంత శ్రీకృష్ణుఁడు సాత్యకి ప్రద్యుమ్నులతో స్వర్గమువైనేగి తొలుదొల్త పారిజాతవృక్ష మును హరింప నింద్రాదులరు దెంచిఘోర సంగ్రామ మొనరించిరి ఆవార్తయాలించినదేవ పితరులు దెంచి పోరువారింది కృష్ణునకు దేవతావృక్షము నిచ్చిపంపిరి సత్య మహావై భవము తోఁ బుణ్యకవ్రతముసలిపి భర్తను వృక్షమును నారదునకు దానమిచ్చెను. శ్రీకృష్ణుఁడు మునికోరిన శుల్కమొసఁగి స్వాతంత్ర్యమువడసెను. పారిజాతవృక్షము కృష్ణ నారదాను జ్ఞువడసి దివమునకేగెను.

నదితిక్కుండలము లిచ్చుటకు స్వర్గమునకేగి మరలివచ్చునపుడు దేవపారిజాత మునుహరించుటయు పోడశ సహస్రరాజకన్యలఁ బరిణయ మగుటయునను భాగవతకథాభాగముతో ముగించెను. ఈ కల్పన చే నారదుఁడొంద్రాది దిక్పాలకులకు దమయంతీ రూపగుణములు వర్ణించెప్పు వారామె పాణిగ్రహణమునకై విదర్భాపురమునకేగఁ బ్రతినసల్పిరనునై షధకథ కనుకూలకథ యేర్పడుటేకాక మిక్కిలిరసవంతమై భాగవతకథకు వన్నెవచ్చినది.

ముఖ్యమగునీ మార్పేకాక నైషధకథానురోధముచే బారిజాత కథయందును బారిజాతకథానురోధముచే నైషధకథయందును గవిచేసిన మార్పులనేకముకలవు శ్రీకృష్ణుఁడు తన్నువలచిన పదునాఱువేల రాచకన్యలను మన్నించి యందలమున నిడిద్వారకకుఁ బంపినట్లు భాగవతముననుండఁ గృష్ణాధ్వరి దమయంతీస్వయం వరానురోధముచే శ్రీకృష్ణుఁడు దన్నురాచకన్నియలకు వర్ణించి చెప్పసత్యను బ్రార్థించె ననియు నామె యొక్కొక్కతెకువేర్వేరనాతని గుణరూపములు వర్ణించి చెప్పెననియుఁ గల్పించెను. ఇట్లే సత్యకింద్రాదినీవేశంబులు వర్ణించి చెప్పటమొదలగు నవికూడకల్పింపఁబడెను పారిజాతకథయందలి కృష్ణనరకాదుల యుద్ధమున కనుకూలముగ భీమరాజు స్వయం వరాగతుల నెదుర్కొనుటయు శ్రీకృష్ణుఁడొంద్రాదులతో యుద్ధముచేయుట కనుకూలముగ నలవరణ సమయమందలిసమ్మర్దమును గంచుకులు వారింపుటయు<sup>1</sup>లోనగునవిగల్పింపఁ బడినవి కాని

- 1 సీ పౌసఖిద్వాదిసంబాధుశాయోధుల దండకురాకుండఁడరిమితరిమి  
ప్రస్ఫురభరరజోభ్రాజుశావాజులదొమ్మిగ్రమ్మరకుండఁదొలితోలి  
రజ్జనన్దప్రసారంభుశాకుంభులకోటిదూరంబుగాఁగొట్టికొట్టి  
పటురయాక్రాంతసత్పథములౌరథములఁగనుచూపుమేర నేగదిమిగదిమి

తే కంచు రేకులధికారివత్తుమునడవ (?) రాజమార్గంబునర్వతోరణముగనుచు  
నావధూవరులతిమాత్రహస్తలైరి, దైవతావనిపత్ర మాతములనీడ

క అమృహిపాలకుమారుల, యొమ్మిక్ దెలుపంగనేరఁడొరుఁడనివిశ్వా  
సమునవిదర్భభూపతి, నెమ్మదిఁబ్రార్థింపవచ్చి నెనుదయింపక

వ. సారసనాభురాజియుమ్మహాబాహునెదిరిప్రత్యక్షమయ్యె

యెన్నిమార్పులు చేసినను అవియాకథలయందుఁ జక్కఁగా నొప్పియున్నవి కాని యతుకులవలె తేవనిచెప్పవచ్చును

ఈకవి సూరన రామరాజ భూషణుల ననుసరించి ద్వ్యర్థి కావ్యరచనకుఁ గడఁగెనని పూర్వమే తెలుపఁ బడినది సూరనతోల్పిరచన యగుట చేతఁగావలయుఁ బ్రబంధమునంపవలె వర్ణనలపై దృష్టినిలుపక కథాకథనవ్యగ్రుఁడై రాఘవ పాండవీయమును రచియించెను. ఒకవేళ కథాబాహుళ్యముకూడ నందుకుఁగారణమై యుండవచ్చును అతని తరువాతనీద్వర్థి కావ్యరచనకుఁ గడఁగిన రామరాజభూషణుఁడు భారతరామాయణములవలెఁ బవిత్రములగు హరిశ్చంద్రనలౌ పాఖ్యాన కథలను గైకొనుటయేకాక ప్రబంధోచిత వర్ణనలన్నిటిఁజేర్చి సూరన్నకన్నద్వ్యర్థి కావ్యరచనలో నధికుఁ డనిపించుకొనుటకుఁ బ్రయత్నముచేసెను కృష్ణాధ్వరియు వారిని మీరఁగేవలము వర్ణనలను జేర్చుటయేకాక కథాకల్పనమునందును రసమునందును మృదుపదార్థరచనయందును దృష్టినిల్పి తనద్వ్యర్థికావ్యమును జక్కని ప్రబంధద్వయముగా సంతరించెను ఆవిషయము గృత్యా దినిట్లు సూచించెను.

చ అనఘరసార్ద్రతామృదుపద్మా చమత్కృతవస్త్రలంకృతి  
 ధ్వనినగరార వరువసుధాధర వ  
 ర్ణనపరిపూర భావరఘునాథస్య పారిజా  
 తనలచరిత్రరూపములు దాల్చినభారతిభక్తిఁగొల్పెదన్

ఈకవి వర్ణనలకును మృదుపదరచనానై పుణ్యమునకును సులభ గాఢహృక్లేషకు సీక్రిందిపద్యములను దాహరణములుగా గ్రహింపవగును. ఉదాహరణములను జంద్రోదయవర్ణనము

,,సీ. అంధకారముగొందులందునూకినశేమి వెన్నెలకుబ్బుగావింపలేదె  
 అంభోరుహశ్రీలనాహరించినశేమి కైరవంబులనెల్లఁగావలేదె  
 కోకంబులకుమేలుగూర్చుండినశేమి సెరిఁజుకొరములవన్నింపలేదె  
 విరహిదంపతులకువేడి చూపినశేమి సుఖితులకునుజల్వజూపలేదె



- గీ. మేలుదలచినవారికి మేలుచేయు, గీడుదలచినవారికిగీడుచేయు  
నేడు జాబిల్లి నెత్తిదీవించనేల, భర్మమిదిరాజమాత్రసాధారణలకు”

పురవర్ణనము, స్త్రీవర్ణనము

సీ రంగాయకడవన్నె బంగారుకుండల నొరయుచునుండుపయోధరములు  
కంటికిదూరమానాశావకాశంబు నధరీకరించుమధ్యమునురీవి  
మాలిన్యమెఱుంగనిమణిదర్పణంబులంగడకొత్తుముఖ చంద్రకాంతకాంతి  
మించురత్నాకరమేఖలకునుభూష, ఇంద్రై నచారునితంబభార

తే. మారవర్ణింపఁబ్రమ్యున్న మార్మమిట్టిదింతియేయనిమరినిశ్చయింపరాని  
యేపానఱిచెరా . . . . . స్వపతి పుత్రికలనుజూచిహృదయమలర”  
నొరయుచునుండు (పు) 1 రాచుకొనుచుండు (స్త్రీ) పోటిచేయుచుండు

పయోధరములు (పు) మేఖులు (స్త్రీ) స్తనములు

రత్నాకరమేఖల (పు) సముద్రమువడ్డాణముగాఁగలభూమి (స్త్రీ) రత్నముల  
కాకరమగు వడ్డాణము.

వ. సత్యాయత్తచిత్తా నుపర్వకార్య నిర్వహణంబుకై వచ్చితి నంటివి తత్సాక్షికం  
బుగా నిన్నువరించెదము దితస్వయంవరోత్సవంబునననుచు రాజకన్యలక్షణంబున విన్నవింప  
ననుకంప మానుండై విని రేపుసోమశ్రవణంబు శోభనకృత్యంబులకనిశిరంబు బ్రవేశించి  
హస్తోత్కర్షణంబున సచుస్త రాజలోక సాధారణ నాగరిక సౌవస్థిక సంభాషణంబుల  
విదర్భభూషణి పూజ్యమానుండై సముద్య దద్యశ్వి న వివాహశోభనలుండు నగరిశృంగారం  
బుగావింపగా మించుచుండునప్పుడు.

సత్యాయత్తచిత్తా { (నై) సత్యమునకధీనమైన చిత్తముకలవాడా  
{ (పా) సత్యభామకధీనమైన చిత్తముకలవాడా

తత్సాక్షికంబుగా { (నై) నుపర్వులు సాక్షులైయుండఁ గా  
{ (పా) సత్యభామ సాక్షియైయుండఁ గా

1. పు = పురవర్ణన. స్త్రీ = స్త్రీవర్ణన.

2. పా = పారిజాతాపహరణకథ నై = నైషధకథ

రాజకన్యలు + అక్షణంబున (పా) రాజకన్య + అక్షణంబున (నై)  
 విదర్భభూపతి + పూజ్యమానుఁడై (పా)  
 విదర్భభూపతి (చేతఁ) బూజ్యమానుఁడై (నై)  
 వివాహశోభ (చేత) నలుండు (నై)  
 వివాహశోభనలు + ఉండు (పా)

- క. ధృతిచే విదర్భభూపతి, సుతనుసమాజంబునెల్ల సాక్షిఁచి శుభ  
 స్థితిఁ బెండ్లియాడెనధిగత, రతిభావనలుండు సానురాగ్శీలక  
 విదర్భభూపతిసుతను = విదర్భరాజుకూతురగుదమయంతిని (నై)  
 సమాజంబునెల్లక = సదస్యులనందఱను (నై)  
 విదర్భభూపతి = రుక్మిణీపతియగుకృష్ణుఁడు  
 సుతనుసమాజంబుక = రాజకన్యాసమాహమును

సూరనాదులుపయోగించిన యాంధ్రభాషా సంస్కృతాభిభాషా  
 శ్లేషాదులగు నన్నిశ్లేషలను గ్రహించినట్లు వైయనాహరణముల వలననే  
 స్పష్టముగాఁ దెలియుచున్నది

ఇంత నేర్పుతో ద్వ్యర్థికావ్యమును రచించిన కృష్ణాధ్వరి తక్కిన  
 ద్వ్యర్థికావ్యరచయితలలో సర్వవిధములందుల్య శౌరవమును గాంచఁదగిన  
 వాఁడనుట కీకవిచే “వ్యంజనలక్షణాభిధో పాయపరిపాటి”గాఁ బేర్చినఁ  
 బడిన రఘునాథనాయకుఁ డీకృతిపతిత్వమంగీకరించుటయే సాక్ష్యము

ఈ ద్వ్యర్థికావ్యము నాల్గ్వాసములలో ముగియుచున్నను, ఆంధ్ర  
 విశ్వకళాపరిషదనుజ్ఞచేఁ దంజాపుర భాండాగారమందలి యాంధ్రగ్రంథ  
 ములకు గేటలాగు (Catalogue) తయారుచేసినవా రీకావ్యమున నైదా  
 శ్వాసములున్నవని వ్రాయుటకుఁ గారణముకానరాకున్నది <sup>1</sup> మద్రాసు

1 “D No. 172, M 215 నైషధ సారిజాతీయుము 1-5 ఆశ్వాసములు  
 అసమగ్రము. వ్రాతపాగు తప్పులుకొద్ది వైధిల్య గ్రంథసాతములున్నవి అంతమున  
 నుండఁదగిన 88 వ ఆకుపథ్యనున్నది. గ్రంథాంతమునఁగొంతకానరాదు నాల్గ్వాసములు  
 పూర్ణములు పంచమాశ్వాసమసమగ్రము.”

విశ్వకళాపరిషత్తు వారియనుజ్ఞననుసరించిగత వత్సరము ఏప్రిలు నెలలో నేను తంజావూరి గ్రంథాలయమున వ్యాతప్రతులజూచుటకు వెళ్ళినపుడు వారు వ్రాసిన నైషధ పారిజాతీయ ప్రతినే చూచితిని. గ్రంథాంతమున నుండఁదగినట్లు వారు చెప్పిన రిరివ పత్రము గ్రంథమధ్యముననే యున్నది వారు గ్రంథాంతమని దండకమున మొదలిపజ్జులిచ్చిరి. ఆదండకమంతయుఁ బూర్తిగానుండుటయేకాక దాని తర్వాతకూడ పద్యములున్నవి<sup>1</sup> కాని విశేషముగ గ్రంథపాతమున్నది ఇదియంతయు చతుర్థాశ్వాసమే. ఈదండకాంతమువలనను దరువాతనున్న సీసమువలనను నాయకుఁడు పుత్త్రపౌత్రీణుడై సుఖముగానుండి ధర్మముదప్పక ప్రజలను బరిపాలించుచున్నట్లుతెలియుచున్నది దానితర్వాత గాన్పించు పద్యమునఁ గృతిపతిసంభోధనముండుటచేత నదియాశ్వాసాంతమనక తప్పదు ఇట్లుగ్రంథము సమగ్రముగానుండ కడపటియాశ్వాసమసమగ్రమచుట కవకాశములేదు స్వయంవరాగతులను దమయంతికిఁ దెల్పుటకు భీమరాజుసరస్వతిని బ్రార్థించుటనుండి యారంభమైన చతుర్థాశ్వాసమునకిచట దప్పనింకెక్కడను ముగింపులేదు అట్టిచోఁబంచమాశ్వాసమున కవకాశములేదు నాయికానాయకులు పుత్త్రపౌత్రీణులైరని చెప్పటచే నికముందు శృంగారకావ్యము జరుగుట కవకాశములేదు. అదియునుగాక “ఎక్కాలమును భూమి

1 దండకము శ్రీమంతుఁడా స్వామి సామంతసీమాంతకుండానలుండిట్లు సావాగమామోదమంత పురందెల్లనుల్లా సమొందింప దై నందినానందముల్ సందడింపఁ నుధీలక్షణకై భద్రవైదర్భిగుభృమణిం గూడిక్రిడింపుచుకొ . భూమిజనుకొ భీముమెప్పించి కైకొంటుకున్నుగాఁదన్ను రాకన్నెలా లించుమేలెంచుచుకొ . . . మన్నించిమన్నించు రకాసార లీలావగాహంబులకొ దేలించితేలించి . చంద్రికాంచత్తమిసాగ్రను ఘుస్రంబులకొ రాజకన్యాసహస్రాభిలాషంబు లీడేర్చు సంభాషలకొ భూమండలా ఖండలుండోయ నన్నిండుభోగంబు లన్నిత్యకల్యాణముల్ పుత్త్రపౌత్రీణుడైకాంచెనుశ్రీ..

ముక్కారును ఫలించు” నను పద్యము<sup>1</sup> గ్రంథాంతమును నూచించుచు  
న్నది కావున నీకావ్య మైదాశ్వాసములుకలదనుటయు, జొసగదు

చల్లా. సత్యనారాయణ, బి.ఏ. (ఆనర్కు)

- 1 సి. ఎక్కాలమును భూమిముక్కారునుఫలించు (నెల)మూడువానలు నిండిమరియు  
నయసమృద్ధికిజనుల (జయవెట్టుచుండంగ) నెలమూడుశోభనంబులుచెలంగు  
మేపు

దధ్యాజ్యసంసిక్తమృషాన్నచతిథులు ముప్పుట

గీ.

పాదమలనిల్వ

వీరశేనావ్యయప్రభవిష్టుఁ

. . .

..

ప్రతాపప్రభా

స్వామిశ్రీరఘునాథ భా

..



**DEVELOPMENT OF MALAYALAM LANGUAGE  
IN THE MEDIEVAL PERIOD**

**THE CHAMPUS IN MALAYALAM**

**By**

**C SANKUNNI NAIR**

## PREFACE

The following article forms extracts from the Report of the work of Mr C S Nair, a former research student in the Malayalam Department. The Champus represent a type of poetry in which verses are interspersed with prose passages. In this article the author traces the origin of this type of poetry in Malayalam and discusses questions relating to some of the chief specimens of this type in Malayalam.

\* ഭാഷാ ചമ്പുക്കൾ.

ഭാഷാസാഹിത്യത്തിൽ മണിപ്രവാളപ്രസ്ഥാനത്തിനും, മണിപ്രവാളപ്രസ്ഥാനത്തിൽ ചമ്പുപ്രബന്ധങ്ങൾക്കും ഉള്ള സ്ഥാനം അത്യാദൃശമായിട്ടുള്ള ഒന്നാണ്. സംസ്കൃതഭാഷാസമ്പർക്കത്തിന്റെ ഫലമായി മലയാളഭാഷയ്ക്കുണ്ടായിട്ടുള്ള ‘സമ്പാദ്യ’ങ്ങളിൽ പ്രാഥമ്യം വഹിക്കുന്നത് ചമ്പുപ്രബന്ധങ്ങളാകുന്നു. ചമ്പുപ്രബന്ധങ്ങൾക്കുള്ള പ്രാധാന്യം മുഖ്യമായി അവയുടെ സാഹിത്യഗുണസമ്പത്തിലേയും, സംഖ്യാബാഹുല്യത്തേയും ആശ്രയിച്ചിരിക്കുന്നു. ചമ്പുപ്രസ്ഥാനം സംസ്കൃതത്തിൽനിന്നു സംക്രമിച്ചതാണെങ്കിലും ഭാഷാചമ്പുക്കൾ അവയ്ക്കു സ്വന്തമായുള്ള ഒരു സ്വതന്ത്രനിലയോടു കൂടിയാണ് വർത്തിക്കുന്നത്. ‘ഗദ്യപദ്യാത്മകം കാവ്യം ചമ്പൂരിത്യഭിധീയതേ’ എന്ന സംസ്കൃതചമ്പുലക്ഷണത്തെയാണ് സാമാന്യേന ഭാഷാചമ്പുക്കൾ അനുസരിക്കുന്നതെങ്കിലും, ചില സംഗതികളിൽ ഭാഷാസംസ്കൃതചമ്പുക്കൾക്കുതമ്മിൽ വ്യക്തമായ വ്യത്യാസമുണ്ട്. സംസ്കൃതത്തിൽ ചമ്പുക്കളുടെ ആവിർഭാവം പാരിണാമികമായിട്ടുള്ളതാണ്. വേദകാലം മുതൽക്കേ പദ്യങ്ങളും ഗദ്യങ്ങളും ഇടകലർത്തി കഥാബന്ധനംചെയ്യുന്ന സമ്പ്രദായം ഉണ്ടായിരുന്നു. ആഖ്യാനങ്ങളിലും പരാണങ്ങളിലും ശാസ്ത്രങ്ങളിലും എല്ലാം ഒരേ വിഷയത്തെ പ്രതിപാദിക്കുവാൻ പദ്യവും ഗദ്യവും ഇടകലർത്തി ഉപയോഗിച്ചിട്ടുള്ളതായിക്കാണാം. കാരികയും വൃത്തിയുമായി വിഷയപ്രതിപാദനം ചെയ്യുന്ന ശാസ്ത്രഗ്രന്ഥങ്ങൾ പദ്യഗദ്യാത്മകങ്ങളാണെന്ന് എടുത്തു പറയേണ്ട ആവശ്യമില്ലല്ലോ. സാഹിത്യത്തിൽ, ഗദ്യപദ്യങ്ങളുടെ സങ്കലനം ആരംഭിച്ചത് വൈചിത്ര്യത്തെ ഉദ്ദേശിച്ചാണെന്നുള്ളതിന്നു സംശയമില്ല. പദ്യരൂപത്തിലും ഗദ്യരൂപത്തിലും ഉള്ള കാവ്യങ്ങൾ ധാരാളം ഉണ്ടായിക്കഴിഞ്ഞപ്പോൾ ചിലർ വൈചിത്ര്യത്തിനുവേണ്ടി പദ്യവും ഗദ്യവും ഇടകലർത്തി കാവ്യങ്ങൾ നിർമ്മിക്കുവാൻ തുടങ്ങി.

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\* സച്ചകലാശാലയുടെ ആഭിമുഖ്യത്തിൽ ശ്രീമാന സി എസ് നായർ ഏഴുതിയ “മദ്ധ്യകാലത്തിലെ മലയാളഭാഷാഭിവൃദ്ധി” എന്ന പ്രബന്ധത്തിൽനിന്ന്



ഭൂശ്വകാവ്യങ്ങളായ നാടകങ്ങളും പദ്യഗദ്യോഭയമയങ്ങളായ പ്രബന്ധങ്ങളാണ് എങ്കിലും നാടകരൂപത്തിലുള്ള പദ്യഗദ്യപ്രബന്ധങ്ങൾ നാട്യകലാനിയമങ്ങൾക്കു വിധേയങ്ങളാകയാൽ, അവയിൽ കവികളുടെ കല്പനാശക്തിക്ക് ശുശ്രൂഷകാവ്യങ്ങളിലെപ്പോലെ സ്വതന്ത്രമായ വ്യാപരിക്കു വാൻ സൗകര്യമില്ല. ദീർഘദീർഘങ്ങളായ ഗദ്യങ്ങളെക്കൊണ്ട്, വണ്ണവിഷയങ്ങളെ സാംഗോപാംഗമായി വണ്ണിക്കുവാൻ നാടകങ്ങളിൽ നിർവ്വാഹമില്ലാത്തതുകൊണ്ട്, അങ്ങിനെയുള്ള വണ്ണനത്തിനു വേണ്ടി കവികൾ ശുശ്രൂഷകാവ്യമാർഗ്ഗത്തിൽത്തന്നെ പുതിയ ഒരു പ്രസ്ഥാനം കണ്ടുപിടിക്കുവാൻ നോക്കി. ശുശ്രൂഷകാവ്യത്തിന്റെ വിഭിന്നങ്ങളായ ഗദ്യപദ്യരൂപങ്ങളെ ഏകരൂപമായ പുതിയ ഒരു സാഹിത്യരൂപം സൃഷ്ടിച്ചു. അതാണ് സംസ്കൃതസാഹിത്യത്തിലെ ചമ്പുപ്രസ്ഥാനം.

മലയാളത്തിൽ ചമ്പുപ്രസ്ഥാനത്തിന്റെ ആഗമം സംസ്കൃതത്തിലെപ്പോലെ സാഹിത്യസംബന്ധിയായ കാരണത്തിൽ നിന്നല്ല. ഒട്ടകത്തേ പെരുമാക്കുന്മാരുടെ കാലത്തു നടന്ന നാട്യകലാപരിഷ്കരണം വഴിക്ക് സംസ്കൃതനാടകഭിന്നമായ കൂടിയാട്ടത്തിലും, പുരാണകഥാപ്രസംഗരൂപമായ ചാക്യാർകൂത്തിലും ചില പരിഷ്കാരങ്ങൾ വന്നതായി മുൻപറഞ്ഞിട്ടുണ്ടല്ലോ. കൂടിയാട്ടത്തിൽ ഏറ്റെടുത്തിയ 'വിദൂഷകവൃത്തി'യുടെ ചില അംശങ്ങൾ കൂടി സംഘടിപ്പിച്ച്, ചാക്യാന്മാരുടെ പുരാണകഥാപ്രസംഗത്തെ സരസവും ജനരഞ്ജകവുമാക്കിത്തീർത്താണ് ചാക്യാർകൂത്തിൽ വരുത്തിയ പരിഷ്കാരമെന്നു പറയപ്പെടുന്നു. ഈ പരിഷ്കാരം അനുസരിച്ചു ചാക്യാന്മാർ വെറും കഥമാത്രം പറഞ്ഞുകൊണ്ടുപോകുന്ന സമ്പ്രദായം മാറ്റി, പുരാണകഥാപ്രതിപാദകങ്ങളായ സംസ്കൃതപ്രബന്ധങ്ങളെ ആധാരമാക്കി, അവയിലുള്ള ശ്ലോകങ്ങൾ ചൊല്ലി ഭാഷയിൽ സരസമായി അത്ഥം പറഞ്ഞുകൊണ്ടു കഥാപ്രസംഗം നടത്തുവാൻ തുടങ്ങി. സംസ്കൃതപ്രബന്ധങ്ങൾക്കു പുറമേ, രാമായണഭാരതാദികഥകളെക്കൂടി കൂടിയാട്ടത്തിനും കൂത്തിനും ഉപയോഗിക്കത്തക്കനിലയിൽ സംഗ്രഹിച്ചെഴുതിയുണ്ടാക്കിയ രാമായണം തമിഴ്, ഭാരതം തമിഴ് മുതലായ ഭാഷാഗദ്യപ്രബന്ധങ്ങൾ കൂടി പഠിച്ചു ഹൃദിസ്ഥമാക്കിക്കൊണ്ടാണ് ചാക്യാന്മാർ കൂത്തുപറയുവാൻ അരങ്ങുകയറുന്നത്. ഇപ്രകാരം പരിഷ്കരിക്കപ്പെട്ട ചാക്യാർകൂത്ത്, അതിന്റെ ഫലിതമായ രൂപംകൊണ്ട് ക്രമേണ ജനങ്ങളെ അധികമധികം ആകർഷിച്ചുകൊണ്ടു

വന്നു എന്നാൽ, ചാക്യാർക്കു നടുത്തു നടുത്തു അഷ്ടബന്ധപ്രതി ചെയ്യ കലശംകഴിച്ച ക്ഷേത്രങ്ങളിൽവെച്ചു മാത്രമേ പാടുള്ളൂ എന്നും, ചാക്യാന്മാരല്ലാതെ മറ്റെന്തെങ്കിലും അതിന്നധികാരമില്ലെന്നും ഉള്ള വ്യവസ്ഥകാരണമായി, അത് എല്ലാ ജാതിക്കും ഒരുപോലെ അഭിഗമ്യമല്ലാതെയിരുന്നതുകൊണ്ട് എല്ലാവരെയും സന്തുഷ്ടിപ്പെടുത്തുവാൻ അതുപോലെയുള്ള മറ്റെന്തെങ്കിലും ഏല്പാട് ഉണ്ടാകേണ്ട ആവശ്യം കുറച്ചുകഴിഞ്ഞപ്പോൾ വന്നുകൂടി ചാക്യാർക്കുപോലെ നിഷ്പഷ്ടങ്ങളായ നിയമങ്ങളില്ലാത്തതും എന്നാൽ, ഏകദേശം ചാക്യാർക്കു ത്തിന്റെ ഫലം ചെയ്യുന്നതുമായ 'പാറം' എന്ന ഏല്പാടിന്റെ ആവിർഭാവം ഉണ്ടായത് അപ്പോഴാണ് ചാക്യാന്മാരുടെ കലവുത്തിയായ കൃത്തിന് ഉപയോഗിക്കുന്ന സംസ്കൃതപ്രബന്ധങ്ങൾ ചാക്യാന്മാർക്കല്ലാതെ മറ്റാർക്കും ഉപയോഗിക്കുവാൻ പാടില്ലെന്നായിരുന്നു അന്നത്തെ നിശ്ചയം അതുകൊണ്ട് പാറം പറയുന്ന നമ്പ്യാന്മാർ മുതലായ അന്തരാജാതിക്കാരെ ഉപയോഗത്തിനായി ഭാഷാചമ്പുക്കൾ ഉണ്ടാക്കിത്തുടങ്ങി ഇങ്ങിനെ, പാറം പറയുന്നതിന്റെ ആവശ്യത്തിലേയ്ക്കു വേണ്ടിയാണ് ഭാഷാചമ്പുക്കൾ ഉണ്ടായിത്തുടങ്ങിയതെന്നുള്ള സിദ്ധാന്തത്തിനു യുക്തിയുടെ അവലംബമില്ലാതെയില്ല സംസ്കൃതത്തിലെപ്പോലെയോ ഭാഷയിൽ കേവലം സാഹിത്യസംബന്ധിയായ കാരണംകൊണ്ടല്ല ചമ്പുക്കൾ ഉണ്ടായിട്ടുള്ളതെന്ന് ഭാഷാചമ്പുക്കളുടെ ഗ്രന്ഥാരംഭരീതിയിൽനിന്നു വെളിപ്പെടുന്നുണ്ട് കഥയിൽപ്പെട്ട ഏതെങ്കിലും ഒരു സംഗതി ഉദാഹരണമാക്കി കാണിച്ചു, ഒരു തോഴരോടു കഥപറയുന്ന മട്ടിൽ കഥാവസ്തു നിർദ്ദേശംചെയ്യുകൊണ്ടാണ് ഭാഷാചമ്പുക്കൾ ആരംഭിക്കുന്നത് രാമായണചമ്പു, ഭാരതചമ്പു, നൈഷധചമ്പു മുതലായ ചില വലിയ ചമ്പുക്കൾ ഗ്രന്ഥത്തിന്റെ വലിപ്പമനുസരിച്ച് പല ഖണ്ഡങ്ങളായി വിഭജിക്കപ്പെട്ടിരിക്കുന്നു രണ്ടുഖണ്ഡങ്ങളായാലും, രണ്ടിലധികം ഖണ്ഡങ്ങളായാലും ഗ്രന്ഥാരംഭത്തിലെന്നപോലെതന്നെ ഗ്രന്ഥമദ്ധ്യത്തിലും പ്രത്യേകം മംഗളാചരണവും തോഴരോടു കഥപറയുന്ന മട്ടിൽ കഥാവസ്തുനിർദ്ദേശവും ചെയ്യപ്പെട്ടിരിക്കുന്നതായിക്കാണാം നാടകങ്ങളിൽ പ്രസ്താവനയുടെ ഒടുവിൽ,

‘ഏഷ രാജേവ ഭൂഷ്യന്തഃ സാരംഗേണാതിരംഹസാ’

എന്ന വിധത്തിൽ, അടുത്ത അങ്കാരംഭത്തിലെ കഥാവസ്തുവിനെ സൂചി

പ്പിച്ചുകൊണ്ടു കഥാവതരണംചെയ്യുന്ന സമ്പ്രദായമാണ് ഭാഷാചമ്പു കൗതുകക്കാർ കഥാവതരണത്തിൽ കൈക്കൊണ്ടുകാണുന്നത്

“ക്ഷീരാഞ്ജയ രാവണോപദ്രവവിവശതയാ  
ചെന്നു നാരായണോക്തം  
നേരേ കേൾക്കുംവിധം പണ്ടമരപരിഷദാ-  
മുളളിലുണ്ടായപോലെ”

എന്നു ഭാഷാരാമായണചമ്പുവിലും,

“ഹസ്തേ കൃത്യാനുകൂലാമഴുകയ വിഭർഷണമാപാലപത്രി-

മത്യാനന്ദേന മേവുന്നമുവു നളമഹീനായകനെന്നുപോലെ”

എന്നു ഭാഷാനൈഷധചമ്പുവിലും കാണുന്ന കഥാവതരണം, മുൻകാണി ചുവിയത്തിലുള്ള നാടകങ്ങളിലെ കഥാവതരണംപോലെതന്നെയിരിക്കുന്നുണ്ടല്ലോ സംസ്കൃതചമ്പുക്കളെപ്പോലെ ഭാഷാചമ്പുക്കൾ കേവലം വായിച്ചുരസിക്കുന്നതിനുവേണ്ടി മാത്രം നിമിക്കപ്പെട്ടവയല്ലെന്നും രംഗ പ്രയോഗവുംകൂടി അവയുടെ സാധ്യമായി കരുതപ്പെട്ടിട്ടുണ്ടെന്നും, നാടകവിധിപ്രകാരമുള്ള കഥാവതരണസമ്പ്രദായം സ്പഷ്ടമായ് വെളിപ്പെടുത്തുന്നുണ്ട് ഇക്കാലത്തു പാഠകം പറയുന്നതിനും സംസ്കൃതപ്രബന്ധങ്ങളാണ് ഉപയോഗിക്കപ്പെട്ടവയെന്നതെങ്കിലും ഇന്നും പാഠകം പറയുവാൻ തുടങ്ങുമ്പോൾ ആദ്യം ഭാഷാചമ്പുക്കളിൽ ഏതിലെങ്കിലും ഉള്ള ഒരു മംഗളശ്ലോകം ചൊല്ലിവരുന്ന ഒരു പതിവുണ്ട് അതിനുള്ള കാരണം അന്വേഷിക്കുമ്പോൾ ഒരു കാലത്തു പാഠകം പറയുവാൻ ഭാഷാചമ്പുക്കളാണ് ഉപയോഗിച്ചുവന്നിരുന്നതെന്നുള്ള ഒരു അനുമാനത്തിൽ ചെന്നുചേരുവാനേ വഴികാണുന്നുള്ളൂ ശിവനെ സ്തുഭ്വന്ധിക്കുന്ന കഥയെപ്പറ്റിയാണ് പാഠകംപറയുന്നതെങ്കിൽ,

“നാലാറ്റായൈകമൂലം നതജനദിവിഷൽ-

പാദപം നേത്രവഹ്നി-

ജപാലാനിർഭശമീനധപജമചലസുതാ-

രൂഢവാമാങ്കഭാഗം

കാലാരാതിം കപർദോദരകഞ്ചിത മ-

ന്ദാകിനീമാനനീയം

കൈലാസാവാസലോലം കനിവൊടു മനമേ

ചന്ദ്രമൂഡം ഭജേമാഃ”

എന്ന പാർവ്വതീസ്വയംവരചമ്പുവിലെ മംഗളശ്ലോകവും വിഷ്ണുപരമായ കഥയെപ്പറ്റിയാണ് പാഠകം പറയുന്നതെങ്കിൽ,

“ഘോരാനാം ഭാനവാനാം നിരുപമപുതനാ-

ഭാരഖിന്നാം ധരിത്രീ-

മോരോ ലീലാവതാരൈ രഴകിനൊടു സമാ-

ശ്വാസയന്തം നിതാന്തം

ക്ഷീരാംബോധൗ ഭുജംഗാധിപശയനതലേ

യോഗനിദ്രാമുദാരാം

നേരേ കൈക്കൊണ്ടു ലക്ഷ്മീകുളർമുല പുണരം

പത്മനാഭം ഭജേഥാഃ”

എന്ന രാമായണചമ്പുവിലെ മംഗളശ്ലോകവും ആണ് ആദ്യം ചൊല്ലി വരുന്നത്

എന്നാൽ, ചാക്യാർകൃത്തിനു വേണ്ടിയാണ് ഭാഷാചമ്പുക്കൾ ഉണ്ടാക്കപ്പെട്ടു തുടങ്ങിയതെന്നു പറഞ്ഞുകൂടേ? ചമ്പുക്കളിൽക്കാണുന്ന മാതിരിയിലാണല്ലോ, കൃത്തിലും ചാക്യാന്മാർ കഥ അവതരിപ്പിക്കുന്നത് അതുകൊണ്ട്, ഭാഷാചമ്പുക്കൾ പാഠകം പറയുന്നതിനുവേണ്ടി നിമ്നീകപ്പെട്ടവയാണെന്നു പറയുന്നതിനേക്കാൾ ഉപപന്നമായിട്ടുള്ളത്, പാഠകത്തിനും മാതൃകാഭൂതമായ ചാക്യാർകൃത്തിന്റെ ആവശ്യം പ്രമാണിച്ചു രചിക്കപ്പെട്ടവയാണെന്നു പറയുന്നതല്ലേ? ഇങ്ങിനെയൊരു പൂർവ്വപക്ഷം ഈ ഘട്ടത്തിൽ ഉത്താഹവനംചെസ്റ്റാൻ ഗ്ലായമുണ്ടെന്നുള്ളതിനു സംശയമില്ല എന്നാൽ, ഈ പൂർവ്വപക്ഷം അനുസരിച്ച്, ചാക്യാർ കൃത്തിനുവേണ്ടി നിമ്നീകപ്പെട്ടവയാണ് ഭാഷാചമ്പുക്കൾ എന്നു സ്വീകരിക്കുന്നതായാൽ, പെരുമാക്കന്മാരുടെ കാലത്തു ചാക്യാർകൃത്ത് പുതുക്കിപ്പരിഷ്കരിച്ചതോടുകൂടിത്തന്നെ ഭാഷാചമ്പുക്കളും ഉണ്ടായിത്തുടങ്ങിയിരിക്കണമെന്നു സമമതിക്കേണ്ടതായിട്ടുവരും അത്രയും പ്രാചീനമായ ഒരു കാലത്തു്, അതായതു് കൊല്ലവഷാരംഭത്തിനടുത്ത ഒരു കാലത്തു്, ഭാഷയിൽ ചമ്പുക്കൾ ആവിർഭവിച്ചു തുടങ്ങിയതായി വിചാരിക്കുവാൻ യാതൊരു ലക്ഷ്യവും കാണുന്നില്ല പ്രസിദ്ധങ്ങളായിട്ടുള്ള പുനം മുതലായവരുടെ ചമ്പുക്കളൊന്നും അത്രയും പുരാതനമായ ഒരുകാലത്തുണ്ടായിട്ടുള്ളവയാണെന്ന്, ഈ സംഗതിപിടിച്ചു വാദിക്കുന്ന കൂട്ടരും അംഗീകരിച്ചു കാണുന്നില്ല എന്നാൽ, പുനം മുതലായവരുടെ കാല

ത്തിന്നു മുന്പേതന്നെ ഭാഷയിൽ ചമ്പുക്കൾ ഉണ്ടായിരുന്നു എന്നും, പുന  
 ത്തിന്റേയും മറ്റും ചമ്പുക്കൾ വരുന്നതുവരേയും ചാക്യാന്മാർ അവയെ  
 യാണ് ഉപയോഗിച്ചുവന്നിരുന്നതെന്നും, പുന മുതലായവരുടെ കൃതി  
 കൾ പ്രചാരത്തിൽ വന്നതോടുകൂടി അവയെല്ലാം നിരുപയോഗങ്ങളായി  
 തീർന്നു നശിച്ചുപോയി എന്നും വന്നുകൂടയോ എന്നൊരുചോദ്യം ഇവി  
 ടെ പറപ്പെട്ടുകൂടാത്തതില്ല പക്ഷേ, കൃത്തിന്റെ പഴയ സകല എണ്ണ  
 ങ്ങളും ഒരു നീക്കപോക്ക കൂടാതെ ഭദ്രമായി സൂക്ഷിച്ചുവരുന്ന ചാക്യാ  
 ന്മാർ ആദ്യകാലത്തു കൃത്തിന് ഉപയോഗിച്ചിരുന്ന ഭാഷാചമ്പുക്കളെ  
 മാത്രം അങ്ങോട്ടു കളഞ്ഞു കളിച്ചു എന്നുവരുവാൻ നന്നേ തെരക്ക  
 മുണ്ട് ഭാഷാപ്രബന്ധങ്ങളാണ് ആദ്യം ഉപയോഗിച്ചിരുന്നതെങ്കിൽ  
 ഇത്രയും സ്ഥിരസ്ഥാപനവ്യഗ്രന്മാരായിട്ടുള്ള ചാക്യാന്മാർ അവയിൽ  
 ഒന്നെങ്കിലും സൂക്ഷിക്കാതെ എല്ലാം കയ്യൊഴിച്ചുവിട്ടു എന്നുവരുവാനും,  
 കൂത്തുപറയുമ്പോൾ ഒരുമുറിശ്ശോകമെങ്കിലും അവയിൽനിന്ന് എടുത്തു  
 ചൊല്ലാതെയിരിക്കുവാനും അവകാശം കാണുന്നില്ല പട്ടേരിയുടെ  
 പ്രബന്ധങ്ങൾ ആവിർഭവിക്കുന്നതുവരേയും കൂത്തുപറയുവാൻ ഭാഷാ  
 ചമ്പുക്കളാണ് ഉപയോഗിച്ചിരുന്നതെന്നു വടക്കുംകൂർ പ്രദൂതികൾ പറ  
 യുന്നതിനു ശരിയായ യാതൊരടിസ്ഥാനവും ഇല്ലെന്ന് ഇത്രയും പ്രസ്താ  
 വിച്ചതിൽനിന്നു വ്യക്തമാകുന്നുണ്ടല്ലോ ചാക്യാന്മാരെപ്പോലെതന്നെ  
 ഇപ്പോൾ സംസ്കൃതപ്രബന്ധങ്ങൾമാത്രം ഉപയോഗിച്ചുവരുന്ന നമ്പ്യാ  
 ന്മാർ മുതലായ 'പാഠക'ന്മാർ ഒരുകാലത്തു ഭാഷാചമ്പുക്കളാണ് ഉപ  
 യോഗിച്ചിരുന്നതെന്നുള്ളതിലേയ്ക്ക് ഇന്നും അവർ മംഗളാചരണം ചെ  
 യുന്നതിനെങ്കിലും ഭാഷാചമ്പുശ്ലോകങ്ങൾ ഉപയോഗിച്ചു വരുന്നതിനെ  
 ഒരു തെളിവായി സ്വീകരിക്കാവുന്നതാണ് ചാക്യാർകൃത്തിന് ഒരു  
 കാലത്തു ഭാഷാപ്രബന്ധങ്ങൾ ഉപയോഗിക്കപ്പെട്ടിരുന്നു എന്നുള്ളതിലേ  
 യ്ക്കുകയ്ക്കെ അത്തരത്തിലുള്ള ഒരു തെളിവുകൂടി ഉള്ളതായിക്കാണുന്നില്ല  
 അഷ്ടബന്ധപ്രതിഷ്ഠയും കചശവും മറ്റും കഴിച്ചു വിശുദ്ധീകരിക്കപ്പെട്ട  
 ക്ഷേത്രങ്ങളിൽ, ശില്പശാസ്ത്രവിധിപ്രകാരം നിർമ്മിക്കപ്പെട്ട കൂത്തമ്പല  
 ത്തിൽ, ആര്യബ്രാഹ്മണരുടെ മുമ്പിൽവെച്ചു, നൈമിശാരണ്യത്തിൽ  
 മഹാഷിസദസ്സിൽവെച്ചു ഭാഗവതോത്തമനായ സൂതൻ ചെയ്തിരുന്ന  
 ഭഗവൽകഥാപ്രസംഗത്തെ അനുകരിച്ചുകൊണ്ടു ചാക്യാന്മാർചെയ്യുന്ന  
 കഥാപ്രസംഗത്തിനു ഭാഷാപ്രബന്ധങ്ങൾ ഉപയോഗിക്കപ്പെട്ടുവന്നിര  
 ന്നു എന്നു വിചാരിക്കുവാൻ കൂടി പ്രയാസമുണ്ട്

ചാക്യാന്മാർ കൂത്തുപറയുമ്പോൾ, പ്രകൃതകഥാഭാഗങ്ങളിൽ, സമകാലികങ്ങളായ സാമുദായികസ്ഥിതികളെ കൗതശലത്തിൽ കൂട്ടിയിണക്കിക്കൊണ്ടു ജനങ്ങളുടെ ഇടയിൽ കടന്നുകൂടിയ ഭിന്നഭാവങ്ങളെയും ഭിന്നീകരണങ്ങളെയും ഫലിതമായതായ ഭാഷയിൽ ആക്ഷേപിക്കുന്ന സമ്പ്രദായം ചമ്പുക്കളിലും കാണുന്നുണ്ട്. അതു ചാക്യാന്മാരിൽനിന്നു ചമ്പുക്കാരന്മാർക്കു ലഭിച്ചതാണെന്നല്ലാതെ ചമ്പുക്കാരന്മാരിൽനിന്നു ചാക്യാന്മാർക്കു ലഭിച്ചതാണെന്നു വിചാരിക്കുവാൻ നിവൃത്തിയില്ല.

മേൽപറഞ്ഞപ്രകാരം, പ്രയോജനത്തിലും കഥാവതരണസമ്പ്രദായത്തിലും മാത്രമല്ല സംസ്കൃതചമ്പുക്കൾക്കും ഭാഷാചമ്പുക്കൾക്കും പരസ്പരവ്യത്യാസമുള്ളത് സംസ്കൃതചമ്പുക്കളിലേയും ഭാഷാചമ്പുക്കളിലേയും ഗദ്യരീതികൾക്കു തമ്മിലും ഗണ്യമായ വ്യത്യാസമുണ്ട്. സംസ്കൃതഗദ്യങ്ങൾ ദീർഘസമാസഘടനങ്ങളും പ്രാസബദ്ധങ്ങളുമായിരിക്കുമെന്നല്ലാതെ അവയുടെ ബന്ധത്തിൽ യാതൊരു നിബന്ധനയുമില്ല. ഭാഷയിലെ ഗദ്യങ്ങളിലും ദീർഘങ്ങളായ സംസ്കൃതസമാസങ്ങളും പ്രാസവൈചിത്ര്യങ്ങളും സുലഭഭർത്താക്കൾ തന്നെയാണ്. ബന്ധരീതിയിലാണ് സംസ്കൃതഗദ്യങ്ങളും ഭാഷാഗദ്യങ്ങളും തമ്മിൽ വ്യത്യാസപ്പെടുന്നത്. സംസ്കൃതസാഹിത്യശാസ്ത്രകാരന്മാർ 'വൃത്തഗന്ധി' എന്നു പറയുന്ന ഒരുതരം ശിഥിലബന്ധത്തോടുകൂടിയ പദനിബന്ധങ്ങളാണ് ഭാഷാഗദ്യങ്ങൾ. 'തദ്രൂപം ചണ്ഡവുഷ്ട്യാഭി ഭണ്ഡകാഃ പരികീർത്തിതാഃ' എന്നിങ്ങിനെ വൃത്തരത്നാകരത്തിൽ പരിഗണന ചെയ്തിട്ടുള്ള ചില ഭണ്ഡകങ്ങളുടേയും, മലയാളത്തിൽ പണ്ടെയ്യപണ്ടെ പ്രചാരത്തിലിരിക്കുന്ന ഭദ്രകാളീസ്തോത്രം, നിഴൽക്കുത്ത്, പാട്ട് മുതലായ പഴയ പാട്ടുകളുടേതുപോലെയുള്ള ബന്ധവിശേഷത്തോടുകൂടിയ ചുണ്ണികളുടേയും രൂപത്തിലാണ് ഭാഷാചമ്പുക്കളിലുള്ള ഗദ്യങ്ങൾ നിബന്ധിക്കപ്പെട്ടിട്ടുള്ളത്. നൈഷധചമ്പു മുതലായ ചില പ്രബന്ധങ്ങളിൽ വൃത്തബന്ധമില്ലാതെ ചുരുക്കം ചില തനിസംസ്കൃതഗദ്യങ്ങളും കാണുന്നുണ്ട്. ആവക തനിസംസ്കൃതഗദ്യങ്ങൾക്കൊഴികെ ഭണ്ഡകരൂപത്തിലും, ചുണ്ണികാരൂപത്തിലും ഉള്ള മറ്റുപദബന്ധങ്ങൾക്കു ഗദ്യം എന്നു പേർപറയുന്നത് കേവലം ഔപചാരികമായിട്ടുമാത്രമാണ്. ഭാഷാചമ്പുക്കളെ സ്തംബന്ധിച്ചിടത്തോളം ഗദ്യം എന്നുപറഞ്ഞാൽ സംസ്കൃതവൃത്തപദ്യത്തിൽനിന്നു ഭിന്നമായിട്ടുള്ള ഒരുതരം പദബന്ധവിശേഷമെന്നു അർത്ഥമുള്ളു.

ഭാഷാചമ്പുക്കളിലുള്ള ഭണ്ഡകങ്ങളും ചുണ്ണികകളും ചമ്പുകാരന്മാരുടെ സ്വതന്ത്രസൃഷ്ടികളല്ല എന്നു മുമ്പു സൂചിപ്പിച്ചിട്ടുണ്ടല്ലോ എന്നാൽ, ചമ്പുക്കളിലെ ഭണ്ഡകങ്ങൾക്കും ചുണ്ണികകൾക്കും അവയുടെ മാതൃകാധർമ്മമുള്ളതോടൊപ്പം സ്വന്തമായ വിശേഷധർമ്മവും ഇല്ലാതെയില്ല എന്നു പറയേണ്ടിയിരിക്കുന്നു സംസ്കൃതത്തിലുള്ള ശ്യാമഭണ്ഡകം മുതലായ ഭണ്ഡകങ്ങൾക്കും,

“ശ്രീരാമഭദ്ര ജയ നേരേ പിതൃസ്തവ വിഹാ  
രേഷു നിന്നു തവ ഭാരാനമൃപുരഭാരാൻ,  
വിരവിനൊടുത്തേൻ, ബത വഴിതടുത്തേൻ  
തലമുപരി പടപൊരുതു കപടരണഭലിത-  
വപുരപകരണമഹമിവിടെ വീണേൻ ”

(രാമായണചമ്പു)

എന്നും,

“അല്ലോടിക്കത്തു പടതല്ലുന്ന കന്തളസമുല്ലാസികല്പമലർമാലം  
അല്പൽപ്പെടും മതികലയെ വെല്ലുമൊരു നിടിലതടഹല്ലമൃഗമഭ  
തിലകജാലം അലർബാണവീര്യനെറി വിളയാടുമോമൽമിഴി  
കലകൊണ്ടു കണ്ണിനനുകൂലം അലമമലകഴയിണയിൽ വിലസു  
മണിമണിരുചിഭിരൊളി വിളയുമനുപമകപോലം ”

(രാമായണചമ്പു)

എന്നും മററുമുള്ള ചമ്പുഭണ്ഡകങ്ങൾക്കും തമ്മിൽ സാജാത്യത്തോടൊപ്പം വിശേഷവ്യത്യാസമുണ്ടെന്നു സ്പഷ്ടമാണല്ലോ എന്നാൽ ലീലാതിലകത്തിൽ വിരോധാഭാസാലങ്കാരത്തിനുദാഹരിച്ചുകാണുന്നു,

“നീലോപലതമസാവൃതമാകിലു-  
മരുണമണിച്ചുടരിളവെയിൽ നിചിതം  
കയമുണ്ടാകിലമഖിലനഭീനാം  
ഒഴുകിവരിൻറ പയാംസി ധയന്തം ”

എന്നും, മദ്ധ്യമശ്ലേഷത്തിനുദാഹരിച്ചുകാണുന്നു,

“വേശ്യാനാമൊരു വേശ്ശകണക്കേ  
തന്നിലിണങ്ങിന തരളഭൂജംഗം

ഭഗണപുരസ്ഥിതപലകകണക്കേ  
പരൽനിരകൊണ്ടു നിരത്തിനഭാഗം ”

എന്നും ഉള്ള ശ്ലാഘാസങ്ങളായ പദനിബന്ധങ്ങൾക്കും ചമ്പുഗദ്യ  
ങ്ങൾക്കും തമ്മിൽ യാതൊരു വ്യത്യാസവുമില്ല കുമഭീപികയിൽ  
കാണുന്ന,

“ചെങ്ങിനതളിരൊളിച്ചേന്നു വിളങ്ങി  
ചെപ്പുരി ചിതറിന ചേവടിയുഗളം  
ചമ്പകമാലാലളിതകരത്തിൽ  
ചെലുചെല വിലസിന വലയകലാങ്കാ  
മധരസാമൃതമാരിപൊഴിപ്പാൻ  
മഴമുകിലാകിയ മലർകുഴൽമധുരാ ”

(വാസവദത്താവണ്ണനം)

എന്നിത്യാദിഭാഗങ്ങൾ ഭാഷാചമ്പുക്കളിലുള്ള ഗദ്യങ്ങൾക്കു മാതൃകകളാ  
ണെന്നു തീർത്തുപറയാം കുമഭീപിക, മഹാകവി ഉള്ളൂർ പറയുന്നതു  
പോലെ ക്രി വ 10-ാംശതവർഷത്തിൽ ഉണ്ടായ ഒരു ഗ്രന്ഥമാണെങ്കിൽ  
ഇമ്മാതിരിയുള്ള ‘വൃത്തഗന്ധി’കളായ പദനിബന്ധങ്ങൾ വളരെ പ്രാ  
ചീനമായ ഒരു കാലത്തുതന്നെ ഉണ്ടായിത്തുടങ്ങിയിട്ടുണ്ടെന്നും, ക്രി വ  
പതിനാലാംശതവർഷത്തിൽ ഉണ്ടായ ലീലാതിലകത്തിൽ ഉദാഹരിച്ചു  
കാണുന്ന ‘നീലോപലതമസാവൃതം’ എന്നിത്യാദി ഭാഗങ്ങൾ അവയുടെ  
പ്രകാരഭേദങ്ങളാണെന്നും, പുനം മുതലായ ഭാഷാചമ്പുകാരന്മാർ അവ  
യെ അതേരൂപത്തിൽ അംഗീകരിക്കുകയാണ് ചെയ്തതെന്നും വന്നു  
കൂടുന്നുണ്ട്

ഭാഷയിൽ ചമ്പുക്കൾ ആവിർഭവിച്ചു തുടങ്ങിയത് ഏതുകാലം  
മുതൽക്കാണെന്നോ ആദ്യത്തെ ഭാഷാചമ്പു ഏതാണെന്നോ ഒന്നും തിട്ട  
മായിട്ടറിയുവാൻ നിവൃത്തിയില്ല ‘മധുമദമണമോലും ഗദ്യപദ്യൈരനേ  
കൈർമദയതി പുനമിന്നും ഭൂരിഭൂചക്രവാളം’ എന്നുള്ള ചന്ദ്രോത്സവോ  
ക്തിയെ അടിസ്ഥാനപ്പെടുത്തി പുനം സരസങ്ങളായ പല ചമ്പുഗ്രന്ഥ  
ങ്ങളുടേയും കർതാവാണെന്നും, ചമ്പുക്കളിൽ ഏറ്റവും മെച്ചപ്പെട്ടവ  
യായിക്കാണുന്ന രാമായണചമ്പുവും ഭാരതചമ്പുവും ‘പുളകോദ്ഗമകാ  
രിവചഃ പ്രസര’നായ പുനത്തിന്റെ കൃതികളായിരിക്കണമെന്നും ഭാഷ



കൊണ്ട് രാമായണചമ്പുവിനേക്കാൾ പഴക്കമുള്ള ചമ്പുക്കൾ വേറെ കാണുന്നില്ലാത്തതുകൊണ്ട് രാമായണചമ്പുവായിരിക്കണം ആദ്യത്തെ ഭാഷാചമ്പു എന്നും, അതുകൊണ്ട്, പുനമാണ് ഭാഷയിൽ ചമ്പുപ്രസ്ഥാനത്തിന്റെ മാറ്റുഭരിയായ കൂടസ്ഥകവി എന്നും വിചാരിച്ചുവരുന്നു എന്നേയുള്ളൂ പ്രസിദ്ധപ്പെടുത്തിയവയും പ്രസിദ്ധപ്പെടുത്താത്തവയുമായ ഒട്ടവളരെ ഭാഷാചമ്പുക്കളുടെ കർത്തൃത്വം കുറച്ചുകാലം മുമ്പുവരേയും പുനത്തിന്റെ ശിരസ്സിൽ ആണ് ചുമത്തപ്പെട്ടിരുന്നത് രാമായണചമ്പുവിലുള്ള പല പദ്യഗദ്യങ്ങളും 'ഭാരത'ചമ്പു, 'തൈങ്കിലാസനാഥോദയം' ചമ്പു, 'നാരായണീയം' ചമ്പു മുതലായ മറ്റുചമ്പുക്കളിൽ സന്ദർഭാനുസാരണ സംക്രമിച്ചുകാണുന്നതിനെ അടിസ്ഥാനപ്പെടുത്തി, ചിലർ ആവക കൃതികളെല്ലാം രാമായണചമ്പുകർത്താവായ പുനത്തിന്റെ തന്നെ കൃതികളാണെന്നു തീർച്ചപ്പെടുത്തുകയാണുണ്ടായത് പ്രഗല്ഭനാരായ കവികൾ മറ്റുകവികളുടെ കൃതികളിൽനിന്നു ഗദ്യപദ്യഭാഗങ്ങളെ ഒരക്ഷരവും മാറ്റാതെ അതേരൂപത്തിൽ സ്വകൃതികളിലേയ്ക്കു പകർത്തുകയില്ലെന്നും, എന്നാൽ കൃതഹസ്തനായ ഒരു കവിതന്നെ തന്റെ ഒരു കൃതിയിലുള്ള ചില ഭാഗങ്ങളെ തന്റെ മറ്റു കൃതികളിൽ എടുത്തു ചേർത്തു എന്നു വരുന്നതാണെന്നും, \* കാളിദാസൻ, ഭവഭൂതി മുതലായ സംസ്കൃതകവികൾ അങ്ങിനെ ചെയ്തുകാണുന്നുണ്ടെന്നും മറ്റുമുള്ള ന്യായങ്ങളെ മുൻനിർത്തിക്കൊണ്ടാണ് മേൽപറഞ്ഞവിധം സമാനപദ്യഗദ്യങ്ങൾ കാണുന്ന ചമ്പുക്കളെല്ലാം പുനമാകുന്ന ഒരേ ഒരു കവിയുടെ സൃഷ്ടികളാണെന്നു സംഭാവനചെയ്തിട്ടുള്ളത് എന്നാൽ ഭാഷാചമ്പുക്കളെ സ്തംബന്ധിച്ചിടത്തോളം ഒന്നിലുള്ള ഗദ്യപദ്യങ്ങൾ മറ്റുചിലതിൽ സംക്രമിച്ചു കാണുന്നതിനെ ആധാരമാക്കി ഇങ്ങിനെയൊരു അനുമാനം ഉണ്ടാക്കുന്നതു ചിലപ്പോൾ പാടെ പിഴച്ചുപോകാനിടയുണ്ട് ഭാഷാചമ്പുകാരന്മാർ പരക്കെ പരസ്പരംകൊണ്ടു കൈകാര്യം ചെയ്തിട്ടുള്ളവരായാൽ അവരുടെ കൃതികളിൽ ഒന്നിലുള്ളതു മറെറാന്നിൽ കടന്നുകൂടുന്നതിന് ഒട്ടും പ്രയാസമില്ല ഭിന്നഭിന്നനാരായ കവികളുടെ കൃതികളായ ചമ്പുക്കളിൽത്തന്നെ സമാനഭാഗങ്ങൾ ധാരാളം കാണുന്നുണ്ട്

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\* കാളിദാസൻ രഘുവംശത്തിലും കമരസംഭവത്തിലും, ഭവഭൂതി, മഹാവീര ചരിതത്തിലും ഉത്തരരാമചരിതത്തിലും ചില സമാനസന്ദർഭങ്ങളിൽ സമാനഗദ്യപദ്യങ്ങൾ തന്നെ നിബന്ധിച്ചുകാണുന്നുണ്ട്

പുനത്തിന്റെ കൃതിയെന്നു പരക്കെ സമ്മതമായിട്ടുള്ള രാമായണചമ്പുവിൽ സീതാസ്വയംവരഘട്ടത്തിലുള്ള ‘കുടകൾ തഴുകളോരോന്നൊക്കെ നീളെപ്പിടിപ്പിച്ചു’ എന്ന പദ്യം അതേരൂപത്തിൽ, മഴമംഗലത്തിന്റെ നൈഷധചമ്പുവിൽ ദമയന്തീസ്വയംവരഘട്ടത്തിൽ സംക്രമിച്ചു കാണുന്നു. രാമായണചമ്പുവിൽ രാവണന്റെ തപസ്സിനെപ്പറ്റി വർണ്ണിക്കുന്ന ഭാഗത്തുള്ള ‘ഗൌരീ സൌഭാഗ്യരാശേ’ എന്നാദിയായ അഞ്ചാറു ശ്ലോകങ്ങൾ നീലകണ്ഠകവിയുടെ ചെല്ലൂർ നാഥോദയം പ്രബന്ധത്തിൽ, ശ്രുതസോമന്റെ തപസ്സുവർണ്ണിക്കുന്ന ഘട്ടത്തിൽ പ്രവേശിച്ചിട്ടുണ്ട്. ‘പാലാഴിത്തയ്യലാൾ തൻ തിരുനയനകലാലോലലോലംബമാലാ’ എന്ന പദ്യം, ഭാരതചമ്പുവിലും നാരായണീയം പ്രബന്ധത്തിലും ഒരുപോലെ മംഗളാചരണശ്ലോകമായി കാണപ്പെടുന്നു. ഭാരതചമ്പുവിൽ കൗരവപാണ്ഡവയുദ്ധം വർണ്ണിക്കുന്ന ഗദ്യത്തിന്റെ മിക്കഭാഗവും, ‘രാജരത്നാവലീയ’ത്തിൽ രാമവർമ്മരാജാവിന്റെ യുദ്ധംവർണ്ണിക്കുന്ന ഗദ്യത്തിൽ കടന്നുകൂടിയിരിക്കുന്നു. രാമായണചമ്പുവിൽ സീതാസ്വയംവരഘട്ടത്തിൽ, വൈദികന്മാർ, ജ്യോതിഷകന്മാർ, വൈദ്യന്മാർ, മന്ത്രവാദികൾ മുതലായവരെ ആക്ഷേപിച്ചുകൊണ്ടുള്ള നീണ്ടഗദ്യം അവിടവിടെ ചില വാക്കുകൾക്കുമാത്രം മാറ്റംവരുത്തി നീലകണ്ഠകവി തന്റെ ‘നാരായണീയം പ്രബന്ധത്തിൽ’ ചേർത്തിട്ടുണ്ട്. രാമായണചമ്പുവിൽ സീതയെ വർണ്ണിക്കുന്ന ‘അല്ലോടിടഞ്ഞു പടതല്ലുന്ന കുന്തള സമുല്ലാസി’ എന്ന മനോഹരമായ ഭണ്ഡകംതന്നെയാണു് നീലകണ്ഠകവിയുടെ ‘തെക്കൈലാസനാഥോദയ’ത്തിൽ, ദേവീവർണ്ണനഘട്ടത്തിൽ പ്രവേശിച്ചിട്ടുള്ളതു്. ‘സീമാസരോരുഹഭവഃ കരകൌശലാനാം’ എന്ന സംസ്കൃതപദ്യം ‘രാജരത്നാവലീയത്തി’ലും ‘കൊടിയവിരഹത്തി’ലും ഒരുപോലെ കാണപ്പെടുന്നുണ്ട്. ഇതിനുംപുറമെ, പ്രസിദ്ധന്മാരായ സംസ്കൃതകവികളുടെ കൃതികളിൽ നിന്നും അസംഖ്യം ശ്ലോകങ്ങൾ അതേരൂപത്തിലും, പരാവർത്തിതരൂപത്തിലും ഭാഷാചമ്പുക്കളിലെല്ലാറ്റിലും ഏറെക്കുറെ കാണാവുന്നതാണു്.

ഈ പരകീയഗ്രന്ഥാപഹരണത്തിനു മുഴുവൻ ഉത്തരവാദികൾ ചമ്പുകുത്താക്കന്മാരാണെന്നു തോന്നുന്നില്ല. ചമ്പുക്കളെക്കൊണ്ടു വളരേക്കാലം കൈകാര്യംചെയ്തവരായ പാഠകന്മാരുടെ വകയായിട്ടും അവയിൽ പരകീയഗ്രന്ഥഭാഗങ്ങൾ എടുത്തുചേർക്കു നടന്നിട്ടുണ്ടായിരിക്കണം കവികൃതമായ പരകീയഗ്രന്ഥസങ്കലനവും, പാഠകകൃതമായ പര

കീയഗ്രന്ഥസങ്കലനവും ചിലേടത്തു വേർതിരിച്ചറിയുവാൻ സാധിക്കുന്നതാണ് ഉദാഹരണത്തിനു രാമായണചമ്പുതന്നെ പരിശോധിച്ചു നോക്കാം ശ്രീരാമൻ, കൈകേയിയുടെ വരപ്രാത്ഥനയനുസരിച്ച് തനിക്കു വിധിക്കപ്പെട്ട വനവാസത്തെപ്പറ്റി കൌസല്യയുടെ മുഖത്തു നിന്നുകേട്ടപ്പോൾ പറയുന്നതായി ഭാഷാരാമായണചമ്പുവിൽ കാണിച്ചിട്ടുള്ള,

“ഭീതോ വാ ഭരതഃ കിമംബു ഭരതഃ കിം വാ വനാൽ പാവനാൽ”

“വനഭൂവി തനമാത്രത്രാണമാജ്ഞാപിതം മേ”

എന്നീ പദ്യങ്ങൾ രണ്ടും സംസ്കൃതത്തിലുള്ള രാമായണചമ്പു (ഭോജചമ്പു)വിൽ ഉള്ളവയാണ് ഇവിടെ ശ്രീരാമന്റെ വാക്കായി ഈ സംസ്കൃതശ്ലോകങ്ങളല്ലാതെ ഭാഷാശ്ലോകങ്ങൾ ഒന്നും കാണാത്തതുകൊണ്ട്, കവിതന്നെയാണ് ഈ പരഗ്രന്ഥഭാഗങ്ങളെ സ്വകൃതിയിൽ സങ്കലനം ചെയ്തത് എന്നു സംശയംകൂടാതെ തീർച്ചപ്പെടുത്താം ഇനി മറ്റൊരുഭാഗം എടുത്തുനോക്കാം ഭാഷാരാമായണചമ്പുവിൽ പട്ടാഭിഷേകഘട്ടത്തിൽ,

“ഒന്നുണ്ടാത്തങ്ങിരിക്കേണ്ടതു സഭസി ഭവാൻ

ഭാനവന്മാരെ മൂന്നും

കൊന്നുനല്ലുണ്ണുപുംസാം പുനരപി രചിതാ

മേദസാ മേദിനീയം

അന്നന്നാത്മീയകീർത്യാ പരിമളമിടകൂടി-

ലേനാം തുലോന്നാൾ

നന്നൊന്നുംചൊല്ലി നന്നായ് നിയതമനുഭവി-

ക്കായ്തരം ക്ഷത്രിയാണാം ”

എന്നൊരു ഭാഷാശ്ലോകവും, അതിന്റെ പുറകേ,

“മധുകൈടഭാനവേന്ദ്രമേദഃ -

പ്ലവവിസ്രാ വിഷമൈവ മേദിനീയം

അധിവാസ്യ യദിസ്വകൈർത്വശോഭി-

ശ്ചിരമേനാമുപഭുഞ്ജതേ നരേന്ദ്രാഃ”

എന്ന സമാനശയമായ സംസ്കൃതപദ്യവും കാണുന്നു തർജ്ജിമയും മൂലവും പോലെയിരിക്കുന്ന ഈ ശ്ലോകങ്ങൾ രണ്ടും കൂടി കവി സ്വയം

ഇവിടെ ചേർത്തിരിക്കുകയില്ലെന്നു തീർച്ചയാണ്. മുരാരിയുടെ അനൗപദ  
രാഘവത്തിലുള്ള ‘മധുകൈടഭ’ എന്ന പ്രസ്തുതശ്ലോകത്തെ ഉപജീവിച്ച്,  
കവി, ‘ഒന്നുണ്ടോത്തരങ്ങിരിക്കേണ്ടതു’ എന്ന ശ്ലോകം ഉണ്ടാക്കി പ്രകൃ  
തത്തിൽ ചേർത്തു എന്നും, പിന്നീടാരോ അതിന്റെ ഉപജീവ്യമായ മൂല  
ശ്ലോകം കൂടി എടുത്തുചേർത്തു എന്നും വരുവാനേ നിവൃത്തിയുള്ളൂ നീല  
കണ്ഠകവിയുടെ നാരായണീയംപ്രബന്ധത്തിൽ,

“പാദാഹതം യദുത്ഥായ മൂർദ്ധാനമധിരോഹതി  
സ്വസ്ഥാഭേവാവമാനേപി ഭേദനിസ്സഭരം രജഃ”

എന്ന ശിശുപാലവധശ്ലോകം,

“ഘോരാവമാനമിയലുംപൊഴുതുളളിലേതും  
പാരുഷ്യരീതി തുടരാതനരാധിരാൽ  
നേരേചവിട്ടുമളവത്തലയിൽ കരേറും  
ഭൂരേണ നൃനമൊരുപമാനപദം ത്രിലോക്യാം ”

എന്ന നിലയിൽ വിവർത്തനംചെയ്യപ്പെട്ടു കാണുന്നു ഈ വിവർത്തന  
ശ്ലോകത്തിന്റെ മുമ്പോ പിമ്പോ ആയി മൂലമായ സംസ്കൃതശ്ലോകം കൂടി  
ആരെങ്കിലും എടുത്തുചേർത്താൽ അതും ഗ്രന്ഥത്തിലുള്ളതാണെന്നു സാ  
ധാരണവായനക്കാർക്കു തോന്നുകയുള്ളൂ

ഭാഷാചന്ദ്രക്കളുടെ കൂട്ടത്തിൽ എന്തുകൊണ്ടും കനിഷ്ഠികാധി  
ഷ്ഠിതമായിട്ടുള്ളതു രാമായണചന്ദ്രതന്നെയാണ് മഴമംഗലത്തുനമ്പൂ  
തിരിയുടെ ഭാഷാനൈഷധചന്ദ്രവിനെ രാമായണചന്ദ്രവിന്റെ അടു  
ത്തപിന്നിൽ നിർത്താം രാജരത്നാവലീയം, ബാണയുദ്ധം, കാമഭരണം,  
കൊടിയവിരഹം എന്നിങ്ങിനെ ഒന്നാംകിട ചന്ദ്രക്കളുടെ കൂട്ടത്തിൽ  
ഗണിക്കപ്പെടേണ്ട പ്രബന്ധങ്ങൾ വേറെ ചിലതുകൂടിയുണ്ട് നാരായ  
ണീയം, തൈക്കൈലാസനാഥോദയം, ചെല്ലൂർനാഥോദയം, കിരാതം, കം  
സവധം, സ്വമന്തകം, പാരിജാതഹരണം, പാർവ്വതീസ്വയംവരം എന്നി  
ങ്ങിനെയുള്ള പ്രബന്ധങ്ങളെല്ലാം രണ്ടാംകിടയിൽപ്പെട്ടവയാണ് ഗൌ  
രീചരിതം, പ്രഹ്ലാദചരിതം മുതലായവ മൂന്നാംകിടയിൽപ്പെട്ടവയുമാ  
കുന്നു

## ഒരു പ്രാചീന ചമ്പു

(ഉണ്ണിയാടീചരിതം)

ഭാഷാചമ്പുക്കളുടെ കൂട്ടത്തിൽ സാഹിത്യഗുണംകൊണ്ടു മികച്ചു നില്ക്കുന്നതു രാമായണചമ്പുവാണെങ്കിലും, പ്രാചീനതയെ സ്സംബന്ധിച്ചിടത്തോളം അതിന് ഒന്നാംസ്ഥാനം നൽകുവാൻ നിവൃത്തിയില്ല. രാമായണചമ്പുവിനേക്കാൾ പ്രാചീനതമുള്ള ഒരു അപ്രസിദ്ധമായ ഭാഷാചമ്പു ഇയ്യുടെ കണ്ടുകിട്ടിയിട്ടുള്ളതായറിയുന്നു ‘ഉണ്ണിയാടീചരിതം’ എന്നു ചിലർ പേർപറഞ്ഞുകാണുന്ന പ്രസ്തുതചമ്പുവിന്റെ ഏതാനും ചിലഭാഗങ്ങൾ ഇയ്യുടെ ഇ വി രാമൻനമ്പൂതിരി അവർകൾ ഒരു ലഘുനിരൂപണത്തോടു കൂടി ഒരു പത്രഗ്രന്ഥത്തിൽ പ്രസിദ്ധപ്പെടുത്തിക്കാണുകയുണ്ടായി. പ്രസിദ്ധപ്പെടുത്തിക്കണ്ട ഭാഗങ്ങളിൽനിന്ന്, അതു് ഏകദേശം ഉണ്ണിനീലീസന്ദേശത്തിന്റെ കാലത്തോടടുത്തുണ്ടായിട്ടുള്ള ഒരു കൃതിയാണെന്നും, അതിന്റെ കർത്താവു് ഭാമോദരച്ചാക്യാർ എന്ന ഒരു കവിയാണെന്നും അറിവാൻ സാധിക്കുന്നുണ്ടു്. ദിവ്യന്മാരായ രണ്ടു വ്യോമചാരികൾ മദ്ധ്യതിരുവിതാംകൂറിൽ കണ്ടിയൂർ നഗരത്തിന്റെ ഉപരിഭാഗത്തു വരുമ്പോൾ മനോമോഹനമായ ഒരു ദിവ്യസംഗീതനാദം കേൾക്കുകയും, കൌതുകത്തോടുകൂടി താഴെയിറങ്ങി, നഗരം, രാജധാനി, ക്ഷേത്രം മുതലായവ സന്ദർശിക്കുകയും, അപ്പോൾ അവിടെ കണ്ടുമുട്ടിയ ഭാമോദരച്ചാക്യാരോടു സ്ഥലവർത്തമാനങ്ങൾ ചോദിക്കുകയും, അദ്ദേഹം, കായംകുളം രാജാവായ കേരളവർമ്മ, പുത്രിയായ ഉണ്ണിയാടീ എന്നിവരെ പറ്റി വണ്ണിച്ചു പറയുകയും ചെയ്യുന്നതാണു് അതിലെ പ്രതിപാദ്യ വിഷയം. കായംകുളം കേരളവർമ്മരാജാവിന്റെ പുത്രിയായ ഉണ്ണിയാടിയെ പെരുമ്പടപ്പിലെ രാമവർമ്മരാജാവു വിവാഹംചെയ്തു കൊണ്ടുപോകുന്ന കഥയേ വണ്ണിക്കുന്ന ‘ശിവവിലാസം’ എന്ന ഒരു സംസ്കൃതകാവ്യമുണ്ടു് ഉണ്ണിയാടീചരിതത്തിലേയും അതിലേയും കഥാപാത്രങ്ങൾ മിക്കതും ഒന്നാണു്. ശിവവിലാസത്തിന്റെ കർത്താവു് ഉണ്ണിയാടീചരിതത്തിന്റെ കർത്താവായ ഭാമോദരച്ചാക്യാരാണെന്നും ശിവവിലാസത്തിലും, ഉണ്ണിയാടീചരിതത്തിലും കാണുന്ന ചെറുകരെ കുട്ടത്തിയും, ഉണ്ണിയാടിയും ഉണ്ണിനീലീസന്ദേശത്തിലും സ്മരിക്കപ്പെട്ടിട്ടുള്ളവരാണു്.

ഉണ്ണുനീലീസന്ദേശത്തിൽ,

“കോറേൻ വെല്ലുംമൊഴി ചെറുകരച്ചേന്ന് കുട്ടത്തി, നിന്നെ  
പ്പോറീ വൈകിച്ചരുളുകിലെനിക്കൊട്ടുവല്ലായ് ചാല”

എന്നും,

“നാട്ടിൽ ചൊല്ലേറിന ചെറുകരച്ചേരുമെന്നുണ്ണിയാടീം  
വീട്ടിൽച്ചെല്ലായ്യില മയി സഭേ കണ്ടുകിട്ടിൻററുണ്ടാം”

എന്നും ഉള്ള പദ്യങ്ങളിൽ വണ്ണിതമാരായിട്ടുള്ള കുട്ടത്തിയും ഉണ്ണിയാടിയും വെറും കല്പിതകഥാപാത്രങ്ങളല്ലെന്ന്, ശിവവിലാസത്തിലും ഉണ്ണിയാടീചരിതത്തിലും കൂടി അവരുടെ വണ്ണനും കാണുന്നതുകൊണ്ടു നിശ്ചയിക്കാം ഉണ്ണിയാടീചരിതകർത്താവ്,

“ചെറുകരനിലയം ചേരുമെന്നുണ്ണിയാടീ  
തളിരൊളിവെറുമംഗം താവകം വെൽവുതാക”

എന്നുപറഞ്ഞിട്ടുള്ളതിനേപ്പറ്റി പരിഹസിച്ചുകൊണ്ടാണ് ഉണ്ണുനീലീസന്ദേശകർത്താവ്,

“നാട്ടിൽച്ചൊല്ലേറിന ചെറുകരച്ചേരുമെന്നുണ്ണിയാടീം  
വീട്ടിൽച്ചെല്ലായ്യില മയിസഭേ കണ്ടു കിട്ടിൻററുണ്ടാം”

എന്നു പറഞ്ഞിട്ടുള്ളതെന്നു മിസ്റ്റർ രാമൻനമ്പൂതിരി അഭിപ്രായപ്പെടുന്നു വീട്ടിൽച്ചെല്ലാതെയും, വഴിയിൽ എവിടെവെച്ചും കണ്ടുമുട്ടാവുന്ന തരത്തിലുള്ള ഒരു ‘പ്രകാശനാരി’യായിട്ടാണ് ഉണ്ണിയാടീചരിതകർത്താവു സാദരം വാഴ്ചയ്ക്കുന്ന ഉണ്ണിയാടിയെ ഉണ്ണുനീലീ സന്ദേശകർത്താവു ചിത്രീകരിച്ചിട്ടുള്ളതെന്നതിന്നു സംശയമില്ല ഏതായാലും ഇതിൽനിന്ന്, ഉണ്ണിയാടീചരിതം ഉണ്ണുനീലീസന്ദേശത്തിന്നു മുമ്പേ ഉണ്ടായിട്ടുള്ള ഒരു കൃതിയാണെന്നു ഏസ്മായ് വെളിപ്പെടുന്നുണ്ട് ഉണ്ണുനീലീസന്ദേശംപോലെ ഉണ്ണിയാടീചരിതവും അക്കാലത്തു സഹൃദയന്മാരുടെ ശ്രദ്ധയ്ക്കു പാത്രീഭവിച്ചിരുന്നു എന്നു, അതിൽനിന്നു ചിലശ്ലോകങ്ങൾ ലീലാതിലകത്തിൽ ഉദാഹരണങ്ങളായി ഉദ്ധരിച്ചിട്ടുള്ളതിൽനിന്നു മനസ്സിലാക്കാം ലീലാതിലകത്തിൽ ഉദാത്താലങ്കാരത്തിന് ഉദാഹരിച്ചിട്ടുള്ള,

“പകലായ് പോമിരാവെല്ലാം പവഴപ്രഭയോ കപചിൽ  
പരത്ര നീലസമ്പത്ത്യാ പരഭാഗപ്പെടും പകൽ ”

എന്ന പദ്യവും,

പരിസംഖ്യയ്ക്ക് ഉദാഹരണമായിക്കാണിച്ചു,

“മാതർ കൈയ്ക്കല്ല പൊയ്ക്കയ്ക്കു കവളക്കൂട്ടമുള്ളതു്  
കോഴിക്കല്ല വിയോഗിക്കു മൂട്ടിന്മേൽ വാട്ടമുള്ളതു്

എന്ന പദ്യവും, ഉണ്ണിയാടീചരിതത്തിലുള്ളവയാണു് ഉണ്ണനീലീസ  
ന്ദേശത്തിലെപ്പോലെ ഉണ്ണിയാടീചരിതത്തിലും ചെന്തമിഴുരൂപങ്ങൾ  
ധാരാളം പ്രയോഗിച്ചുകാണുന്നുണ്ടു്

“കാമൻ തൻമേനി നീററിൻറ തീമിന്നും നിടിലേക്ഷണം  
മാരാന്വേഷിയറിൻറ ചാരുമാലവിശേഷകം ”

“കുരാൽ നിറമിയന്റേററം നിരാകുല വിലോചനം  
മരിഞ്ഞു ചാലേ നീളം ചേ-ന്തിരണ്ട നയനാംബുജം ”

എന്നിങ്ങിനെ ചെന്തമിഴുരൂപങ്ങൾ ഉള്ള മിത്രഭാഷാപദ്യങ്ങളും,

“സ്തുകാദൾമൊത്തേററം വടിവാം ഗണ്ഡമണ്ഡലം  
പൈങ്കിളിച്ചിറകിൻകാന്തി തങ്കലാക്കും കവിറത്തടം ”

“കണ്ടാലതിമനോഹാരി കണ്ടാരുചിരനാസികം  
തക്കോരു തിലസുനത്തെ ത്തിക്കും നാസാലംഭാസുരം ”

എന്നിങ്ങിനെ നവീനഭാഷയിലുള്ള പദ്യങ്ങളും അതിൽ സുദർശങ്ങളാണു്

ഉണ്ണിയാടീചരിതത്തിൽ ഗദ്യങ്ങൾ രണ്ടുരീതിയിൽ കാണുന്നു  
ണ്ടു് യാതൊരുവൃത്തബന്ധവുമില്ലാതെ സംസ്കൃതചമ്പുഗദ്യങ്ങളുടെ മ  
ട്ടിലുള്ള മണിപ്രവാളഗദ്യങ്ങൾ ഒരുതരം, സാധാരണ ഭാഷാചമ്പുക്കളിൽ  
ക്കാണുന്ന വൃത്തഗന്ധികളായ മണിപ്രവാളഗദ്യങ്ങൾ വേറൊരുതരം  
രണ്ടു രീതികൾക്കും യഥാക്രമം ഉദാഹരണങ്ങൾ താഴെചേർക്കുന്നു

വൃത്തബന്ധമില്ലാത്ത ഗദ്യം

“ഇപ്പുണ്ണമതിമനോഹരമാകിയ പുരദായത്തിനു മദ്ധ്യേ വസ  
ന്തും, വസന്തസമയമിവ സകലജനാനന്ദാങ്കുരം, കുരംഗധരാധാരം, ധര  
സുതാനുകമനകമ്പാംബുരാശി മാശീവിഷാകല്പം, കല്പാന്തസാക്ഷിണം,  
കപിലേക്ഷണം, ദേവം വണങ്ങുവിതെൻറ മനസി കൃതപാ മാനുഷവേ  
ഷേണ ഞങ്ങളിരുവര മംബരതലാൽ ഗീതാനസാരേണ കീഴിറങ്ങി വ  
ലത്തിട്ടു ”

സാധാരണ ഭാഷാചമ്പുക്കളിൽ ഗദ്യങ്ങൾ ഉപയോഗിച്ചിട്ടുള്ളത്, കവികൾ നേരിട്ടു നടത്തുന്ന വണ്ണനയ്ക്കാണ് മുകളിൽ കാണിച്ചു ഗദ്യമാകട്ടെ, കവിനിബലാകഥാപാത്രങ്ങളുടെ സംഭാഷണത്തിലാണ് ഉപയോഗിക്കപ്പെട്ടിട്ടുള്ളത്

വൃത്തഗന്ധിയായ പദ്യം

“ഇത്ഥം ത്രിഭുവനമംഗലരത്നം, ക്ഷീർമതിവിരചിതമുന്മാരത്നം, മലമകൾകുചതടഭൂഷാരത്നം, പ്രണതജനത്തിനു ചിന്താരത്നം, ചിന്തിപ്പോക്കൊരു ചിന്താരത്നം, സുരഗണഹാരേ നായകരത്നം, ത്രിപുരാന്തകനെ ക്രോധിപ്പിച്ചതിട്ടായതമാകുന്ന വാതിൽ കൊട്ടിലിലാവതുകിനിറഞ്ഞ ജനാഗ്രേ മുൽപാടാചാരണർ നിൻറളവിൽ ”

ഉണ്ണിയാടീചരിതം രണ്ടാംകിടയിലുള്ള ഒരു ഭാഷാചമ്പുവാണ് രാമായണചമ്പു മുതലായ മറ്റു ഭാഷാപ്രബന്ധങ്ങളിലുള്ളതുപോലെയുള്ള ശബ്ദരചനാശില്പമോ, അത്മകല്പനാസൗന്ദര്യമോ ഒന്നും അതിൽ കാണുന്നില്ല ഭാഷാസാഹിത്യചരിത്രത്തിൽ സവിശേഷമായി വല്ല പ്രാധാന്യവും അതിനുണ്ടെങ്കിൽ, അത് ഉണ്ണുനീലീസന്ദേശകാലത്തിന്റെ നിർമ്മാണകാലത്തിന്നടുത്ത ഒരു കാലത്ത് നിർമ്മിക്കപ്പെട്ടതാണെന്നുള്ളതിനെ ആശ്രയിച്ചാണിരിക്കുന്നത് ഉണ്ണുനീലീസന്ദേശവും ഉണ്ണിയാടീചരിതവും തമ്മിൽ തട്ടിച്ചുനോക്കി പരിശോധിച്ചാൽ ഭാഷാചരിത്രജിജ്ഞാസുവിനു പലതും ഗ്രഹിക്കുവാനുണ്ടാകും അതിനുപുറമേ, പുനമാണ് ഭാഷയിൽ ചമ്പുപ്രസ്ഥാനത്തിന്റെ ഉപജ്ഞാതാവെന്നുള്ള പ്രവാദത്തെ ഖണ്ഡിക്കുവാനും കൂടി പ്രസ്തുതചമ്പുഗ്രന്ഥം പ്രയോജനപ്പെടുന്നുണ്ട്

ശിവവിലാസം എന്ന സംസ്കൃതകാവ്യത്തിന്റേയും ‘ഉണ്ണിയാടീചരിതം’ എന്ന പ്രസ്തുത ഭാഷാചമ്പുവിന്റേയും കർത്താവായ ഭാമോദരചാക്യാർ തെക്കൻകോട്ടയത്തിനു സമീപമുള്ള മാങ്ങാനത്തിൽ ചാക്യാർ കുടുംബത്തിൽപ്പെട്ട ആളാണെന്നു മിസ്റ്റർ ഇ വി രാമൻനമ്പൂതിരി അവർകൾ പറയുന്നു ഉണ്ണുനീലീസന്ദേശകർത്താവും ഭാമോദരചാക്യാരും സമകാലികന്മാരായിരുന്നു എന്ന് ഉറപ്പിക്കുവാൻ വഴിയുണ്ട്



## രാമായണചമ്പു.

പുനത്തിന്റെ രാമായണചമ്പു, രാവണോത്തരം, രാമാവതാരം എന്നിങ്ങനെ ഓരോ പേരുകളിൽ ഇരുപതുഭാഗങ്ങളായി വിഭജിക്കപ്പെട്ടിരിക്കുന്നു ഓരോഭാഗത്തിലും കവിയുടെ കല്പനാശക്തിപ്പൊലിമ കാണിക്കുന്ന മികച്ച പദ്യങ്ങളും ഗദ്യങ്ങളും ധാരാളം കാണാവുന്നതാണ് കഥാഗതിയിൽ പുനം പ്രായേണ വാല്മീകിരാമായണത്തെയാണ് അനുഗമിച്ചിട്ടുള്ളത് പദ്യങ്ങളിൽ ചിലത് ശുദ്ധ സംസ്കൃതരൂപങ്ങളും ബാക്കിയുള്ളവ മണിപ്രവാളരൂപങ്ങളുമാകുന്നു മണിപ്രവാളപദ്യങ്ങളിൽ പലതും സംസ്കൃതബഹുലങ്ങളാണ് ഭാഷാപ്രധാനങ്ങളായ പദ്യങ്ങളും ഇടയ്ക്കിടയ്ക്കില്ലാതെയില്ല മലയാളപ്രകൃതികളിൽ സംസ്കൃതപ്രത്യയംവെച്ചു നിഷ്ഠാദിപ്പിച്ച സംസ്കൃതീകൃതഭാഷാപദങ്ങൾ കേവലം ഇല്ലെന്നുതന്നെ പറയാം

“പാതിവ്രത്യോജ്ജ്വലാംഗിക്കുചിലനൂണനിധി-

ക്കംഗനാമൗലിമാല-

യ്ക്കാതുംഗാഭോഗപീനസ്തനഭരവിനമ-

നമ്യവല്ലിക്കാണേ

ചുതത്താർബാണലീലാമൃതരസലഹരി-

ക്കംബുജാക്ഷിക്ക നേരേ

സീതയ്ക്കാന്തോമദരേ പോന്നവനിഭരണബീ-

ജം തദാ പ്രാദുരാസിൽ ”

എന്നിങ്ങനെ സംസ്കൃതത്തിലെപ്പോലെ വിശേഷണവിശേഷ്യങ്ങൾക്കു വിഭക്തിപ്പൊരുത്തം വരുത്തിയിട്ടുള്ള പ്രയോഗങ്ങൾ പലേടത്തുമുണ്ട് പുകണ്ണ, വാരാഞ്ഞു, ഉളൻ, വാർത്തോഞ്ഞു, മലർചരൻ, തുയ, മേവാർ, പുടപുഴുങ്ങ, തികതില എന്നിങ്ങനെ പഴയ പല പദപ്രയോഗങ്ങളും സുലഭങ്ങളാണ്

സംസ്കൃതത്തിലുള്ള രാമായണചമ്പു, രഘുവംശം, ശാകുന്തളം, മാഘം, നൈഷധം, ആശ്വയുദ്ധധാമനി, അനന്തലാഘവം മുതലായ കൃതികളിൽനിന്നു ഭാഷാരാമായണചമ്പുവിലേയ്ക്കു പല രൂപങ്ങളിലും സംക്രമിച്ചിട്ടുള്ള പദ്യങ്ങൾക്കു കൈയ്യും കണക്കുമില്ല ചില ശ്ലോകങ്ങൾ അതേരൂപത്തിലും പലതും പരാവർത്തനംചെയ്തും കവി തന്റെ

കൃതികളിൽ ചേർത്തിരിക്കുന്നു ഭോജകൃതമായ സംസ്കൃതരാമായണചമ്പു വാണു പുനത്തിന്റെ ഭാഷാരാമായണചമ്പുവിനു മറെറല്ലാററിനേക്കാളുമധികം മാർഗ്ഗഭർശിയായിട്ടുണ്ടുവിട്ടിട്ടുള്ളത് ഭാഷാരാമായണചമ്പുവിലെ വിപ്ലവാനാഭിഷേകപ്രകരണം മുഴുവൻ ഭോജചമ്പുവിന്റെ അനുക്കരണമാണ് ആ ഘട്ടത്തിൽ, ഭോജചമ്പുവിലുള്ള പതിനഞ്ചു ശ്ലോകങ്ങളും അങ്ങിനേതന്നെ എടുത്തു ചേർത്തുകാണുന്നുണ്ട് മുഴുവൻ ശ്ലോകങ്ങളും കവിതന്നെ എടുത്തുചേർത്തവയാണെന്നു തോന്നുന്നില്ല അനൗപമപദം, ഹന്തമന്നാടകം മുതലായ മറ്റു സംസ്കൃതകൃതികളിലുള്ള ചില ശ്ലോകങ്ങളും ആ ഘട്ടത്തിൽ സംക്രമിച്ചു കാണുന്നുണ്ട് അതിനും പുറമേ പരാവർത്തനംചെയ്തു സ്വീകരിച്ചിട്ടുള്ള സംസ്കൃതശ്ലോകങ്ങളും കുറച്ചൊന്നുമല്ല ഉള്ളത്

“രാമഃകാമമുപാശ്രയിച്ചതി വനം തൃക്കുപാ ധൃതം കൈതുകം  
ലോകസൃഷ്ടതി കൈതുകം ചിരധൃതം തസ്യാഭിഷേകോത്സവേ”  
എന്ന ഭോജചമ്പുപദ്യത്തിന്റെ പരാവർത്തനമാണ് താഴെകാണിക്കുന്ന,

“രാമൻ പോയ്ക്കൊള്ളുമയ്യോ വിപിനഭൂവി ധൃതം  
കൈതുകം കൈവെടിഞ്ഞ-  
ങ്ങാമോദം ലോകകൈതൃഹലമിതുകളവാ-  
നിന്നു തസ്യാഭിഷേകേ  
കാമം പ്രാണാപഗൻ ഞാൻ തനയവിരഹവും  
ധർമ്മഭീത്യാ പൊറുപ്പേൻ  
കേൾ മാപാപീ കഥം നിൻകലമിതു സഹതേ  
കീർത്തികേടാ യുഗാന്തം ”

എന്ന ഭാഷാരാമായണചമ്പുശ്ലോകം മൂലശ്ലോകത്തിൽ, അർത്ഥഭേദത്തോടുകൂടി ആവർത്തിച്ചിട്ടുള്ള കൈതുകപദം പരാവർത്തനത്തിൽ വന്നപ്പോൾ, ഒരിടത്തു അതേരൂപത്തിലും മറെറൊരിടത്തു ‘കൈതൃഹലം’ എന്ന പശ്ചാത്തപത്തിന്റെ രൂപത്തിലും ആയിത്തീർന്നുകൊണ്ട് ചമൽക്കാരത്തിനു കുറവുവന്നിട്ടുണ്ടെന്നുള്ളതിനു സംശയമില്ല എന്നാൽ സംസ്കൃതശ്ലോകങ്ങളെ ഒട്ടും ചമൽക്കാരം ചോന്നുപോകാത്ത നിലയിൽ പരാവർത്തനം ചെയ്യാനും പുനത്തിനു സാമത്വമുണ്ടെന്നു താഴെ എഴുതുന്ന പദ്യങ്ങളെ തമ്മിൽ തട്ടിച്ചുനോക്കിയാൽ ബോദ്ധ്യപ്പെടുന്നതാണ്

സംസ്കൃതശ്ലോകം

“താത തപം നിജതേജസൈവ ഗമിതഃ  
 സ്വപ്നം നന്ന സ്വപ്നീ തേ  
 ബ്രഹ്മസ്താവദിമാം വധൂഛതികഥാം  
 മാ ഭ്രാതരഗ്രേ കൃമാഃ  
 രാമോഹം യദി കൈശ്യിഭേവ ദിവസൈർ-  
 വ്രീളാനമൽകന്ധരഃ  
 സാലം ബന്ധുജനൈശ്ച സേരൂവിജയീ  
 വക്താ സ്വയം രാവണഃ”

പരാവർത്തനം

“സ്വപ്നോക്തത്തിന്ന യാത്രാ സ്വയമുദയവതീ  
 താത തേ സ്വപ്നീ ഭൂയാൽ  
 ചൊല്ലേണ്ടാ നീ വധൂഛിതികഥ ജനക-  
 സ്യാന്തികേ ചെന്നിരുന്നാൽ  
 ചൊല്ലാം ഞാൻ രാമനെങ്കിൽ കതിപയദിവസൈ-  
 രാവണൻ വന്ന താനേ  
 ചൊല്ലും മന്ദാക്ഷശാലീ തലകളെ നമയ-  
 നന്നപിതോ ബന്ധുവരൈഃ”

(ഭാഷാരാമായണചമ്പു)

സീതാപരിത്യാഗഭാഗത്തു കവി കാളിദാസനെയായ് അന്നു  
 സ്തുതമായി അനുഗമിച്ചിട്ടുള്ളതു് കാട്ടിൽ പരിത്യക്തയായ സീത  
 ലക്ഷ്മണനോടു പറയുന്ന വാക്യങ്ങൾ രഘുവംശത്തിലും ഭാഷാരാമായണ  
 ചമ്പുവിലും ഏകദേശം ഒന്നുതന്നെയാണു്

“ശപത്നുജനം സർവ്വമനുക്രമേണ  
 വിജ്ഞാപയ പ്രാപിതമൽപ്രണാമഃ  
 പ്രജാനിഷേകം മയി വർത്തമാനം  
 സുനോ രനുഭൂയായത ചേതസിതി ”  
 “വാച്യസ്തഥാ മദപചനാത്സ രാജാ  
 വഹ്നേഽ വിശുദ്ധാമപി യത്സമക്ഷം

മാം ലോകവാദശ്രവണാദമാസീഃ  
ശ്രുതസ്യ കിം തത്സദൃശം ക്വസ്യ ”

എന്ന രഘുവംശശ്ലോകങ്ങളുടെ പരാവർത്തനങ്ങളാണ് താഴെ കാണിക്കുന്ന രാമായണചമ്പുശ്ലോകങ്ങൾ

“മാത സ്തീതാഹമേഷാ തവ പദതളിരിൽ  
കൈവണങ്ങിയിനേനെ-  
നേതസ്യാ മേ പ്രണാമക്രമമനുകലയ-  
ന്നമ്മമാരോടു ചൊൽ നീ  
ഹാ'സന്ത്യക്താമിമാം മാമരിക വികലുഷാം  
ബീജമന്തർഗതം മേ  
വാർതിക്കിടും തപദീയാത്മജവിനിഹിതമെ-  
ന്നുള്ളതും ചൊല്ലുമല്ലോ ”

“ചൊല്ലേണം നീ മദീയം വചനമിതവനി-  
നായകൻ തന്നോടേവം  
ചൊല്ലാന്നീടും കൊടുന്തിക്കനലിലപഭയം  
വീണ ശുദ്ധാമിമാം മാം  
കല്യാണാദ്യേ, കളഞ്ഞൊരഴകിതു ജനവാ-  
ദങ്ങൾ കേട്ടോർത്തുകണ്ടാ-  
ലല്ലേ സൂത്രാനുപയത്തിനിതു സമുചിതമോ  
കിന്ന ശാസ്ത്രോക്തമോ താൻ ”

വണ്ണവിഷയങ്ങളെ തന്മയത്വത്തോടു കൂടി വണ്ണിച്ചു ഫലിച്ചിരിക്കുന്നതിൽ പുനത്തിനുള്ള നൈപുണ്യം ഒന്നു വേറെത്തന്നെയാണ് ഭീഷ്മകാലം തപസ്സുചെയ്തിടും പരമശിവൻ പ്രത്യക്ഷപ്പെടാതെ വന്നപ്പോൾ സ്വന്തം കഴിഞ്ഞുള്ള ഹോമിക്കുവാൻ തുടങ്ങിയ രാവണന്റെ തൽകാലസ്ഥിതിയെ വണ്ണിച്ചിരിക്കുന്നതു നോക്കുക —

“വാടിലമ്മന്ദമാസം, നന്തിഭിന്നിതികൾ തേ-  
ടിലഹോ ഗർഭഗഭതപം  
കോടില ചിലിപ്പോലും വദനദശകമേ-  
കൈകമാസിൽ പ്രസന്നം ”

എന്ന നിലയിലായിരുന്നു രാവണന്റെ അപ്പോഴത്തെ അവസ്ഥ

ശ്രീരാമനെ മാലയിട്ടു വരിക്കുന്നതിനായി വിവാഹമണ്ഡപത്തിൽ  
വരുന്ന സീതയെ ഇങ്ങിനെ വണ്ണിച്ചിരിക്കുന്നു

“മന്ദീഭൂതേ ജനൈഃഘോഷേ പരിമളബഹളം

കുന്തിലാഭായ മാലാം

മന്ദാരാഭോഗമന്ദസ്തൃതമധുരമുഖീ

മംഗലസ്രീസമേതം

മന്ദം മന്ദം നയന്തീ ഘനജഘനഭരം

പ്രാഭുതപ്രായമഗ്രേ

മന്ദാക്ഷാലംകൃതാക്ഷീ മനസിജകലികാ

മൈഥിലീ സാ നടന്നാൾ ”

“മുളിടും ഭ്രംഗപാളീവിവലനമധുരാം

മാലികാം കൈത്തലേ ചേ-

ത്താളീദത്താവലംബാ നിജനനമഹസാ

രംഗമുദ്യോതയന്തീ

പ്രീളാവേഗേന രാമാനനമിടയിടയിൽ

ക്കൂട്ട നോക്കിപ്രമോദ-

വ്യാലോലാ മെല്ലെ മെല്ലെന്നരികിലുപഗതാ

കോമളാഭ്യാം പദാഭ്യാം ”

രാമായണകഥ വണ്ണിക്കുമ്പോഴും, പുനും, കേരളത്തിലെ സാമുദായികസ്ഥിതികളെ വിസ്തരിക്കുന്നില്ല. സീതാസ്വയംവരം രാമാഭിഷേകം മുതലായ കഥാഭാഗങ്ങൾ വണ്ണിക്കുമ്പോൾ അദ്ദേഹം തന്റെ കാലത്തുണ്ടായിരുന്ന കേരളീയപരിതഃസ്ഥിതികളെ വ്യക്തമായി പ്രതിഫലിപ്പിച്ചു കാണിച്ചിരിക്കുന്നു ‘പണവും കിട്ടും മുഷ്ടാഷ്ടിയമുണ്ടെ’ന്ന കരുതി എവിടെ എന്തു വിശേഷമുണ്ടായാലും വിടാതെ ഹാജരുകൊടുക്കുന്ന ഭൂസുരപ്പരിഷയേയും, ‘കണ്ടമരുന്ന് പഠിച്ചു മരച്ചും വാതഭേഷിണി പിത്തവിരോധിനി മററു മോരോരോ പേരുംചൊല്ലി’ ‘ആർക്കുമൊരിക്കലുമെങ്ങും പാത്താലുതകാത’ മരുന്നുകളുംകൊണ്ടു നടക്കുന്ന മുറിവൈദ്യന്മാരേയും, ‘പരലും പലകയ്യ മഗ്രേവെച്ചും ഗണപതിവെച്ചും കലിദിന സംഖ്യ വരുത്തിയും’ ‘രസ്യത്തിങ്കൽ തുളികൻ വന്നു ലഗ്നാധിപനും കൂടെച്ചെന്നു’ എന്നും, ‘ആയുസ്സുള്ള ചെറുക്കൻ പെറുകിൽ സന്തതിയെന്നതു

നിസ്സന്ദേഹം' എന്നും മറും ജല്പിക്കുന്ന കപടജോത്സ്യന്മാരെയും, 'വിശ്വ വശങ്കരി വനിതാമോഹിനി, കനകാവഹിനി' മുതലായ മന്ത്രജ്ഞർ ജപിച്ചും, 'കല്പനയുണ്ടു പിറന്നാർത്തോരും പത്മജനിനും മംഗലകലശം, എന്നൊക്കെയുള്ള ഓരോ 'ഈനങ്ങളോഷ്ടകൾ' തട്ടിമുളിച്ചും നടക്കുന്ന ഓർമ്മന്ത്രവാദികളേയും മറും കവി നല്ല കണക്കിൽ കളിയാക്കിട്ടുണ്ട് പരിഹസിക്കുന്നതിൽ പുനത്തിനുള്ള സാമർത്ഥ്യം കാണണമെങ്കിൽ താഴെ എഴുതുന്ന വരികൾ നോക്കിയാൽമതി

“വെളുവെളുവിലസിന പൂണലും ചില തൊടുകറികളുമിത്തരമോ രോന്നനവധിപൂണ്ടും പടവത്തെറിഞ്ഞതു ഭംഗിവരുത്തി പ്പുനര പിപുനരപി മുപ്പതുവട്ടമഴിച്ചു മുടുത്തും പൂഷ്പം കാണാൻ കഴിവില്ലാഞ്ഞു വളഞ്ഞു പിരിഞ്ഞൊരു കൃഷ്ണമുഗത്തിൻ കൊമ്പുകണക്കെ രധിതി ചമഞ്ഞും, നിഴലിൽ തെത്തതെരെ നോക്കിക്കണ്ടും, കുറിയുടെ പുറം വെള്ളംകൂട്ടി നനച്ചു തുടച്ചും, വെള്ളം ചെറുടനെത്തീടായിൽ തുപ്പൽ പുരട്ടീട്ടിടയിൽ നനച്ചും, കണ്മലർ പാതിമിഴിച്ചും നോക്കിയ മോമനകൊണ്ടൊരുണിസ്രുത തടവിക്കൊഞ്ചിക്കൊഞ്ചി ക്കിമപിപറഞ്ഞും, ബലകുതുഹലമലർശ്ശോകം വൃത്തവിഹീനം കോഴപിരട്ടി ക്കാടായ് ചൊല്ലിയ മംഗേ ചിലചില നഖരേഖകളും നോക്കുന്നേരം കാണാഞ്ഞിട്ടങ്ങരിശപ്പെട്ടു കളത്രത്തോട ചിരവപ്പല്ല ചിരട്ടപ്പൊളിയെന്നിത്യാദികൾകൊണ്ടൊക്കെ വലിച്ചു പൊളിച്ചു മിവണ്ണം ജ്ജ്വലകൾകാട്ടി ക്കാമുകനിവഹവു മുഴുനടന്നു ”

(ഭാഷാരമായണചമ്പു)

അഴകരാവണവേഷംകെട്ടി ഞെളിഞ്ഞുനടക്കുന്ന 'പച്ചശ്ശംഗാരികളെ ഇതിലധികം മുച്ചുയോടുകൂടി പരിഹസിക്കുവാൻ മറെറൊരു കവിക്ക് സാധിക്കുമോ എന്നു സംശയമാണ് ചുററിയ മുണ്ടിന്റെ പിൻകുറി കാണാൻവേണ്ടി വളഞ്ഞു പിരിഞ്ഞു ദേഹത്തെ കൃഷ്ണമുഗത്തിന്റെ കൊമ്പുപോലെയാക്കിക്കൊണ്ടു പിൻപുറത്തേയ്ക്കു നോക്കുന്നതായി വണ്ണിച്ചിരിക്കുന്നതിലുള്ള പരിഹാസത്തിന്റെ മുർച്ച കടുത്തതാണ് കഞ്ചൻനമ്പ്യാരുടെ തുള്ളലുകളിലുള്ള പരിഹാസോക്തികളും അവയുടെ വൃത്തബന്ധരീതിയും മുകളിൽ കാണിച്ചതുപോലെയുള്ള ചമ്പുഗദ്യങ്ങൾക്കു കടപ്പെട്ടിട്ടുള്ളവയാണ് പുനത്തിന്റെ കൃതികളിൽ പ്രത്യേകിച്ചും

കൃതപരിശ്രമനായിട്ടാണ് ക്ഷഞ്ചൻനമ്പ്യാർ തുളുൽക്കൃതികൾ നിർമ്മിച്ചു  
തെന്ന രണ്ടുപേരുടേയും കൃതികളെ തുലനംചെയ്തു നോക്കിയാൽ ഗ്രഹി  
കുവാൻ സാധിക്കുന്നതാണ് പുനത്തിന്റെ രാമായണചമ്പുവിൽ രാ  
വണൻ സീതയോടു പറയുന്നു,

“സ്വർഗസ്രീവർഗ്ഗമല്ലോ തവ വിളിപണിചെ-  
യ്ക്കുന്ന തെന്നെപ്പണിന്നാൽ

മിക്കപ്പോഴും തലോടും ചരണസരസിജം

പൂണ്ണപീയൂഷധാമാ ” (ഉദ്യാനപ്രവേശം)

എന്ന ഭാഗത്തിന്റെ ഒരു വിവരണമാണ് ക്ഷഞ്ചൻനമ്പ്യാരുടെ തുളു  
ലിഖിതം,

“വിളിപണി സകലം ചെയ്തിപ്പാനും

കളിചിരിപൂണ്ടു വിനോദിപ്പാനും

അസുരസുരാസ്തമാനിനിമാരു-

ണ്ടനവധി യവർ പിരിയാതെ വസിക്കും ”

(ലങ്കാമർദനം)

എന്ന ഭാഗം ഇനിയും രാമായണചമ്പുവിലുള്ള,

“ഒറ്റാസാമുനി ഗർവ്വകലൻ

ഗൗതമനടനേ ഗീതമിയന്നു

വാല്മീകിക്കൊരു വാങ്മയമുദ്ര-

ദങ്കുരിതം മദമംഗിരസോഹൃദി

പുലഹൻ പലരൊട്ടു കലഹമിയന്നു

ദിക്പാലന്മാർ ദുഷ്ടമിയന്നു

ധർമ്മപതിക്കൊരു ശർമ്മമിയന്നു

നിരൂപി പുള്ളു നിരതിശയാത്മാ ”

എന്ന ഭാഗത്തിനും, കാൽപ്പതിപ്പിന്റെ അടിയിലുള്ള

“ഭോജനരാധിപതിക്കു മിദാനീം

ഭോജനമെന്നും കിടയാതായി

അംഗമഹേശന മഷ്ടിലഭിക്കാ-

ഞ്ഞംഗമശേഷം കൃശതമമായി

കാലിംഗേശന മേറുനടപ്പാൻ

കാലിന ശക്തി കുറഞ്ഞുതുടങ്ങി  
കാശിനരേന്ദ്രൻ മിക്കാലത്തൊരു-  
കാശിൻ മുതലില്ലാതെ ചമഞ്ഞു  
കുന്തളനരപതി കുത്തിക്കവരാൻ  
കുന്തവുമേന്തി നടന്നുതുടങ്ങി

എന്ന ഭാഗത്തിനും തമ്മിൽ, ബന്ധരീതിയിലും പ്രതിപാദനരീതിയിലും ഉള്ള സാജാത്വം സ്പഷ്ടമായിട്ടുള്ളതാണ്

രാമായണചമ്പുവിൽ വിശേഷപ്പെട്ട ചില ഗൗണപ്രയോഗങ്ങൾ (സരസശൈലികൾ) കാണുന്നുണ്ട് ഫലിതരസികനായ പുനത്തിന്റെ കവിതയിൽ അങ്ങിനെയുള്ള ചില ‘പൊടിക്കൈകൾ’ കാണാതെയിരിക്കുവാൻ നിവൃത്തിയില്ലതാനും സരസങ്ങളും അല്ലാക്ഷരങ്ങളുമായ ചില ഗൗണപ്രയോഗങ്ങളെക്കൊണ്ട് അനല്പങ്ങളായ ആശയങ്ങളെ ഭംഗിയായി പ്രകാശിപ്പിച്ചിട്ടുള്ളതിന് ഏതാനും ചില ഉദാഹരണങ്ങൾ താഴെ കാണിക്കാം കൃത്തകചനാസികയായ ശുക്ലപണഖ രാവണന്റെ സന്നിധിയിൽചെന്ന സങ്കടം പറഞ്ഞതിന്നുശേഷം സീതയെപ്പറ്റി പറയുന്ന,

“പൂവിൻപെണ്ണിനുമില്ല താളശമഹോ  
ലാവണ്യ മെല്ലാരുമ-  
ഭേദസ്രീകളവരുംകു താളിപിഴിവാണ്  
പോലും തരം പോരുമോ?  
പേർവാച്ചീടിന വീര്യമംഗജനളോ  
നഞ്ചമ്പുമായന്തികേ  
കാവൽക്കാരനസൗ തഭീയകൃപയാ  
വെല്ലുന്നിതുച്ചീതലം ”

എന്ന ശ്ലോകത്തിൽ, ഭേദസ്രീകൾ സീതയ്ക്കു ‘താളിപിഴിയുവാൻ’ (ഭാസ്യപ്രവൃത്തിയെടുപ്പാൻ)പോലും യോഗ്യതയുള്ളവരല്ലെന്നു പറഞ്ഞിരിക്കുന്നതിലുള്ള സ്വാരസ്യം അത്യാദൃശമെന്നു പറയുവാനുള്ള അതിലുള്ള ‘താളിപിഴിയുവാൻ’, പേർവാച്ചീടിന’, ‘കാവൽക്കാരൻ’ എന്നീ മൂന്നുപ്രയോഗങ്ങളും ഗൗണപ്രയോഗങ്ങളാണ് ഇതുപോലെ ‘യമഭേന്മാരേ നകുതഞ്ചരാണാമോഘംകൊണ്ടേറാണമുട്ടുന്ന’തും, ‘പുലികൾ



ക്കൊക്കെ പുലകളി' നൽകുന്നതും, 'മനസികൊതി കൊള്ളുന്നത്'തും എല്ലാം ഗൌണപ്രയോഗങ്ങൾ തന്നെയാകുന്നു

ഈ വക ഭാഗങ്ങളിൽ സർവ്വത്ര സമുചിതമായ നിലയിൽ പ്രതിഫലിച്ചുകാണുന്ന കവിയുടെ ഫലിതരസികത്വം മുതക്കും ചില സ്ഥലങ്ങളിൽ അത്യന്തം അനുചിതമായ വിധത്തിലും പ്രത്യക്ഷപ്പെടാതെയിരുന്നിട്ടില്ല സീതാവിവാഹം കഴിഞ്ഞു, ശ്രീരാമൻ അയോദ്ധ്യയ്ക്കു മടങ്ങുന്നവഴിക്കു പരശുരാമനെ കണ്ടുമുട്ടുമ്പോൾ അവർ തമ്മിൽ നടക്കുന്ന സംഭാഷണത്തെ വണ്ണിച്ചിട്ടുള്ള ഭാഗത്ത്, കവിയുടെ ഫലിതവാസന കടിഞ്ഞാൺ പൊട്ടിച്ചു 'കാടു കയറി'പ്പോയിരിക്കുന്നതായി കാണുന്നുണ്ട് വിഷയപരാങ്മുഖനും വൃദ്ധനുമായ പരശുരാമനെക്കൊണ്ട്,

“ചൊല്ലാം നിന്നോടു സീതാമരുളുകിലധുനാ  
ഗമ്യതാം ഭാർഗവോസൗ  
കല്യാത്മാ ചാപരത്തരുടനമിതുവധു-  
രത്നലാഭാൽ പ്രസോധാ ”

എന്നു പറയിച്ചിട്ടുള്ളത് കളിയായിട്ടാണെങ്കിൽക്കൂടി 'കഥയില്ലായ്മ'യാണു് അതിന്നു ശ്രീരാമൻ പരശുരാമനോടു പറയുന്ന,

“കൊള്ളാവൊന്നിപ്രമേയം പരമമുനിവര-  
ന്നാഗ്രഹം പെണ്ണിലോ പോൽ  
കൊള്ളിക്കോ നിൻ തപസ്സും ജടയുമയി,ദ്രവ്യം  
കള്ളയോഗീശപരൻ നീ ”

എന്നു മറുപടി അതിലേറെ കഥയില്ലായ്മയായിട്ടുണ്ടെന്നു പറയേണ്ടിയിരിക്കുന്നു വാല്മീകി, കാളിദാസൻ, അദ്ധ്യാത്മരാമായണകർതാവു്, ക്ഷേമേന്ദ്രൻ, മുരാരി, ജയഭേവൻ, ഭോജൻ, ശക്തിഭദ്രൻ, കണ്ണശ്ശപ്പണിക്കർ, തുഞ്ചത്തെഴുത്തച്ഛൻ മുതലായ രാമായണകവികളാരും ഈ ഘട്ടത്തിൽ ഇങ്ങിനെയൊരു അനൌചിത്ര്യത്തിന്റെ ഛായപോലും വരുത്തിയിട്ടുള്ളതായി കാണുന്നില്ല ശുദ്ധ്വേദ രാവണനോടുപറയുന്ന,

“ഇനീയല്ലോ പുരാ കൊന്നതു മമ ഭയിതം,  
നിന്നെ ഞാനിന്നു മാരോ-  
ഭീന്നാ മൽക്കാന്തനാക്കി പ്പരിചൊടു പുണര-  
ന്നുണ്ടു പുണ്യാംബുരാശേ,

മുന്നേതന്നേ കലസ്രീകുളർമുഖപുണരം  
ഭാഗ്യവാനിന്യോഗ്യം  
തന്നേ തത്സോദരീസംഗമ മരുതിനി മ-  
ന്ദോദരീസംഗമേതും ”

എന്ന ഏകം അനൈകചിത്രത്തിനും അശ്ശീലത്തിനും മകുടംവെച്ച ഉദാ  
ഹരണമായിരിക്കുന്നുണ്ട് ശുദ്ധ്വണ്ണവയായാൽകൂടി ഇത്രയും നിർലജ്ജ  
മായും അധർമ്മമായും തന്റെ സഹോദരനോടു സംസാരിക്കുമെന്നു വിചാ  
രിക്കുവാൻ വയ്യ സ്രീതപത്തിന്റെ പ്രഥമാംശമായ ലജ്ജയും മാനവും  
ശുദ്ധ്വണ്ണവയെപ്പോലെയുള്ള ഒരു സ്രീക്കായാൽകൂടി അല്ലമെങ്കിലും ഉ  
ണ്ടാകാതെയിരിക്കുവാൻ നിവൃത്തിയില്ല അതുപോകട്ടെ,

രാവണവധത്തിനുശേഷം അശോകവനികയിൽനിന്ന് ആനീത  
യായ സീതയെ നോക്കി ശ്രീരാമൻ,

“ആശ്ലേഷിച്ചെന്നെയൊപ്പിച്ചുണികസുമ മര-  
ത്തിടുവാനെന്നുചൊല്ലി-  
പ്പോയ് ചേന്നായ് രാക്ഷസക്കമ്മരെ രഥസിപറ-  
ഞ്ഞൊത്തു സങ്കേതഭ്രമേഘ ”

എന്നും,

“പൊന്മാനെ കാൺ, കളിപ്പാനിതു മമ വിരവിൽ  
ക്കൊണ്ടുവായെന്നിവണ്ണം  
നമ്മോടിന്നീയപേക്ഷിച്ചതു മൊരുചതിയെ-  
ന്നിന്നറിഞ്ഞീടിനേൻ ഞാൻ ”

എന്നും പറയുന്നതായിക്കാണിച്ചിട്ടുള്ളതും അത്യന്തം അനുചിതമായി  
ത്തിന്നിട്ടുണ്ട്

“പ്രാപ്തചാരിത്രസന്ദേഹാ മമ പ്രതിമുഖേ സ്ഥിതാ  
ഭീപോ നേത്രാതുരസ്ത്രേവ പ്രതികുലാസി മേ ദൃഢാ  
കുപുമാംസ്തു കലേ ജാതഃ സ്രീയം പരഗൃഹോഷിതാം  
തേജസ്വീ പുനരാഭ്യോൽ സുഹൃല്ലോഭനേ ചക്ഷുഷാ  
രാവണാകപരിക്രിഷ്ടാം ദൃഷ്ടാം ഭൃഷ്ടേന ചക്ഷുഷാ  
കഥം തപാം പുനരാഭ്യോം കലം വ്യപദിശനഹൽ ”

എന്നാണ് ആദികവിയായ വാല്മീകി ഈ ഘട്ടത്തിൽ ശ്രീരാമനെക്കൊണ്ടു  
പറയിക്കുന്നത് രാവണൻ സീതയെ അപഹരിച്ചുകൊണ്ടുപോയ

പോൾ സീത 'രാവണാഭപരിക്ലിഷ്ട'യായിത്തീർന്നുകൊണ്ടും പിന്നെ പരഗ്രാഹത്തിൽ വളരെക്കാലം താമസിച്ചുകൊണ്ടും സീതയുടെ ചാരിത്രത്തിൽ ലോകത്തിനു സംശയിപ്പാൻ ഇടയായിട്ടുണ്ടെന്നുമാത്രമേ വാല്മീകിയുടെ ശ്രീരാമൻ പറയുന്നുള്ളൂ. 'ഭീമോ നേത്രാതുരസ്യേവ' എന്നു അതിലുള്ള ഉപമയുടെ സാരസ്യത്താൽ സീതയുടെ ചാരിത്രം സംശയാസ്പദമായിത്തീർന്നു സീതയുടെ ഭോഷംകൊണ്ടല്ലെന്നു വ്യഞ്ജിക്കുന്നുണ്ടെന്നുള്ളതും ഇവിടെ വക്തവ്യമാണ്. നേത്രരോഗിഷ്ക വെളിച്ചം കണ്ടു കൂടാതെയായിത്തീരുന്നതു നേത്രത്തിന്റെ ഭോഷംകൊണ്ടല്ലാതെ വെളിച്ചത്തിന്റെ ഭോഷംകൊണ്ടല്ലല്ലോ വാല്മീകിയുടെ ശ്രീരാമനും, പുനത്തിന്റെ ശ്രീരാമനും തമ്മിൽ തേജസ്വിമിരങ്ങൾക്കു തമ്മിലുള്ള തുപോലെയുള്ള വ്യത്യാസം ഇവിടെ ഉണ്ടെന്നു പറയേണ്ടിയിരിക്കുന്നു.

മേൽക്കാണിച്ചപ്രകാരത്തിലുള്ള ചില അനൗചിത്രങ്ങൾ അങ്ങിങ്ങല്ലാമുണ്ടെങ്കിലും, പുനത്തിന്റെ രാമായണചമ്പു സർവ്വമാ സഹൃദയഹൃദയാവർജകമായ ഒരു സൽപ്രബന്ധമാണെന്നു തീത്തുപറയാം. ഉപമ, ഉൽപ്രേക്ഷ, രൂപകം, സ്വഭാവോക്തി, എന്നിങ്ങിയെള്ള ചില അലങ്കാരങ്ങൾ ചില സന്ദർഭങ്ങളിൽ തുലോം ചമൽകാരകങ്ങളായിരിക്കുന്നുണ്ട്. പരിപ്ലവം ലോകപരിചയവും പരിപക്വമായിത്തീർന്ന ഒരു ദശയിലാണ് 'പുളകോല്ലമകാരിവചഃ പ്രസര'നായ പുനത്തിന്റെ കല്പനാശക്തിയിൽനിന്നു കമനീയശില്പമായ ഈ പ്രബന്ധരത്നം ഉത്ഭവിച്ചു. ടുള്ളതെന്ന് ഇതിന്റെ ഏതുഭാഗം നോക്കിയാലും കാണാൻ കഴിയുന്നതാണ്. ഇതിൽ പറക്കിത്തൊപ്പിയെപ്പറ്റി പറഞ്ഞിട്ടുള്ളതിനാൽ കൊ. വ. 673-ൽ പറക്കികൾ (പോയ്ക്കുഗീസ്സുകാർ) മലബാറിൽ വന്നതിനുശേഷമാണ് ഇതിന്റെ നിർമ്മാണമെന്നു നിശ്ചയിക്കാമെന്നു മുമ്പു പറഞ്ഞിട്ടുള്ളല്ലോ അപ്പോഴേയ്ക്കും പുനത്തിന് ഏകദേശം മദ്ധ്യവയസ്സു കഴിഞ്ഞിരുന്നിരിക്കണം. പുനം അനേകം ഗദ്യപദ്യനിബന്ധങ്ങളുടെ കർത്താവായതിനു ശേഷമാണ് ചന്ദ്രോത്സവകർത്താവു ചന്ദ്രോത്സവം രചിച്ചതെന്ന് അതിലുള്ള 'മധുമദമണമോലും ഗദ്യപദ്യരനേകൈഃ' എന്ന പദ്യഭാഗത്തിൽനിന്നു വെളിപ്പെടുന്നുണ്ട്. അതുകൊണ്ട്, കൊ. വ. ഏഴാംനൂറ്റാണ്ടിന്റെ ഉത്തരാർദ്ധത്തിലാണ് ചന്ദ്രോത്സവകർത്താവ് ജീവിച്ചിരുന്നതെന്നും നിശ്ചയിക്കാവുന്നതാണ്.

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	" " V	2	0	0
	Vol IV—Part I	2	0	0
	" " II	2	0	0
	" " III	2	0	0
	" " IV	2	0	0
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	" " III	2	0	0
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## अथ तृतीयः पादः ॥

सर्ववेदान्तप्रत्यय चोदनाद्यविशेषात् ॥ ३. ३. १ ॥

भेदान्नेति चेन्नैकस्यामपि ॥ ३. ३. २ ॥

स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च सवचच्च  
तन्नियमः ॥ ३. ३. ३ ॥

दर्शयति च ॥ ३. ३. ४ ॥

यजेत, दद्यात्, जुहुयात्, इति प्रकृतिशब्दभेदात् प्रकृत्यर्थानुबन्धभेदेन प्रत्ययार्थकर्मभेदो निरूपितः । “समिधो यजति” “तनूनपातं यजति” इत्यादौ गुणविधानार्थत्वमन्तरेण यजत्यभ्यासात् धात्वर्थभेदं कल्पयित्वा कर्मभेद उक्तः । “तिस्र आहुतीर्जुहोति” इति विहिताहुत्यनुवादेन संख्याविधाने एकस्यैव कर्मणः आवृत्तिरेव स्यात् । संख्याविशिष्टकर्मविधाने तु कर्मभेद एवेत्युक्तम् । “वैश्वदेव्यामिक्षा वाजिभ्यो वाजिनम्” इति वाजिशब्दोदितैवैश्वदेवत्ये कर्मणि वाजिनगुणभेदात् द्रव्यदेवतात्मकयागरूपभेदेन कर्मभेद उक्तः । “मासमग्निहोत्रं जुहोति मासं दर्शपूर्णमासाभ्यां यजेत” इति प्रसिद्धाग्निहोत्रविधिप्रकरणात् भिन्नप्रकरणत्वात् अग्निहोत्रादेः कर्मान्तरमेव मासगुणविशिष्ट विधीयते इत्युक्तम् । “अथैष ज्योतिः अथैष सर्वज्योतिः अथैष विश्वज्योतिः” इति प्रसिद्धज्योतिष्टोमशब्दात् समाख्यान्तरत्वात् सहस्रदक्षिणादिगुणविशिष्टं कर्मान्तरमित्युक्तम् । एवं

१ M प्रकृत्यवस्थानु

२. M यजत्यर्थभ्यासात्

३ M आहुती

४. G and M omit तु

५. M. शब्दोदितो

६ G omits मासं. यजेत

७. G अग्निहोत्रात्

८ M कर्मान्तरत्वमेव

९ M शब्दार्थात्



शब्दान्तराभ्याससख्यागुणप्रक्रियानामधेयानि कर्मभेदहेतवः । “एक वा संयोग-  
रूपचोदनाख्याविशेषात् ” इति फलसयोगैक्यम् , कतिपयगुणविशिष्टकर्मैक्यम् , विधा-  
यकपदचोदनैक्यम् , कर्मनामधेयैक्यं च शाखाभेदेऽपि कर्मैक्यहेतव उक्ताः । तथा च  
यथायोगमेतैर्हेतुभिः विद्याभेदाभेदौ निरूप्येते । तत्र रूपभेदाभेदौ इतरेभ्यो हेतुभ्यः  
बलवत्तरौ, अन्तरङ्गत्वात् । अस्मिन्नधिकरणे शाखाभेदेऽपि यासु विद्यासु संयोगादय  
विकल्पेन समुच्चयेन वा यथायोगमवगम्यन्ते तासामेकत्वमिति सामान्येन दर्शितम् ॥

उपसंहारोऽर्थाभेदात् विधिशेषवत् समाने च ॥ ३. ३ ५ ॥

उपास्यरूपैक्येऽपि अक्षयादित्यस्थानभेदे निर्दिष्टाहर[हम]हर्गुणव्यवस्थावत् उपा-  
स्यैक्येऽपि शाखाभेदस्थाननिर्दिष्टानां गुणानां व्यवस्थायां प्राप्तायां शाखाभेदस्थानस्य  
अक्षयादित्यस्थानवत् उपास्यविशेषणतया गुणव्यवस्थापकत्वाभावात् धर्म्युपाधि-  
विहिततया तेनाविनाभूतानां गुणानां सर्वत्रगतेनापि धर्मिणीविनाभावेन अनुमीय-  
मानतया सर्वत्र सबन्धसिद्धेः, शाखाभेदेऽपि सर्वगुणविशिष्टो गुणी तत्तच्छाखागतै-  
र्गुणगुणिप्रतिपादकशब्दैः अनुमानानुगृहीतैः अनुप्रमीयत इति विधैक्ये गुणोपसंहारः  
सिद्धः, अनुमानानुगृहीतात् शब्दप्रमाणात् इति ॥

अन्यथात्वं शब्दादिति चेन्नाविशेषात् ॥ ३. ३ ६ ॥

न वा प्रकरणभेदात् परोवरीयस्त्वादिवत् ॥ ३. ३ ७ ॥

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ॥ ३. ३. ८ ॥

१ G omits फल

२ G. तत्र यथा

३. T रूपभेदादितरेभ्यो

४. G omits विद्यासु

५ M भेदेनोन्निर्दिष्टाहं पुराव्यवस्थान

उपा-

६. T and M धर्मिण्यविनाभाव

७ G गुणाविशिष्टो

८ T and M गतैर्गुणैः गुणि

९ T अनुमीयमाना

M अनुमीयमान

१०. T and M शब्दप्रमाणात्

उद्गीथसंज्ञाविशेषात् अर्थवादविशेषाच्च बहिरङ्गभूतादुद्गीथभक्तेः कर्ता प्राणः  
क्वचिदुपास्यः, क्वचिदुद्गीथावयव ओकारः प्राणदृष्टिविशिष्ट उपास्यः—इत्यन्त-  
रङ्गोपास्यरूपभेदस्य बलवत्तरत्वात् रूपभेदेन विद्याभेदो दर्शितः<sup>१</sup> ॥

व्याप्तेश्च समञ्जसम् ॥ ३. ३. ९ ॥

“अक्षरमुद्गीथम्” इति सामानाधिकरण्यस्य अध्यासालम्बनत्वे अपूर्व-  
संबन्धकल्पना, प्रयोजनकल्पना, उद्गीथशब्दस्य अक्षरे विप्रकृष्टलक्षणैककल्पना च  
इति कल्पनागौरवात्, प्रमाणान्तरसिद्धसामान्यविशेषसंबन्धावलम्बनेन विशेषणविशेष्य-  
भावेन उद्गीथावयवोङ्कारानुवादे वाक्यभेदाभावात्, उपासनाविधानार्थतया प्रयोजन-  
वत्त्वाच्च पूर्वोक्तकल्पनात्रयाभावेन बुद्धिलाघवात् विशेष्य[विशेषणविशेष्य]-  
भावसंबन्धो लघीयान् इत्युक्तम् ॥

सर्वाभेदादन्यत्रेमे ॥ ३. ३. १० ॥

छान्दोग्यादौ श्रैष्ठ्यादिगुणविशिष्टप्राणधर्मतया प्राणविद्याविषयत्वेन “य  
एवं वेद” इत्येवंशब्दसमर्पितानां वसिष्ठत्वादिगुणानां कौषीतकिशाखायामपि  
श्रैष्ठ्यादिगुणविशिष्टप्राणप्रत्यभिज्ञानेन अविनाभावात्, अनुमानेन प्राप्तानां श्रुत्यैव  
सन्निहितविशिष्टप्राणपरामर्शकेन “अथो य एवं विद्वान्” इत्येवंशब्दानुमानबाधकेन  
बाधाया प्राप्ताया श्रैष्ठ्यादिशब्दसङ्कीर्तितप्राणीदिना अविनाभावोपस्थापितत्वात्

१. G बह्वर्थवाद

२ T and M omit च

३ G and T सकलोद्गीथ

४ G and T add इति

५ M धिकरण्यसाध्यसाल-

६ M विप्रकृष्टकल्पना लक्षणाकल्पना

च

७ T and M अनुवादेन

८ G उपसदनावि

९. T and M omit भाव

१० M गुणयुक्तविशिष्ट

११ T and M शब्देन सम

१२ M omits श्रैष्ठ्यादि

१३ G प्राणविनाभावो

गुणानां श्रुत्यर्थाभ्यां प्रकृतपरामर्शकत्वमेवशब्दस्य विद्यत इति धर्म्यविनाभावप्राप्तानामपि वसिष्ठत्वादिगुणानां एवंशब्देनानुमानानुगृहीतेन परामर्शात् गुणोपसंहारः सिद्ध इति दर्शितम् ॥

आनन्दादयः प्रधानस्य ॥ ३. ३. ११ ॥

प्रियशिरस्त्वाद्यप्राप्तिरूपचयापचयौ हि भेदे ॥ ३. ३. १२ ॥

इतरे त्वर्थसामान्यात् ॥ ३. ३. १३ ॥

यद्यपि शब्दैर्गुणोपसंहारानुपसंहाराभ्यां वेद्यस्य निर्विकारस्य ब्रह्मणः सगुणविद्यायामिव उपचयापचयौ न स्तः, तथापि सत्यज्ञानान्दात्मानन्तपदानां निरुपाधिभावरूपब्रह्मसमर्पकाणां सत्यैवज्ञानत्वानन्दत्वात्मत्वपरिपूर्ण[पूर्णत्व]लक्षणपरामर्शसामान्याभिधानमुखेन स्वार्थं परित्यज्य सर्वसामान्यालम्बनानामेकानन्दव्यक्तिमुपलक्ष्यसाधारणब्रह्मस्वरूपसमर्पकत्वं यदा सिद्ध्यति तदैव ब्रह्म असाधारणं लभ्यते नान्यथा इति पदार्थाः सर्वत्रैवोपसंहर्तव्याः, निर्विकारब्रह्मप्रमेयाविशेषात् प्रमाणविशेषेणापि भवितव्यमिति न्यायेन । न च प्रपञ्चोपचयापचयोपाधायुपचितरूपाणां सर्वज्ञसर्वशक्तिसर्वेश्वरत्वप्रियशिरस्त्वादिधर्माणां एकरूपे ब्रह्मणि<sup>१८</sup> प्राप्तिः, किं तु सगुणे ;

१. G प्रकृतस्य परा

२. T and M शब्देनानुगृहीतेन

३. T and M. शब्दानुगुणोप

४. M वेद्यनिर्वि

५. M omits आनन्द

६. T and M सत्यज्ञानान्दात्मत्व

७. M. लक्षणे

८. T omits स्वार्थं परित्यज्य

९. M. आनन्त्य

१०. M क्षयावरण

११. T and M लक्ष्यते

१२. G पञ्च पदार्था

१३. M सर्व एवोप

१४. G omits प्रमेया..... षेणापि

१५. T प्रमाणविशे

१६. T and M पञ्चप्रपञ्चोप

१७. T and M रूपाणां

१८. T and M add न

ते चात्रापि सिद्धस्य [शुद्धस्य] ब्रह्मणो गुणा इत्युच्यन्ते, नानन्दादयः, तेषां ब्रह्मस्वरूप-  
लक्षणत्वात् इति<sup>१</sup> दर्शितम् ॥

आध्यानाय प्रयोजनाभावात् ॥ ३ ३ १४ ॥

आत्मशब्दाच्च ॥ ३ ३ १५ ॥

“तद्विष्णाः परमं पदम्” “पुरुषान्न पर किञ्चित्” इति च उपक्रमो-  
पसंहारयोः ऐकरूप्यात् पुरुषस्य सर्वस्मात् परत्वे प्रयोजनवति च प्रतिपादयितव्ये,  
अवान्तरवाक्यानां प्रयोजनवदेकवाक्यताया<sup>२</sup> संभविन्या वाक्यभेदप्रयोजनैकल्पने न  
युक्ते, कल्पनागौरवात् इति न्यायेन पुरुषपरत्वमैवान्तरवाक्यानां दर्शितम् ॥

आत्मगृहीतिरितरवत्तदुत्तरात् ॥ ३ ३. १६ ॥

अन्वयादिति चेत् स्यादवधारणात् ॥ ३. ३. १७ ॥

सूत्रात्मविषयलोकसृष्ट्यादिबहुलिङ्गानां<sup>३</sup> उपक्रमोपसंहारगतात्मब्रह्मश्रुति-  
भ्याम् “एक एवाग्र आसीत्” “एतया द्वारा” इति चावधारण-  
प्रवेशादिलिङ्गैश्च बाधात् परमेव ब्रह्म वाक्यगम्यमित्युक्तम् ॥

अपरा योजना<sup>४</sup> । “कतम आत्मा” इत्युपक्रम्य “स वा एष महानज  
आत्मा” इत्यन्तं त्वपदार्थप्रतिपादनपरं वाक्यम्<sup>५</sup>, “सदेव” इत्युपक्रम्य “स

१. G adds च

२. G संभवन्त्यां

M संभाविन्यां

३. M प्रयोजककल्पने

४. G परत्वविषयत्वमवा

५. T and M add इति

६. T and M श्रुतात्म

७. T and M दिवाक्यानां बहु

८. M omits बहुलिङ्गानां

९. M omits ब्रह्म

१०. M and T add इति

११. M omits वाक्यं

१२. G omits सदेव...वाक्यम्

आत्मा ” इत्यन्तं तत्पदार्थप्रतिपादनपरं वाक्यम् , अनयोश्च वाक्यार्थान्वयितत्त्वं-  
पदार्थभेदात् वाक्यच्छायाभेदाच्च अतुल्यार्थत्वे प्राप्ते समानाधिकरणपदयोः वाक्यार्था-  
भेदात् प्रतिपाद्यैकत्वसिद्धये लक्षणार्थपरिग्रहवत् लक्ष्यमाणार्थभेदेऽपि लक्षणान्तर-  
परिग्रहः स्यात् इत्यनवस्थापरिहाराय लक्षणार्थैक्यमेव युक्तं इति न्यायेन त्वपदा-  
र्थोऽप्यद्वितीयपर्यन्तः तत्पदार्थोऽपि प्रत्यगात्मपर्यन्तः इति लक्ष्यमाणत्वंपदार्थप्रति-  
पादकेन “ कतम आत्मा ” इत्यनेन वाक्येन लक्ष्यमाणतत्पदार्थप्रतिपादकम्  
“ सदेव ” इति वाक्यं प्रत्यगात्मभूतसदुपक्रमत्वात् तुल्यार्थमित्युक्तम् ॥

कार्याख्यानादपूर्वम् ॥ ३. ३. १८ ॥

आचमनानभ्यताचिन्तनैयोः एकवाक्यताप्रतीतावपि “ अधस्तात्समिध  
धारयन्ननुद्रवेदुपरि हि देवेभ्यः ” इतिवत् अपूर्वत्वात् वाक्यभेदेनाप्युभयविधाने  
प्राप्ते सामान्यविषयस्मार्ताचमनस्य “ तद्विद्वांस आचामन्ति ” इति प्रार्णविद्याविषया-  
चमनस्य मूलत्वानुपपत्तेः विदुषोऽपि सामान्यप्राप्ताचमनस्य अनुवादेन आचमनीया-  
स्वप्सु वासश्चिन्तनमेव विधीयते, प्रसिद्धानुवादेन अप्रसिद्धं विधीयते इति न्यायेन  
इत्युक्तम् ॥

समान एवं चाभेदात् ॥ ३. ३. १९ ॥

एकस्यां शाखायां मनोमयत्वादिगुणविशिष्टाभ्यासस्य यजतेरभ्यासवत्  
उपासनाकर्मभेदनिमित्तत्वात् , गुणविधानार्थत्वे गुणिमात्रानुवाद एव स्यात् इति

१. T omits प्रतिपादन

२. M omits वाक्य

३. T तुल्यार्थं

४. G वाक्यार्थभेदात्

५. G लक्ष्यमाणार्थैक्यं

६. G and T. चिन्तयोः

७. G अपूर्वात्

८. G प्राणविद्विषयमूल

M प्राणविद्याविशेषविषया

९. G adds प्राणस्य

१०. G विशिष्टात्माभ्यास

विद्याभेदे प्राप्ते, गुणान्तरविधानाय अग्निहोत्रानुवादवत् गुणान्तरविधानार्थं गुण-  
विशिष्टगुण्यनुवादस्य स्पष्टप्रत्यभिज्ञानार्थत्वे संभवति कतिपयधर्मविशिष्टधर्मैक्यलक्षण-  
रूपाविशेषात् विद्यैक्यमित्युक्तम् ॥

संबन्धादेवमन्यत्रापि ॥ ३. ३ २० ॥

न वा विशेषात् ॥ ३ ३ २१ ॥

दर्शयति च ॥ ३ ३. २२ ॥

यद्यप्यक्ष्यादित्यस्थानयोः अहरहमिति नामद्वयसंबन्धाभावात् सैत्याख्योपा-  
स्यब्रह्मण एव तत्संबन्धादितरेतरस्थानगतनामवद् ब्रह्मप्रत्ययेन तदविनाभूतनामद्वय-  
संबन्धानुमानात् उभयत्र प्राप्तिः, तथापि “ तस्योपनिषदहः ” “ तस्योपनिषदहम् ”  
इति वोक्यद्वयेन नाम्नोः स्थानद्वयविशिष्टे ब्रह्मणि तच्छब्दाभ्यां प्रकृतस्थानद्वयविशि-  
ष्टानुवादेन व्यवस्थया सङ्कीर्तनपरेण उपसहारानुमानबाधर्या नामद्वय व्यवस्थया  
उपास्यमिति निर्णीतम् ॥

संभृतिद्युव्याप्त्यपि चातः ॥ ३ ३ २३ ॥

संभृतिद्युव्याप्त्यादिब्रह्मधर्माणां पृथगुपासनतत्फलकल्पनात् लघीयो वेद्यब्रह्मै-  
क्यद्वारेण शाण्डिल्यादिविद्यासंबन्धकल्पनमिति प्राप्ते, कतिपयधर्मविशिष्टस्य ब्रह्म-  
मात्रस्य रूपैक्यनिमित्तत्वाभावात् संभृत्यादिधर्मविशिष्टस्य ब्रह्मण शाण्डिल्यविद्या-

- १ G अभ्यासवत्
२. T and M सर्वप्रत्यभि
३. G omits धर्मविशिष्ट
- ४ M omits इति
- ५ M असत्य
६. M स्थानपतनाम
७. T and M प्रकृतविशिष्ट

- ८ G बाधात्
- ९ M उपास्य स्थायमिति
१०. G and T कल्पना लघीय
- ११ M वेद
- १२ M मात्रस्वरूपैक्य
- १३ M omits धर्म

द्युपास्यमनोमयत्वादिगुणविशिष्टब्रह्मणश्च रूपभेदात् विद्यैक्ययोगात् संभृत्यादिविशिष्टमुपासनान्तरमेव कल्प्यत इत्युक्तम् ॥

पुरुषविद्यायामिव चेतरेषामनाम्नानात् ॥ ३ ३. २४ ॥

उभयत्र मरणावभृत्त्वविशिष्टसाक्षादिकपुरुषयज्ञत्वलक्षणरूपैक्यात् विद्यैक्ये<sup>१</sup> प्राप्ते, यद्यपि “विदुषो यज्ञस्य” इत्यभिहितत्वात् निषादस्थपतिन्यायेन सामानाधिकरण्यमेव युक्तम्, तथापि आध्यासिकापूर्वसंबन्धकल्पनात् प्रमाणान्तरप्रसिद्धविद्वत्संबन्धियज्ञानुवादेन वाक्यभेदः च परिहृत्य ब्रह्मविद्याप्रशंसार्थस्य विद्वत्संबन्धियज्ञस्य पत्न्यादिसम्पादनमेकत्र क्रियत इति वरं प्रतिपत्तुम्। परत्र पुरुष एव फलार्थ<sup>२</sup>तया यज्ञत्वेन सपाद्यत इति अपुरुषलक्षणादन्यप्रशंसार्थादसाक्षादिकात् प्रातरादिसवनत्रयविशिष्टात् यज्ञात् पुरुषलक्षणस्यानन्यशेषस्य आयुःसवनत्रयविशिष्टस्य सापादिकयज्ञस्य रूपभेदात् विद्याभेद उक्तः ॥

वेधाद्यर्थभेदात् ॥ ३ ३. २५ ॥

यद्यप्येकस्याग्निहोत्रस्य काम्यनित्यविनियोगद्वयवत् उपनिषत्प्रारम्भपठितानां मन्त्रकर्मणा लिङ्गवाक्यादिभिः कर्मान्तरेषु विनियोगे सत्यपि सन्निधिलक्षणात् प्रकरणप्रमाणात् विद्यास्वपि विनियोगो न विरुध्यत इति प्राप्तम्, तथापि एकस्योभे<sup>३</sup>यार्थताया स्वतो विरुद्धाया तुल्यप्रमाणसम्बन्धात् अविरोधोऽग्निहोत्रे कल्पितः, इह

१. T and M स्यमानमनो
२. T and M विद्याभेदात्
३. T and G omit विशिष्टं
४. T and M सापादिक
५. G विद्यैक्ये
६. G अभ्यर्हित
७. T and G आध्यात्मिक
८. M. विद्यासंबन्ध

९. M पत्यादि
१०. M प्रतिगन्तुं
११. T फलार्थतया
१२. T and M पुरुष
१३. T omits यज्ञात्
१४. G and T एकस्यैवोभया
१५. M कल्प्यत इति वाक्य

तु वाक्यलिङ्गैः सन्निधौ[सन्निधे] दुर्बलतया बाधात् अध्ययनधर्मसामान्येनापि सन्नि-  
ध्युपपत्तेः न विद्यासु विनियोग इत्युक्तम् ॥

हानौ तूपायनशब्दशेषत्वात् कुशाच्छन्दस्तुत्युपगानव-  
त्तदुक्तम् ॥ ३. ३ २६ ॥

यद्यपि छान्दोग्यार्थवर्णयोः निर्गुणब्रह्मविद्याविषय सुकृतदुष्कृतहान स्वतो  
नोपायनमपेक्षते, उपायनमन्तरेणापि हानोपपत्तेः, अर्थवादत्वेन प्रयोजनाभावाच्च,  
तथापि विवादाध्यासित हानमुपायनसबन्धि, विदुषः सुकृतदुष्कृतहानत्वात्, कौषीत-  
क्यादिगतसुकृतदुष्कृतहानवत् इत्यनुमानेन स्तुतिबुद्धिप्रयोजनाय उपायनमुपस-  
ह्रियत इति । अथवा यद्यपि गुणस्य अदृष्टस्यै स्वरूपेण वा स्वाश्रयसर्वगता-  
त्मद्रव्यकर्म्मणद्वारेण वा कम्पनं न सभवति, तथापि विद्यया प्रतिबन्धात् अदृष्टस्य  
कञ्चित्काल फलदानायोन्मुखीभावलक्षणात् स्वभावात् प्रच्यवन कम्पमानेऽपि  
वस्तुनि विद्यमानधर्मो विधूयनशब्देन लक्षणयाभिधीयते, न हानमिति शङ्किते, तत्र  
मुख्यार्थासम्भवेन शब्दस्य लक्षणोपादाने सत्राधिकरणन्यायेन सन्निहितपदानुसारेण  
लक्षणा न्याय्या इत्युपायनशब्दसन्निर्धाद्वानमेव लक्ष्यत इत्युक्तम् ॥

सांपराये तर्तव्याभावात् तथा ह्यन्ये ॥ ३. ३. २७ ॥

छन्दत उभयाविरोधात् ॥ ३. ३ २८ ॥

१ M साम्येनापि

२ G दुष्कृतयोः

३ G and T वृद्धि

४. G and T add इति

५ G and T अदृष्टस्वरूप

६. T कल्पन

७. G कम्प्यमाने

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८ G and M विद्यमानो

९ T and M धूनन

१० G शङ्क्यते

M शक्यते

११. T and M संभवेन

१२ M omits सत्र

१३. T and M. सहितात् हान



“ता मनसात्येति तत्सुकृतदुष्कृते विधूनुते” इति वाक्येन व्यध्वनि हानमवगतम् । “अथ इव रोमाणि” इति वाक्येन देहत्यागात् प्रागेव हानमवगतम् । तत्र वाक्ययोर्विरोधे, सति पुष्कलकारणे<sup>१</sup> अनन्तर कार्यं भवति नासति न कालान्तर इति लौकिकन्यायानुगृहीतेन अप्रतिबद्धविद्यापौष्कल्यानन्तरं हानप्रतिपादकताण्डिवाक्येन सुकृतदुष्कृताद्यनुगमनहानयोः प्रयोजनकारणशून्य-तया कारणोपपत्तिशून्य<sup>२</sup> व्यध्वनि हानविषय<sup>३</sup> वाक्यं बाधित्वा देहवियोगात् प्रागेव हानं दर्शितम् ॥

गतेरर्थवच्चमुभयथान्यथा हि विरोधः ॥ ३. ३. २९ ॥

उपपन्नस्तल्लक्षणार्थोपलब्धेलोकवत् ॥ ३. ३. ३० ॥

निर्विशेषब्रह्माविर्भावलक्षणा विद्या अर्चिरादिगतिसम्बन्धिनी, ब्रह्मविद्यात्वात्, सगुणब्रह्मविद्यावत्—इत्यनुमानस्य न निर्गुणब्रह्मवित् अर्चिरादिगतिमान्, मुक्तिफल-त्वात्, प्रलये<sup>४</sup> मुच्यमानहिरण्यगर्भवत् इति प्रत्यनुमानबाधात्, “शत चैका च हृदयस्य नाड्यः” इति काठकवाक्यस्य प्राकरणिकनिर्गुणविद्यसम्बद्धस्य दहरविद्यायामर्थसाम्य-लिङ्गसम्बन्धेन बाधाच्च देशाद्यव्यवहितवस्तुप्राप्तौ न गत्यपेक्षा इति लौकिकन्याया-नुगृहीतेन “निरञ्जनं परमं साम्यमुपैति” इति वाक्येन गतिबाधो दर्शितः ॥

अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम् ॥

३. ३. ३१ ॥

१. M omits तां मनसात्येति

२. M adds व्यध्वनि

३. T and M. विधूननं

४. M करणे

G कारणानन्तर

५. M बन्ध

६. G and T. हानस्य प्रतिपादकेन

७. M omits ताण्डि

All add व्यध्वनि after वाक्येन

८. G प्रयोजनापत्ति

९. G and T शून्ये

१०. M. विषयवाक्य

११. T and M लक्षण

१२. M प्रलय

१३. M गर्भादिवत्

१४. G and T निर्गुणसंबन्धस्य

१५. M गत्यनपेक्षा

सगुणासु विद्यासु यासु श्रूयते गतिः तास्वेव प्रकरणान्नियम. प्राप्तः । तत्र “ये श्रद्धां सत्यमुपासते तेऽर्चिषमभिः संभवन्ति” इति सत्यशब्देन सत्यार्थवचन-परिग्रहात् सत्यार्थपरिग्रह एव लघीयानिति न्यायेन “न तत्र दक्षिणा यन्ति” इति निषेधाच्च सत्यशब्देन ब्रह्मैवोपादाय तदुपासकानां सर्वेषां वाक्यप्रमाणादेव गति-सम्बन्धप्रतिपादनात् प्रकरणान्नियमो बाध्यते इत्युक्तम् ॥

यावदधिकारमवस्थितिराधिकारिकाणाम् ॥ ३. ३ ३२ ॥

वसिष्ठादीनां विद्यासबन्धिः शरीरात् शरीरान्तरग्रहण पूर्वशरीरारम्भकेभ्यः कर्मभ्यः<sup>१</sup> कर्मान्तरनिबन्धनम्, शरीरांतरग्रहणत्वात्, प्राकृतपुरुषशरीरान्तरग्रहणवत् । ततश्च सर्वेषामपि ब्रह्मविदां अनारब्धकर्मनिमित्तमेव शरीरान्तरग्रहण भवितुमर्हति, ब्रह्मविद्यावत्त्वात्, आधिकारिकपुरुषवत् इत्यनुमानेन आविर्भूतब्रह्मणोऽपि अनारब्ध-कर्मनिमित्तशरीरग्रहणे प्राप्ते “क्षीयन्ते चास्य कर्माणि” “ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते”<sup>२</sup> इति च श्रुतिस्मृतिभ्यामनारब्धफलकर्माद्यभावेऽवगते सति अधि-कारिपुरुषाणामितरेषां च सर्वेषां<sup>३</sup> विदुषां अनारब्धकर्मनिमित्तं<sup>४</sup> शरीरान्तरं नोत्प-द्यते, अविद्याकामकर्मलक्षणनिमित्ताभावात्, यत् निमित्तशून्यं न तत् उत्पद्यते, यथा बीजाभावेऽङ्कुरः इति प्रत्यनुमानात् । “श्वसूकरखरोष्ट्राणां गोऽजावि<sup>५</sup>” इत्यादिब्रह्महत्याफलेच[फल]शरीरान्तरग्रहणस्य पूर्वशरीरारम्भकब्रह्महत्यानिमित्तत्वेन

१ G and T आचरन्ति

२. M क्रिया

३. M omits शरीरात्

४. G and M omit कर्मभ्यः

५. M शरीरग्रहण

६. G omits एव

७. T and M अधिकारि

८. T ब्रह्मणापि

९. G शरीरान्तरग्रहणे

१०. G इति चागमेनारब्धकर्मा

M इत्यागमेनारब्धकर्मा

११ T omits च

१२ T adds च

१३ G अनारब्धफलकर्म

१४ M निमित्तशरी-

१५ M अविद्यामकर्म

१६. G omits गोऽजावि

M ओ[गो]जावीत्यादिफलशरी-

तत्रानैकान्तिकत्वाच्च पूर्वपक्षानुमान बाधित्वा आविर्भूतब्रह्मण अनारब्धकर्मनिमित्त  
शरीरान्तरग्रहणं नैस्तीत्युक्तम् ॥

अक्षरधियां त्ववरोधः सामान्यतद्भावाभ्यामौपसदवत्तदुक्तम् ॥

३. ३. ३३ ॥

यद्यपि प्रपञ्चनिषेधमुखेनै ब्रह्मणि प्रतिपाद्ये तत्र तत्र श्रुतानामेव निषेध-  
शब्दानां स्थालीपुलाकन्यायेन सर्वप्रपञ्चनिषेधेनै ब्रह्मावगमयितुं सामर्थ्यमस्ति,  
तथाप्यश्रुतप्रपञ्चनिषेधाय शब्दस्य लक्षणापरिग्रहः प्रपञ्चैकदेशपरिशेषो वा स्यात् ।  
ततः परैर्ब्रह्मणि प्रपञ्चनिषेधकतया कृतसर्वशब्दोपसंहारेण एकवाक्योपपादनम्<sup>१</sup> । निषेध-  
शब्दाश्च न स्थूलादिभ्योऽन्यविषयाः किं तु मुख्यत्वा[स्थूलत्वाद्य]भावविषया इत्युक्तम् ।  
आनन्दादय इत्यत्र<sup>२</sup> पञ्चपदार्थाभावे ब्रह्मस्वरूपमेव न<sup>३</sup> सिध्यतीत्युक्तम् । इह तु सिद्धे  
ब्रह्मणि प्रपञ्चनिषेधाय शब्दोपसंहारो दर्शितः ॥

इयदामननात् ॥ ३. ३. ३४ ॥

“द्वा सुपर्णा” “ऋतं पिबन्तौ” इति च यद्यपि वाक्यच्छायाया प्रति-  
पादनप्रकारभेदात् रूपभेदेनैतुल्यार्थत्वं प्राप्तम्, तथापि वाक्यार्थनिरूपणाया ससारिणो  
जीवादन्यः, अशैनायाद्यतीतः, निष्प्रपञ्चः, परमात्मैव प्रतिपाद्यत इति प्रतिपाद्यरूपै-  
क्यस्य प्रतिपादनप्रकारभेदैर्दान्तरङ्गत्वात् प्रतिपाद्यरूपैक्यात् तुल्यार्थत्वं मन्त्र-  
हम् ॥

१ T and M शरीरग्रहणं

२ T omits न

३ G and T add सर्वत्र

४ G adds च

५ G निषेधमुखेन

६ G and T अपरं

७ M. पादननिषेध

८. G मुख्यत्वापवाद

९. G and T omit अत्र

१० G omits न

११ M भेदाज्ञातुल्या

१२ G and T अज्ञानया

१३ M भेदान्तरङ्गत्वात्

१४ T and M omit इति

अन्तरा भूतग्रामवत् स्वात्मनः ॥ ३. ३ ३५ ॥

अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशान्तरवत् ॥ ३. ३ ३६ ॥

“यत्साक्षात्” “यदेव साक्षात्” इत्येकस्या शाखायामनेकगुणविशिष्ट-  
धर्मिणोऽभ्यासात्<sup>१</sup> वाक्यशेषवशाच्च जीवपरमात्मरूपेण वेद्यभेदादाम्नाययो अतुल्या-  
र्थत्वे प्राप्ते<sup>२</sup>, अभ्यासस्य विशेषविधानार्थत्वोपपत्तौ सत्यां द्वयोः सर्वान्तरत्वानुपपत्त्यनु-  
गृहीतया “यदेव साक्षात्” इत्यवधारणश्रुत्या अनेकगुणविशिष्टधर्मिप्रत्यभिज्ञानेन  
च रूपैक्यावगतेः तुल्यार्थत्वमाम्नाययोरित्युक्तम् । सर्वत्र चाभ्यासस्य विशेषविधाना-  
र्थत्वाभावे कर्मभेदकत्वमिति द्रष्टव्यम् ॥

व्यतिहारो विशिषान्ति हीतरवत् ॥ ३ ३ ३७ ॥

निकर्षवत्युत्कृष्टबुद्धिः फलवती, नोत्कृष्टे निकृष्टबुद्धिः इति लौकिकव्याप्त्या  
ब्रह्मणि जीवबुद्धेरफलत्वात् जीवे ब्रह्मबुद्धिमात्रस्यैव प्राप्तौ वचनादन्यत्रैवं लौकिको  
न्यायः सावकाशः इति न्यायेन व्यतिहारवचनसामर्थ्यात् जीवब्रह्मणोः इतरेतरात्मता-  
दृष्टिः<sup>३</sup> फलाय चोद्यते इत्युक्तमुपासनापक्षे । ऐकात्म्यपक्षे तु जीवगतस्यापि निकर्षस्य  
निवृत्तेर्ब्रह्मणि निकर्षबुद्ध्यर्थाभावात् न लौकिकन्यायावतार इति ॥

सैव हि सत्यादयः ॥ ३ ३. ३८ ॥

“जयतीमल्लोकान्” “हन्ति पाप्मानम्” इति च फलसयोगभेदात्

१ G adds यजत्यभ्यासात्

२ T शेषाच्च

३ G omits प्राप्ते

४. G सर्वस्य

५. M निकृष्टवत्युत्कृष्टबुद्धि

T निकर्षवत्युत्कर्ष.

६ M omits बुद्धि

७ M omits एव

८ T दृष्ट

९ M बुद्ध्याभावात्

सत्यनामाक्षरत्रयविशिष्टस्य अक्षयादित्याधिकरणाहरहगुणविशिष्टस्य च रूपभेदात् विद्याभेदे प्राप्ते “तद्यत्तत्सत्यमसौ स आदित्य.” इति वाक्यप्रमाणात्<sup>१</sup> सत्यनामाक्षरत्रयविक्षिप्तस्यैव ब्रह्मण उत्तरत्र स्थानगुणसंबन्धप्रतिपादनात् रूपैक्य-सिद्धे विद्यैक्ये सति अय न्यायः प्रदर्श्यते—यत्र विध्युद्देशः फलवान् तत्राज्ञाना प्रधानान्वयद्वारेण फलसंबन्धसिद्धेः अर्थवादगतानि गुणफलाभ्युपेक्ष्यन्ते, यत्र तु प्रधानतदज्ञानां अर्थवादात् फलं सन्नन्यायेन कल्प्यते तत्र विहितानां फलाकाङ्क्षा-विशेषात् अर्थवादात् फलकल्पनाविशेषाच्च यत्किञ्चित् अर्थवादगतं फल तत् सर्व-मेकीकृत्य गुणविशिष्टस्य गुणिनः फलत्वेन कल्पनीयमिति न सयोगभेद इति<sup>२</sup> ॥

कामादीतरत्र तत्र चायतनादिभ्यः ॥ ३. ३. ३९ ॥

वशित्वादिगुणसमुदायस्य अपहृतपाप्मत्वादिगुणसमुदायस्य च सगुणनिर्गुणवि-द्याभेदात् विद्यान्तरवदित्यत्रा[दितीतरेतरत्र]अनुपसहारोऽनुमानात्प्राप्तः । तत्र वशित्वादे-प्रपञ्चोपाधिकस्य तदुपचयापचयाभ्या उपचयापचयवतो निर्विशेषे ब्रह्मणि वेद्यत्वानुपपत्ते प्रशंसामात्रेण कृतार्थत्वायोगात् कचिदुपास्याकाङ्क्षा विद्यते । स्तुयमानस्य च ब्रह्मण स्तुतिपोष्कल्याकाङ्क्षास्ति । हृदयायतनार्थद्वारेण सन्निधानं चास्ति । दहरस्य च वशित्वादिसंबन्धयोग्यता विद्यते । ब्रह्मणश्च अपहृतपाप्मत्वादिस्तुतियोग्यता । एव ब्रह्मणः स्तुत्याकाङ्क्षासन्निधियोग्यत्वैः अपहृतपाप्मत्वादिगुणाना निर्गुणविद्याया स्तावकतयोपसहारात्[रम्] निर्गुणविद्यागतोपचितापचितगुणाना चोपास्यत्वाकाङ्क्षाणां

१ G adds एव

२ G प्रतिपादकात्

३. G अर्थबोधार्थ

४ G फलकाङ्क्षा

५. M विशेषाज्ञ

६. M. गतफलं

७. T adds दर्शितम्

८. M शेषब्रह्मणि

९ M कृताकृतार्थत्वा-

१० G omits च

११. G adds च

संगुणासूपसंहारं च कल्पयित्वा तद्वाक्यानां च उपसंहृतगुणविशिष्टैर्वाथप्रतिपादनसामर्थ्यकल्पनेनानुमानस्य बाधो दर्शितः ॥

आदरादलोपः ॥ ३ ३ ४० ॥

उपस्थितेऽतस्तद्वचनात् ॥ ३ ३ ४१ ॥

कुण्डपायिनामयने “मासमग्निहोत्र जुहोति” इत्यग्निहोत्रशब्दः प्रसिद्धाग्निहोत्रात् प्रकरणभेदात् कर्मान्तरविषयोऽपि प्रसिद्धाग्निहोत्रधर्मसाम्यात् यथा प्रयुज्यते, एवम् “य एव विद्वानग्निहोत्र जुहोति” इति प्राणाद्याहुतिपञ्चकविषयः अग्निहोत्रशब्दः प्रसिद्धाग्निहोत्रधर्मान् पयआदीनुपस्थापयति । तदपवादेन “तद्यद्वक्तम्” इति द्रव्यान्तर होम्यत्वेन विधीयते, तत्रापवादाभाव उत्सर्गस्य स्थितिरिति न्यायेन भोजनाभावेऽप्याहुतिपञ्चक पयआदिना कर्तव्यमिति प्राप्तम् । तत्र “तद्यद्वक्त प्रथममागच्छेत् तद्धोमीयम्” इत्यन्यार्थागतद्रव्योद्देशेन आहुतिकर्मविधानात् आहवनीयाभावे होमाभाववदुद्देश्याभावे उपादेयाप्रवृत्तेः आमिक्षार्थदध्यानयनाभावाद्वाजिकर्माभाववदिति न्यायेन भोजनार्थद्रव्यलोपे प्राणाग्निहोत्रलोप एव । अग्निहोत्रशब्दस्य अर्थवादगतस्य स्तुतित्वेनाप्युपपत्तेः अग्निहोत्रधर्माप्रापकत्वादित्युक्तम् ॥

तन्निर्धारणानियमस्तदृष्टेः पृथग्यप्रतिबन्धः फलम् ॥

३ ३ ४२ ॥

अङ्गाश्रितोपासनानि प्रधानार्थमङ्गानि प्रयोजयता प्रयोगवचनेन क्रत्वङ्गतयो पादेयानि, साध्यफलव्यपदेशशून्यत्वे सति क्रत्वङ्गव्यपाश्रयेण विहितत्वात्, यदेवं

१. M समुदायमुपसंहारश्च
२. G तत्तद्वाक्यानां
३. G omits अर्थ
४. G अनुमानबाध.
५. M प्रसिद्धादग्नि-
६. M प्रधाने प्रयुज्यते

७. M प्राणाहुति
८. M adds इति
९. M अवगत
१०. M विधानाहवनीय
११. G and T omit प्राणाग्निहोत्र

तत्तथा, यथा पर्णमयीत्वादि इत्यनुमानम् “ तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धया उपनिषदा तदेव वीर्यवत्तरं भवति ” “ ता चेदविद्वानुद्धास्यसि ” इत्यादिश्रौतैर्लिङ्गैः<sup>३</sup> विद्यारहितानामपि साङ्गे कर्मणि<sup>४</sup> प्रवृत्तिविषयै श्रुतार्थापत्तिलक्षणै विद्यानामनङ्गत्वसाधकैः बाध्यते, सति चानङ्गत्वे सन्नन्यायेन फलं च साध्यतया विपरिणम्यत इत्युक्तम् ॥

प्रदानवदेव तदुक्तम् ॥ ३. ३. ४३ ॥

“ यः प्राणः स वायुः ” इत्यैक्यव्यपदेशस्य प्रयोजनान्तराभावम्[भावात्] वागादिसंवर्गस्य प्राणस्याग्न्यादिसंवर्गस्य च वायोरैक्यचिन्तनमेव प्रयोजनमिति वाक्यर्यतात्पर्यादैक्यचिन्तन<sup>१</sup> प्राप्तम् । “ तौ वा एतौ द्वौ सर्वगौ ” इति वाक्यस्याप्युपास्यसर्वगुणविशिष्टभेदाभिधानस्य भेदेनानुचिन्तने तात्पर्यात् वाक्यप्रमाणात् भेदेनाप्यनुचिन्तन<sup>२</sup> प्राप्तम् । तत्रोपास्यतया प्रधानभूतसर्वगुणविशिष्टवायुप्राणधर्मिभेदविषयेण वाक्येन गुणभूतसमीरणस्वभावैक्यविषयं वाक्यमध्यात्माधिदैवासाधारणसंबन्धप्रतिपत्तिप्रयोजनं बाध्यते इत्युक्तम् ॥

लिङ्गभूयस्त्वात् तद्धि बलीयस्तदपि ॥ ३. ३. ४४ ॥

पूर्वविकल्पः प्रकरणात् स्यात् क्रिया मानसवत् ॥

३. ३. ४५ ॥

अतिदेशाच्च ॥ ३. ३. ४६ ॥

- |                                |                       |
|--------------------------------|-----------------------|
| १. G and M omit यश्च...न वेद   | ८ M संसर्गस्य         |
| २. G and M omit यदेव.. उपनिषदा | ९ M संसर्गस्य         |
| ३ T and M श्रौतलिङ्गैः         | १० T omits वाक्य      |
| ४ T and M omit अपि             | ११ T and M add एव     |
| ५ G adds च                     | १२ T omits प्रमाणात्  |
| ६ M फलत्व                      | १३ M adds इति         |
| ७. M देशप्रयो                  | १४ T बाध्यमित्युक्तम् |

विद्यैव तु निर्धारणात् ॥ ३. ३. ४७ ॥

दर्शनाच्च ॥ ३. ३. ४८ ॥

श्रुत्यादिबलीयस्त्वाच्च न बाधः ॥ ३. ३. ४९ ॥

अनुबन्धादिभ्यः प्रज्ञान्तरपृथक्त्ववत् दृष्टश्च तदुक्तम् ॥

३. ३. ५० ॥

न सामान्यादप्युपलब्धेः मृत्युवन्न हि लोकापत्तिः ॥

३. ३. ५१ ॥

परेण च शब्दस्य ताद्विध्यं भूयस्त्वाच्चनुबन्धः ॥

३. ३. ५२ ॥

क्रत्वङ्गभूतेष्टकामयाग्नचयनप्रकरणात् “तेषामेकैक एव तावान् यावानसौ पुरुषैः” इति क्रत्वङ्गतालक्षणसादृश्यसापेक्षादतिदेशाच्च मनश्चिदादीनां भावनामयानां पुरुषायुषेत्वेन क्लृप्तशतवर्षान्तर्गतषट्त्रिंशत्सहस्राहोरात्रावच्छिन्नैः मनोवाक्चक्षुःश्रोत्र-वृत्तिनिचयै इष्टकात्वेन भाव्यमानैः चीयमानानां प्रकृतेष्टकामयचयनेन विकल्प्य क्रत्वङ्गत्वे प्राप्ते “ते हैते विद्याचित एव सर्वदा सर्वाणि भूतानि चिन्वन्ति विद्यया हैवैत एवंविदश्चिता भवन्ति” इति श्रुतिलिङ्गवाक्यैः प्रकरणातिदेशयोर्मुख्या-ग्निसन्निधेः संपादनसौकर्यार्थत्वादतिदेशस्य चयनत्वसामान्यविषयत्वादिति प्रयोजना-न्तर परिकल्प्य मनश्चिदादीनां क्रत्वङ्गताया प्रकरणातिदेशयोः प्रामाण्यं चापवाध्य फलार्थतया स्वातन्त्र्यमेव परिकल्पितम्—इति ॥

एक आत्मनः शरीरे भावात् ॥ ३. ३. ५३ ॥

व्यतिरेकस्तद्भावाभावित्वान्न तूपलब्धिवत् ॥ ३. ३. ५४ ॥

१ T दृष्टकानामेवाग्नि

५ G, आयुष्टेन

२ M ऐष्टकल्पित एव

६ G and T प्राकृते

३ G पूर्व.

७ T and M दृष्टकानामपि चयनेन

४ M चितादीनां



‘ अहं मनुष्यः ’ इति प्रत्यक्षप्रत्ययात् सति शरीरे चैतन्योपलब्धेः, असति च अनुपलब्धे.—इत्यन्वयव्यतिरेकाभ्यां चैतन्यस्य देहधर्मत्वावगमात् देह एवास्मेति प्राप्तम् । स्वभावस्थायाम् ‘अहं पश्यामि’ इति द्रष्टव्यबाध्यमानप्रत्यक्षस्य स्थूलशरीराकाररहितस्य शरीरव्यतिरिक्तात्मविषयत्वात् द्वयोश्च प्रत्यक्षयोर्विरोधे व्यतिरेकप्रत्यक्षस्य गत्यन्तराभावात् ‘अहं मनुष्यः’ इति संसर्गप्रत्ययस्याध्यासनिबन्धनत्वोत्पत्तेः[त्वोपपत्तेः], असति देहे चैतन्याभावासिद्धत्वात् व्यतिरेकासिद्धेः, सति च देहे चैतन्याभावदर्शनात्, घटवदतद्धर्मत्वात् इति प्रत्यक्षानुमानाभ्यां देहव्यतिरिक्तात्मा सिद्धः पूर्वप्रत्यक्षानुमानबाधेन इति दर्शितम् ॥

अङ्गावबद्धास्तु न शाखास्तु हि प्रतिवेदम् ॥ ३ ३ ५५॥

मन्त्रादिवद्वाविरोधः ॥ ३ ३. ५६ ॥

“ उद्गीथमुपासीत ” “ इदमेवोक्तम् ” “ ईयमेव पृथिवी ” “ अयं वाव लोक एषोऽग्निश्चितः ” इत्यादीनि त्रिवेदविहितान्युपासनानि उद्गीथोक्तपृथिव्यादीनामालम्बनानां त्रिवेदविहितप्रधानकर्माङ्गत्वेन प्रयुज्यमानानां प्रतिवेदमुपांशुस्वरादिभेदेन भेदादुद्गीथादिश्रुतिभिरुपासनालम्बनानामुद्गीथादीनां सामान्येनोपात्तानां विशेषाकाङ्क्षायां तत्तदुद्देशविहितप्रधानकर्माङ्गत्वेन प्रयुज्यमानोद्गीथादिविशेषेषु प्रकरणान्नियम्यत इति प्राप्तम् । तत्र सामान्यप्रवृत्तायाः श्रुतेः विशेषाकाङ्क्षायां प्रकरणद्विशेषनियमः स्यात्, इह तु उद्गीथादिसामान्येऽपि उपासनासम्भवाच्छ्रौतेन सामान्येन प्राकरणिकस्य विशेषनियमस्य बाधात् सर्वशाखाविहितप्रधानकर्माङ्गत्वेन

१. T संसर्गप्रत्ययात्

२. M त्वादनयोश्च

३. M असति चैतन्यभावस्य सिद्धत्वात्

४. T and M सिद्धिः

५. G इयं पृथिवी

T. इयं वै पृथिवी

६. T अयं लोकोऽग्निश्चित

G omits अग्निश्चित

७. T उद्गीथोक्तपृथिव्यादीनां

G उपांशुस्वरादि

M उपांशुत्वे

९. M तत्तद्वेदविहित

प्रयुज्यमानसर्वोद्गीथादिविशेषेषु तदालम्बोपासनानामुपसंहार उक्तः ॥

भुम्नः क्रतुवज्ज्यायस्त्वं तथा हि दर्शयति ॥ ३ ३ ५७ ॥

“आत्मनो वैश्वानरस्य मूर्धैव सुतेजाः” इत्यादिवाक्यप्रकरणाभ्यां समस्तोपासनाङ्गत्वेन तदन्तर्भावेऽपि व्यस्तोपासनानाम् “अन्यन्नम्” “पश्यति प्रियम्” “भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवात्मानं वैश्वानरमुपास्ते” इति प्रत्ययवयवमुपासनानां विधिफलयोः श्रवणात् स्वातन्त्र्येणापि पृथग्विधानं कल्प्यते, वाजपेयाङ्गस्य बृहस्पतिसवस्य प्रकरणान्तरे स्वातन्त्र्यवदिति प्राप्ते, विहितानामपि व्यस्तोपासनानां प्रकरणवाक्याभ्यां समस्तोपासनान्तर्भावेण प्रयाजदर्शपूर्णमासादिवदेकप्रयोगत्वे सिद्धे प्रधानतद्ङ्गफलानां चार्थवादगतानामेकीकृत्य साङ्गप्रधानस्य फलत्वेन सत्राधिकरणन्यायेन कल्पयितव्यत्वे न प्रकरणान्तरविहितबृहस्पतिसववत् व्यस्तोपासनानां प्रयोगपृथक्त्वं युक्तमित्युक्तम् ॥

नानाशब्दादिभेदात् ॥ ३. ३ ५८ ॥

गायत्रीशाण्डिल्यषोडशकलोपकोसलवैश्वानरदहरसत्यब्रह्मादिविद्यानामर्चिरादिफलसंयोगैक्यात्, उपास्यब्रह्मरूपैक्याच्छब्दमात्रैर्भेदेऽपि प्रकृत्यर्थोपासनावच्छिन्नप्रत्ययार्थप्रयत्नचोदनैक्यात्, ब्रह्मविद्यासमाख्यैक्याच्च समुच्चित्यैकप्रयोगत्वे प्राप्ते “पूर्णमप्रवर्तिनीं श्रियं लभते” “एतमितः प्रेत्याभिसंभवितास्मि” “ज्योतिष्मतो हँ लोकान् जयति” “सर्वेष्व्वात्मस्वन्नमति” “सर्वेषु लोकेषु कामचारो भवति” “जयतीमाँल्लोकान्” इत्याद्यवान्तरफलसंयोगभेदात् ब्रह्ममात्रैक्येऽपि तत्तत्प्रकरणविहितगुणकलापविशिष्टोपास्यरूपभेदादुपास्यानुबन्धभेदभिन्नोपासनानुबन्धभेदेन प्रयत्नचोदनाभेदात् प्रतिविद्य नामधेयभेदात् कौण्डपाय्यनवत् प्रकरणभेदात्

१ M तदालम्बनो

२ T and M मासवदे

३. M omits मात्र

४. G and M उपमानावच्छिन्न

५ G omits ह

६. M इत्यवान्तर

कृत्स्नोपसंहारस्याशक्यप्रयोगत्वाच्च प्रधानफलैक्येऽपि स्वर्गकामाभिहोत्रदर्शपूर्णमासवत्  
विद्यानां भेद एवेत्युक्तम् ॥

विकल्पोऽविशिष्टफलत्वात् ॥ ३. ३. ५९ ॥

यद्यपि विकल्पसमुच्चययोः अहग्रहोपासनानां नियमहेत्वभावात् “त यथा  
यथोपासते” इति न्यायेनोपास्यगुणोपचयापचयाभ्यां ब्रह्मलोकेऽपि फलोपचयापचय-  
सम्भवेन तैत्कामिनो याथाकाम्येनानुष्ठानं प्राप्तम्, तथापि “यस्य स्यादद्धा” इत्यादि-  
शास्त्रादुपास्यसौक्षात्करणेऽन्त्यकाले<sup>१</sup> वक्तव्ये द्वयोस्तदसंभवात् द्वयोः सौक्षात्करण-  
पर्यन्तसंस्कारोपचयापचयसंभवाच्चित्तविक्षेपाच्च विकल्प एवेत्युक्तम् ॥

काम्यास्तु यथाकामं समुच्चीयेरन् न वा पूर्वहेत्वभावात् ॥

३. ३. ६० ॥

अनहंग्रहाणि अकर्माङ्गावरुद्धानि च “मनो ब्रह्मेत्युपासीत” इत्यादीन्य-  
भ्युदयफलान्यपि नियमेन विकल्प्येरन्, उपासनात्वात्, अहंग्रहोपासनवत् इति प्राप्ते  
याथाकाम्येनानुष्ठेयानि, अविरुद्धभिन्नफलत्वात्, स्वर्गपथर्थचित्राज्योतिष्टोमवत्—इति  
विशेषानुमानेन याथाकाम्यमुक्तम् ॥

अङ्गेषु यथाश्रयभावः ॥ ३. ३. ६१ ॥

शिष्टेषु ॥ ३. ३. ६२ ॥

समाहारात् ॥ ३. ३. ६३ ॥

गुणसाधारणश्रुतेषु ॥ ३. ३. ६४. ॥

१ M omits विकल्प

२. M omits तत्

३. T and M साक्षात्कारनैयत्य

४ M adds प्राप्ते

५ M साक्षात्कारकरण

६ M असंभ

७ T and M. विकल्पेरन्

न वा तत्सहभावाश्रुतेः ॥ ३. ३. ६५ ॥

दर्शनाच्च ॥ ३. ३. ६६ ॥

अङ्गाश्रितान्युपासनानि नियमेन क्रतौ समुच्चित्यानुष्ठेयानि,<sup>१</sup> नियमेन समुच्चीय-  
मानाङ्गव्यपाश्रयत्वात्, अङ्गाश्रितोपाङ्गवत् इति प्राप्ते, क्रतौ समुच्चित्य नियमेन  
नानुष्ठेयानि, अङ्गाश्रितत्वे सति तद्विन्नफलत्वात् गोदोहनवदिति विशेषानुमानेनात्रापि  
याथाकाम्यमेवोक्तम् ॥

इति भगवत्प्रकाशात्मविरचिते शारीरकन्यायसंग्रहे

तृतीयाध्यायस्य तृतीयः पादः ॥

## अथ चतुर्थः पादः ॥

- पुरुषार्थोऽतः शब्दादिति बादरायणः ॥ ३. ४. १ ॥  
शेषत्वात्पुरुषार्थवादो यथान्येष्विति जैमिनिः ॥ ३. ४. २ ॥  
आचारदर्शनात् ॥ ३. ४. ३ ॥  
तच्छ्रुतेः ॥ ३. ४. ४ ॥  
समन्वारम्भणात् ॥ ३. ४. ५ ॥  
तद्वतो विधानात् ॥ ३. ४. ६ ॥  
नियमाच्च ॥ ३. ४. ७ ॥  
अधिकोपदेशात्तु बादरायणस्यैव तद्दर्शनात् ॥ ३. ४. ८ ॥  
तुल्यं तु दर्शनम् ॥ ३. ४. ९ ॥  
असार्वत्रिकी ॥ ३. ४. १० ॥  
विभागः शतवत् ॥ ३. ४. ११ ॥  
अध्ययनमात्रवतः ॥ ३. ४. १२ ॥  
नाविशेषात् ॥ ३. ४. १३ ॥  
स्तुतयेऽनुमतिर्वा ॥ ३. ४. १४ ॥  
कामकारेण चैके ॥ ३. ४. १५ ॥  
उपमर्दं च ॥ ३. ४. १६ ॥  
ऊर्ध्वरेतस्सु च शब्दे हि ॥ ३. ४. १७ ॥

निर्विशेषब्रह्माविर्भावलक्षणं तत्त्वज्ञानं कर्माङ्गीभूतकर्तृद्वारेण प्रयोगविधिनो-

पादेयम् , कर्माङ्गभूतकर्तृव्यपाश्रयत्वे सति शास्त्रप्रतिपन्नत्वात् , यजमानसंस्काराङ्गभूता-  
ञ्जनादिवत् , तथा तत्त्वज्ञान प्रयोगविधिनोपादेयम् , साध्यफलव्यपदेशशून्यत्वे सति  
कर्माङ्गव्यपाश्रयत्वात् , पर्णमयीत्वादिवत् , जनकादीनां विद्यया सह कर्मानुष्ठानं विद्यया  
मोक्षसाधनत्वे व्यर्थमिति सहानुष्ठान विद्यायां स्वातन्त्र्याभावेन कर्माङ्गत्वे लिङ्गम् ,  
“ यदेव विद्यया ” इति च श्रुतिः । तदेव श्रुतिलिङ्गानुमानैः विद्यायाः  
कर्माङ्गत्व प्राप्तम् । तत्र च यथा स्वर्गादिकामिनो यागादौ नियोगानुपपत्त्यैव  
यागादेः स्वर्गादिसाधनत्व प्रतीयते न शब्देनैव, तथा “ ब्रह्म वेद ब्रह्मैव भवति ”  
“ तरति शोकात्मवित् ” इत्यादिवचनैः ज्ञानफलयोरितरेतरसाध्यसाधनताकाङ्क्षा-  
योग्यतासन्निधिमतोः एकपुरुषसंबन्धसन्निधाननिर्देशः अन्यथानुपपत्त्या साध्यसाधन-  
संबन्धं गमयति । शब्देन च “ विद्ययामृतमश्नुते ” इत्युक्तम् । सर्वत्र च  
फलश्रुतीनां न वर्तमानताव्यपदेशोऽर्थवादत्वे निमित्तम् , किन्तु प्रमाणान्तरविरोधः,  
“ यदाङ्क्ते चक्षुरेव<sup>१३</sup> आतृव्यस्य वृङ्क्ते ” इत्यादेर्वर्तमानत्वे योग्यत्वे सत्यनुप-  
लम्भात् , <sup>१४</sup>विद्याफले तु वर्तमानव्यपदेशोऽपि न प्रमाणान्तरविरोधः ब्रह्माविर्भावस-  
मय एवाविर्भाविफलस्य शोकादिनिवृत्तेः, ब्रह्मात्मतावाप्यैतेश्च स्वानुभवसिद्धत्वात् , प्रमा-  
णान्तरायोग्यत्वाच्च ब्रह्मज्ञानस्योचितमेव वर्तमानफलोपदेशनमिति न सत्रवत्फलविपरिणा-  
मापेक्षा । तत्राय प्रयोगः—ब्रह्मज्ञानं न क्रतुप्रयोगविधिनोपादेयम् , क्रत्वङ्गसंबन्धित्वे

- १ T and M व्यपाश्रयण शास्त्र
- २ G and M संस्कारभूत
- ३ T and M पर्णमयत्वा
४. G omits विद्यया . नुष्ठानं
- ५ M विद्यायां
- ६ M omits तत्र च  
T omits च
- ७ T and M omit एव
- ८ T and M प्रतीयते
- ९ T omits तथा

- १० G साधनत्वा-
- ११ T निर्देशान्य
१२. T omits च
१३. G and T add अस्य
- १४ G and T add ब्रह्म
- १५ M omits तु
१६. T ब्रह्मात्मभावापत्तेश्च
- १७ M ज्ञानस्येति । तत्र वर्त
१८. M उपदेशनमपि सत्र

सत्यपि स्वोचितफलान्तरसंबन्धित्वात् , गोदोह<sup>१</sup>नवत् । तथा—नै ब्रह्मज्ञानं कृत्वङ्गव्यपाश्र-  
यम् , प्रकरणान्तरसंबन्धित्वे सति कर्तृत्वेनाविनियुक्तपुरुषमात्रसंबन्धित्वात् , रात्रिसत्र-  
वत्, तथाकर्तृब्रह्मात्मज्ञानं न क्रतुप्रयोगविधिनोपादेयम्, उपादीयमानकृत्वङ्गविरोधित्वात् ,  
क्रतुप्रयोगविधिनोपादीयमानोदितहोमविरोध्यनुदितहोमवदिति । तथा ब्रह्मज्ञानकर्मणी न  
परस्पराङ्गाङ्गिभूते, परिव्राजकादिष्वितरेतरव्यतिरेकित्वात् , ऋतुगमननैष्ठिकव्रतवत् इति  
विशेषानुमानैरनुगृहीतया फलश्रुत्या स्वतन्त्रमेव ब्रह्मज्ञानं फलसाधनमिति दर्शितम् ॥

परामर्शं जैमिनिरचोदना चापवदति हि ॥ ३ ४ १८ ॥

अनुष्ठेयं बादरायणः साम्यश्रुतेः ॥ ३ ४. १९ ॥

विधिर्वा धारणवत् ॥ ३. ४. २० ॥

स्मृत्याचारयोराश्रमचतुष्टयविषययोः भ्रान्तित्वासंभवेन मूलकाङ्क्षायां विधि-  
संयुक्तवाक्यकल्पना लघीयः । “ त्रयो धर्मस्कन्धाः ” इत्यादिषु स्कन्धानां धर्मत्रित्वो-  
पाधित्वेन प्रतिपन्नेष्वंशेषु विधिकल्पनमित्यन्यपरेष्वपि वाक्येषु उपरिधारणवत्  
विधिमाश्रमाणा कल्पयित्वा यथाधिकारमिच्छयाश्रमविकल्पसमुच्चयप्रतिपत्तिरुक्ता ।  
अथवा यज्ञाध्ययनदानतपआचार्यकुलवासानां कथञ्चित् सर्वाश्रमसाधारण्ये संभव-  
त्यवन्तरप्राधान्येनासाधारणसंबन्धमाश्रित्येकैकेन धर्मकलापेनैकैक एवाश्रमः परामृ-  
श्यते यथा, तथा ब्रह्मसंस्थताया अपि कथञ्चित् सर्वाश्रमसंबन्धेऽपि सर्वशास्त्रेषु  
परिव्राजकमाश्रित्य नियमेन विधानात्, तेनै<sup>३</sup>[तदा]साधारण्यादन्यनिन्दया विधीयमानब्रह्म-

१. G omits गोदोहन...संबन्धित्वात्

२. M omits न

३. M omits अकर्तृ

४ G and M. ब्रह्मज्ञानं

५ M मानो होम-

६ G and T. मूलकल्पनाया

७ M प्रतिपाद्येष्वा-

८ G omits इच्छया

९. G संभवत्यपि ईषत् प्राधान्येन

१० T and M omit धर्म

११ G omits एव

१२ M तदसाधारण्यान्ये लिङ्गया विधी

संस्थतया तदाश्रयत्वेन लिङ्गधर्मानुपादानाद्येन सहैव ब्रह्मसंस्थता विधीयते, अनाश्रमि-  
संबन्धानुपपत्तेः इत्युक्तम् ॥

स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॥ ३. ४. २१ ॥

भावशब्दाच्च ॥ ३. ४. २२ ॥

उद्गीथादिपदार्थेष्वृष्टपदार्थाध्यासप्रत्ययाः स्तुतयः, विधिपदरहितत्वे सति  
सहिततया स्तुत्यपेक्षेष्वाङ्गेषु उत्कृष्टपदार्थाध्यासप्रत्ययत्वात्, “स्वर्गो वै लोक  
आहवनीयः” इत्यादिप्रत्ययवदिति । “स एष रसाना रसतमः” “इयमेवर्गभिः सामः”  
इत्यादिप्रत्ययानां स्तुतित्वे प्राप्ते, नैते प्रत्ययाः स्तुतयः, प्रकरणान्तरत्वे सति  
विशिष्टफलसंबन्धितयापूर्वत्वात् क्रत्वन्तरवदित्यनुमानेन, स्तुतित्वकल्पनाद्विधि-  
कल्पनमेव युक्तमनुष्ठानफललाभात् इति न्यायोपबृंहितेन विधिरेव दर्शितः ॥

पारिप्लवार्था इति चेन्न विशेषितत्वात् ॥ ३. ४. २३ ॥

तथा चैकवाक्यतोपबन्धात् ॥ ३. ४. २४ ॥

आख्यानानां गुरुशिष्यसमाचारप्रदर्शनद्वारेण बुद्धिसौकर्यद्वारेण च वाक्यार्थ-  
प्रत्ययहेतुत्वं सामर्थ्यलिङ्गसिद्धम् । अस्य च “पारिप्लवार्थमाचक्षीत” इति पारिप्लव-  
श्रुत्या आख्यानानामन्यपरत्वप्रतिपादिकयापवादे प्राप्ते, सामान्यश्रुतेः “मनुर्वैवस्वतो  
राजा” इति विशेषसङ्कीर्तनवैफल्यपरिहाराय विशेषपरतया सङ्कोचप्रदर्शनेन श्रुत्या  
लिङ्गस्यावर्धो दर्शितः ॥

अत एव चाग्नीन्धनाद्यनपेक्षा ॥ ३. ४. २५ ॥

यद्यपि परिव्राजकादिषु ज्ञानकर्मणोरितरेतरव्यतिरेकासंबन्धाः तेषु ज्ञानोत्पत्त्य-

१. G and T विहिततया

४ G and T बाध

२. M क्षेत्र्वर्हेषु

५ M तत्तावर्थ

३. M सिद्धि



र्थकर्मव्यतिरिक्तस्वतन्त्रकर्माभावात्, यद्यपि चेश्वराज्ञापरिपालनौदीनां दृष्टार्थतया धर्मत्वाभावात् कर्मशून्येषु देवादिषु ब्रह्मविद्या मोक्षफला, यद्यपि च “दर्शपूर्णमासाभ्याम्वर्गकामः” “स्वर्गाय हि लोकाय दर्शपूर्णमासाविज्येते” इतिवत् ज्ञानकर्मभ्यामोक्ष इति विध्युद्देशार्थवादौ न स्त, नापि “विद्यां चाविद्यां च” इति साहित्यमेकफलोपाधौ “अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते” इति फलभेदावगमात्; नापि “तेनैति ब्रह्मवित् पुण्यकृत् तैजसश्च” इति ज्ञानकर्मणोरेकस्मिन् पुरुषे समुच्चयसिद्धिः, पुरुष[ब्रह्म]वित्पुण्यकृत्पुरुषयोर्मासमुच्चयावगमात् अन्वाचयार्थेन चकारेणैकैकस्य पुरुषस्यान्योन्यनिरपेक्षमार्गसंबन्धसिद्धेः, पुण्यकृदिति चांमामवपुरुषपर्यन्तमर्चिरादिना गच्छतां प्रतीकालम्बनानामभिधानसिद्धेश्च, नापि “तान्याचरथ नियत सत्यकामाः” इति समुच्चयसिद्धिः, अप्रतीतेः, सत्यशब्दस्य च “एष वः पुण्यः सुकृतो ब्रह्मलोकः” इति वाक्यशेषात् “प्लवा ह्येते” इति निन्द्यमानत्वाच्च सत्यलोकविषयत्वात्, नापि “सत्येन लभ्यस्तपसा ह्येष आत्मा” इति संमुच्चयसिद्धिः, तपःशब्देन “मनसश्चेन्द्रियाणां च ह्यैकाग्र्य परम तपः” इति तपसोऽभिधानात्, न च ब्रह्मात्मताविद्यानिवृत्ती कर्मसाध्ये कर्मवासनाया अपि विज्ञानेनैव निर्वृत्तिश्रवणात्, शरीरेन्द्रियसंबन्धस्तु कर्माभावात् स्वयमेव निवर्तते । तस्मात्प्रमाणाभावात् फलाभावाच्च न समुच्चयसिद्धिर्यद्यपि, तथापि “विविदिषन्ति यज्ञेन” इतीच्छासंयोगात् ज्ञानस्य साध्यताप्रतीतौ ‘यज्ञेन’ इति करणतायाः साध्यज्ञानेनैवान्वयात् यज्ञादीनामिष्यमाणापरोक्षज्ञानसाधनत्वमवगतम् । ज्ञानस्य च प्रमाणायत्तत्वात् कर्मणामनुपयोगाज्ज्ञान-

- १ G omits यदि
- २ T and M पालनादिना
३. T and M फलोपाधौ
- ४ G omits तैजसश्च
- ५ T and M समुच्चय
६. G omits अन्योन्य
- ७ G and T. वामानव

- ८ M पुण्यकृतो
- ९ T and M om<sub>it</sub> नापि
- १० T and M omit समुच्चयसिद्धि
- ११ T and M add च
- १२ G and T वासनाविज्ञा
- १३ G and T निवर्तते श्रवणात्
- १४ G adds भिद्यते हृदयग्रन्थि

मोक्षं प्रत्येव कर्मणां साधनत्वं वाक्यतात्पर्येण प्रतीयत इति प्राप्तम् । तत्र काष्ठैः पचतीति ज्वालोत्पादनद्वारेण पाकसाधनेष्वपि काष्ठेषु करणविभक्तिदर्शनात् कर्मसु चित्तस्य मलेशोधनद्वारेण प्रत्यक्प्रवणतामापाद्य अपरोक्षज्ञानहेतुषु ज्ञानकारणत्वं न बाध्यते, मोक्षान्वये तु कर्मणा श्रुतज्ञानकरणत्वं बाध्यते, श्रुतसाध्यपरित्यागेन च साध्यान्तरकल्पनायाम् “ नास्त्यकृतः कृतेन ” “ न कर्मणा न प्रजया धनेन त्यागेनैकेऽमृतत्वमानशुः ” “ नान्यः पन्था विद्यतेऽयनाय ” इत्यादिशास्त्रविरुद्धमोक्षहेतुत्व-कल्पनाद्वरम् “ कार्पायपक्ति कर्माणि ” “ ज्ञानमुत्पद्यते पुसाम् ” इत्यादिशास्त्रप्रति-पन्नचित्तशोधनद्वारेण ज्ञानहेतुत्वकल्पनमिति शास्त्रान्तरानुसारात् ज्ञानकरणत्वावधार-णाच्च ज्ञानहेतुषु कर्मसु वेदानुवचनादिषु वाक्यप्रतिपक्षेषु न ज्ञानं मोक्षे अभिन्धनाद्य-पेक्षते इत्युक्तम् ॥

सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् ॥ ३ ४ २६ ॥

शमदमाद्युपेतः स्यात् तथापि तु तद्विधेः तदङ्गतया तेषामव-  
श्यानुष्ठेयत्वात् ॥ ३. ४ २७ ॥

अपरोक्षज्ञानस्यापि प्रामाण्याभ्युपगमे प्रमाणायत्तत्वात् तत्सिद्धेः सत्सु प्रमाणहेतुषु कर्मोपासनाशमाद्यभावे ज्ञानानुत्पत्त्यदर्शनात् केवलव्यतिरेकाभावात्, कर्मादीनां च ज्ञानोत्पत्तौ उपकारविशेषानवगमात् अपरोक्षज्ञानोत्पत्तौ कर्मादीनाम-साधनत्व प्राप्तम् । तत्र “ यज्ञेन विविदिषन्ति ” इति कर्मणा ज्ञानसाधनत्वं विधीयते<sup>१</sup> । “ शान्तो दान्तः ” इति तेषामपि ज्ञानसाधनत्वं विहितम्<sup>२</sup> । “ ततस्तु

१ G प्राप्ते

२ G मनःपरिशोधन

३ M ज्ञानहेतुत्वं

४. G omits मोक्षा बाध्यते

५. M omits अमृतत्वमानशुः

६ M omits हेतुत्व

७. M. कषाय

८ T and M omit ज्ञानहेतुषु .

प्रमाणहेतुषु

९ M आगमानुरोधात् ज्ञानो

१० G कर्मादीनां

११. M विधाय

१२ T and M विदितम्

त पश्यते निष्कलं ध्यायमानः” “निदिध्यासितव्यः” इति च ब्रह्मणि प्रत्ययाभ्यासोऽपरोक्षज्ञानाय विहितः । “त त्वौपनिषदम्” इति च वेदान्तानामपरोक्षब्रह्मावगतिसाधनत्वं तद्धितप्रत्ययेनोक्तम् । तत्र यद्यपि प्रथमं शब्दं प्रमाणज्ञानं प्रमाकारणादेव भवतीत्यपरोक्षज्ञानस्यापि प्रमाणादेवोत्पत्तिः केवलव्यतिरेकाभावात् प्राप्ता, तथाप्यागमस्य केवलव्यतिरेकानपेक्षत्वात् कर्माभ्यासशमादिसहकृतात् वेदान्तवाक्यात्, पूर्वानुभवसंस्कारसहितात् संप्रयोगादभिज्ञानव्यतिरिक्तप्रत्यभिज्ञानप्रत्यक्षवत्, ब्रह्मात्मविषय शब्दज्ञानव्यतिरिक्तं प्रत्यक्षज्ञानान्तरमुत्पद्यत इत्यवगम्यते, तदुद्देशेन साधनविधानसामर्थ्यात्, द्वारं च कर्मणामन्तःकरणशुद्धिद्वारेण प्रत्यक्षप्रवणता ; शमादीनां च विपरीतप्रवृत्तिलक्षणप्रतिबन्धनिरोधः, निदिध्यासनस्य च ब्रह्मणि प्रत्ययाभ्यासजनितचित्तैकाग्र्यम् । तत्र परोक्षज्ञानहेतुरपि शब्दः कर्मादिपरिमार्जितप्रत्यक्षप्रवणेन शमादिनिरुद्धविपरीतप्रवृत्तिप्रतिबन्धकेन प्रत्ययाभ्यासजनितसंस्कारप्रचयनिमित्तब्रह्मैकाग्र्यवृत्तिचित्तदर्पणेन सहकारिणानुगृहीतः अपरोक्षज्ञानमुत्पादयति शास्त्रीयसंस्कारसंस्कृतान्ग्यधिकरण इव होमोऽपूर्वमिति<sup>१३</sup> । अथवा शब्दादेव प्रथममपरोक्षज्ञानमुत्पद्यते, <sup>१४</sup>जन्यसंवेदनस्य ब्रह्मप्रकृतितयाभेदात्, संवेदनस्य विषयजन्यतया तदभेद एव लोकेऽप्यपरोक्षज्ञानता नामेति<sup>१५</sup> । ततश्च भ्रान्त्या परोक्षवदवभासमाने प्रथमज्ञाने वर्णितचित्तदर्पणसामर्थ्यादेव देहार्थं ध्यासात् विविक्ते त्वंपदार्थे, प्रत्यक्षतोऽवभासमाने तत्पदार्थे च चेतसि सम्यगवधृते पारोक्ष्यभ्रमनिमित्तस्या-

- १ T and M omit निदिध्यासितव्यः  
 २ M परोक्षज्ञानार्थावगति  
 ३ M शब्द  
 ४ G omits प्रमाण  
 ५ G प्रमाण  
 ६ M अपरोक्षप्रमाणज्ञानस्य  
 ७ G अपरोक्षज्ञाना  
 ८ T and M add इति

- ९ G omits च  
 १० T and M प्रत्यक्षाभ्यास  
 ११ T ऐकाग्र्य  
 १२ M कारणा  
 १३ G omits इति  
 १४ G and T शब्दजन्य  
 १५ G omits इति  
 १६ T and M देहाभ्यासात्

ध्यासस्य निवृत्तेः तदेव वाक्यार्थविषय शब्दज्ञान अपरोक्षावभासमवतिष्ठत इति, सर्वथापि यज्ञशमनिदिध्यासनादिसापेक्षादेव शब्दादपरोक्षज्ञानसिद्धिः विधिप्रामाण्यादिति स्थितम् ॥

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ॥ ३ ४. २८ ॥

अवाधाच्च ॥ ३ ४ २९ ॥

अपि च स्मर्यते ॥ ३ ४ ३० ॥

शब्दश्चातोऽकामकारे ॥ ३ ४. ३१ ॥

वामदेवोपासनाव्रैते सर्वस्त्रीगमनवत् सर्वान्नभक्षण प्राणविद सामान्यप्रवृत्त-  
भक्ष्याभक्ष्यविभागशास्त्रमपवाध्य विधीयत इति प्राप्ते, अश्रूयमाणविशेषविधेः सामान्य-  
विधिबाधकत्वमयुक्तम् ; विशेषविधिकल्पना तु सामान्यविधिनापि बाध्यते, अविरो-  
धापेक्षत्वात् कल्पनायाः इति न्यायेन सामान्यविधिना विरोधात् अशक्यविधेयत्वाच्च  
सर्वान्नभक्षणं स्तुतिरित्युक्तम् ॥

विहितत्वाच्चाश्रमकर्मापि ॥ ३. ४ ३२ ॥

सहकारित्वेन च ॥ ३ ४ ३३ ॥

सर्वथापि त एवोभयलिङ्गात् ॥ ३ ४ ३४ ॥

अनभिभवं च दर्शयति ॥ ३ ४ ३५ ॥

एकस्योभयार्थताविरोधात् “लिङ्गं लेट्” इति लेट्परिग्रहेण “विविदिषन्ति”  
इति कर्मणां विद्यासयोगे विहिते, यावज्जीवादिश्रुतेराश्रमकर्मतया नित्यत्वे च विहिते,

१ G omits अपरोक्ष . शब्दात्

२ M व्रतसर्व

३ M अश्रूयमाणस्य

४ T अपरोक्षत्वात्

५. G विधिविरोध

T विधिना विरोधाशक्य

विद्यासयोगस्य मोक्षफलतयोत्कृष्टत्वात् तेन नित्ययोगबोधादाश्रममात्रेणाननुष्ठेयत्व  
कर्मणा प्राप्तम् । अनुष्ठेयत्वे वा, कौण्डपायिनामयनेऽग्निहोत्रस्य प्रकरणभेदात् प्रसिद्धा-  
ग्निहोत्रात् कर्मान्तरत्ववत् प्रकरणभेदादेव प्रसिद्धेभ्योऽग्निहोत्रादिभ्यः कर्मान्तराण्येव  
“ विविदिषन्ति ” इति विद्यासंयुक्तया विधीयन्ते विरोधपरिहारायेति प्राप्तम् ।  
तत्रापांप्रणयनस्य यथा स्वरूपेण दर्शपूर्णमासकृत्वङ्गत्वम् , गोदोहनोपरक्ततया पश्चर्यत्व  
च उभयविधिविनियोगसामर्थ्यात् , तथेहाप्युभयविधिविनियोगसामर्थ्यान्नित्यता विद्या-  
र्थता च ईत्युभय न विरुध्यते । कुण्डपायिनामयने अग्निहोत्रशब्दस्याख्यातपर-  
तन्त्रतया तदुक्तार्थाभिधायिनो देशान्तरवर्त्यग्निहोत्रस्य स्वातन्त्र्येण परामर्शकत्वा-  
नुपपत्तेः जुहोतेश्चाख्यातसन्निहितद्रव्यगुणकर्मरूपित कर्मान्तर विहाय व्यवहिता-  
ग्निहोत्रपरामर्शकत्वानुपपत्तेः कर्मान्तरमेव विहितमित्युक्तम् । इह तु यज्ञदानतप-  
शब्दानां लौकिकाभिधानतया स्वातन्त्र्यात् , प्रकरणान्तरविहिताग्निहोत्रादिपरामर्शक-  
त्वसम्भवात् , प्रसिद्धकर्मानुवादेन विद्यासंयोगमात्र विधीयत इत्युक्तम् ॥

अन्तरा चापि तु तदृष्टेः ॥ ३. ४. ३६ ॥

अपि च स्मर्यते ॥ ३. ४. ३७ ॥

विशेषानुग्रहश्च ॥ ३. ४. ३८ ॥

अतस्त्वितरज्ज्यायो लिङ्गाच्च ॥ ३. ४. ३९ ॥

“ यज्ञेन दानेन ” इति पृथक्करणविभक्तिनिर्देशादूर्ध्वरेतसा चाग्निहोत्रादि-

१. T omits विद्या

२. T omits मोक्ष

G मोक्षतयोत्कृष्ट

M मोक्षफलबलोत्कृष्ट

३. G नित्ये विनियोग

४. M बाधनात्

५. T and M omit वा

६. G omits प्रसिद्ध...भेदात्

७. T होत्रेभ्यः

८. G and M omit सामर्थ्यात्  
विनियोग

९. G omits इत्युभयं

M omits इति

१०. G and M आख्यातस्य सन्निहित

११. T and M add गुण

साध्यरहितानां विद्यासबन्धाद्यज्ञादीनां विकल्पेन विद्यासाधनत्वसिद्धेः वर्णधर्माणामपि दानतप प्रभृतीनामन्तरेणाश्रमधर्मे[धर्मान्] स्वातन्त्र्येण विद्यासाधनत्वे सिद्धेऽपि, वर्णधर्म-महितानामाश्रमधर्माणा वैयर्थ्यप्रसङ्गपरिहाराय केवलवर्णधर्माधिकृतानामनधिकारं विद्याया प्राप्य साधनोपचयापचयाभ्या विद्यायाः चिरौचिराभिव्यक्तिविशेषो-पादानेन वर्णमात्रधर्माधिकृतानामपि विद्यायामधिकारो दर्शितः ॥

तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमातद्रूपाभावेभ्यः ॥

॥ ३. ४ ४० ॥

आश्रमावरोहोऽपि कर्तव्य आश्रमारोहावरोहौ न्यतरत्वादारोहवदित्यनुमानानुगृहीतात् सर्वाश्रमधर्माणा विद्यासाधनत्ववचनात् प्रत्यवरुह्यानुष्ठितानामपि गृहस्थ-धर्माणा विद्यासाधनत्वे प्राप्ते, त्रयाणामूर्ध्वरेतसां प्रत्यवरोहस्य शास्त्रेण निषिद्धत्वा-दनुमानाप्रवृत्ते अत एव तेषां गार्हस्थ्येनाश्रमाभावात् “चाण्डालाः प्रत्यवसिताः” इत्यादिस्मृतेः पतितत्वाच्चानधिकारात् अनधिकारिणा कृतमकृतमिति न्यायेन तदनु-ष्ठिताना वर्णाश्रमधर्माणां न विद्याङ्गभाव इत्युक्तम् ॥

न चाधिकारिकमपि पतनानुमानात् तदयोगात् ॥

३ ४. ४१ ॥

उपपूर्वमपि त्वेके भावमशनवत्तदुक्तम् ॥ ३ ४ ४२ ॥

ऊर्ध्वरेतसामप्रच्युताश्रमधर्माणामेव ब्रह्मचर्यविलोपे प्रीयश्चित्ताभावस्मृतेः अकृत-

१	M धर्माणां	७	T and M omit चाण्डाला
२	T omits धर्म	८	G and M omit आदि
३	T omits चिरा	९	G omits अनधिकारात्
४.	G and T हावरोहयोरन्य	१०	M अनधिकारमनविकारिणो
५	T omits अनुमान	११	G and T श्रमाणामेव
६	M गार्हस्थ्यस्यानाश्रमत्वाभावाच्च	१२	T and M omit प्राय...अकृत

प्रायश्चित्तानां च पतितानां कर्मानधिकारात् तेषां यावदायुर्विद्यायामनधिकारः प्राप्तः । तत्र महापातकेष्वगणनात् तत्र परस्य दोषस्याभावादवरत्वे चोपपातकादिसामान्यप्रायश्चित्तावतारात् विशेषप्रायश्चित्तवचनाच्च कृतप्रायश्चित्तानां कर्माधिकारात् विद्याधिकारो दर्शितः ॥

बहिस्तूभयथापि स्मृतेराचाराच्च ॥ ३. ४. ४३ ॥

शिष्टव्यवहारयोग्यानां दोषेणापवादे प्राप्ते प्रायश्चित्तेन च तस्मिन् निराकृतेऽपवादाभावे उत्सर्गस्थितिरिति न्यायेन तै. शिष्टसव्यवहाराद्याचारस्य धर्मतया विद्याङ्गत्वं प्राप्तम् । ब्रह्महत्यादिविषये “ नास्यास्मिन् लोके प्रत्यापत्तिर्विद्यते कलुषं तु निहैन्यते ” इति स्मृतिलिङ्गादाचाराच्च बहिष्कर्तव्यत्वात् न तैर्व्यवहारलक्षणस्याचारस्य विद्याङ्गतेत्युक्तम् ॥

स्वामिनः फलश्रुतेरित्यात्रेयः ॥ ३. ४. ४४ ॥

आर्त्विज्यमौडुलोमिस्तस्मै हि परिक्रियते ॥ ३. ४. ४५ ॥

श्रुतेश्च ॥ ३. ४. ४६ ॥

अङ्गाश्रितोपासनेषु उद्गीथादीनां प्राप्तेर्द्देशनत्वात् क्रत्वधिकारिण एव प्राप्तेः, अन्यस्याप्राप्तेरुद्देशनासंभवात् तदाश्रितान्युपासनानि<sup>१</sup> गोदोहनवदधिकृताधिकारीणि[णीति] क्रत्वधिकारिण एव गोदोहनफलवद्विद्याफलसंबन्धः । तत्र ‘ यः कर्ता सै फली ’ इति न्यायानुगृहीतात् “ वर्षित्यस्मै य उपास्ते ” इति लिङ्गात् स्वामिकर्मण्यङ्गोपासने प्राप्ते “ एवविदुद्गाता आत्मने वा यजमानाय वो ” “ एवंविदुद्गाता ब्रूयात् कं ते कामम् ” इत्यादिश्रौतलिङ्गैः अङ्गतत्संबन्ध्युपाङ्गगोदोहनादिकर्तृत्वस्या-

१. T and M omit तत्र

२. M तदपरस्य

३. M न हन्यते इति विगानाचाराच्च

४. G omits this sutra

५. M adds च

६. G adds एव

७. G वर्षति हास्मै

त्विज्यत्य यजमानेन दक्षिण्या क्रीतत्वात् कर्तुरेव फल युक्तमिति न्यायानुगृहीतैः  
उपासनानां यजमानगामिफलत्वं ऋत्विक्कर्तृत्वं च दर्शितम् ॥

सहकार्यन्तराविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ॥

३ ४. ४७ ॥

कृत्स्नभावात्तु गृहिणोपसंहारः ॥ ३. ४. ४८ ॥

मौनवदितरेषामप्युपेदशात् ॥ ३ ४ ४९ ॥

वाक्यभेदप्रसङ्गाच्चतुर्थाश्रमवाचिन्वाभावात् “ मन ज्ञाने ” इति धात्वर्थानुगमे  
“ पाण्डित्य निर्विद्य ” इति विहितत्वात् “ अथ मुनि ” इत्यनुवादमात्रमिति प्राप्ते,  
मुनिरिति ज्ञानोत्कर्षवति पुरुषे प्रसिद्धत्वात् “ मौनं न निर्विद्य ” इति पुरुषात्  
ज्ञानोत्कर्ष निष्कृत्य निर्वेदेनीयत्वाभिधानलिङ्गात्, युक्तिभिः ज्ञाननिर्मलीकरणस्य च  
विद्ययापेक्षितत्वात् अपूर्वत्वाच्च उपरिधारणवन्मौन वाक्यभेदेन विद्यासहकारित्वेन  
विधीयत इत्युक्तम् ॥

अनाविष्कुर्वन्नन्वयात् ॥ ३. ४. ५० ॥

बालस्य भावः कर्म वा इति बाल्यशब्दव्युत्पत्तौ कर्मपक्षे श्रूयमाणविधि-  
योग्यत्वात् सामान्यप्रवृत्तस्य नियमशास्त्रस्य ब्रह्मविद्विषये यथोपपादं मूत्रपुरीषत्वादि-  
विशेषविधिसामर्थ्यात् अन्यत्र सङ्कोचात् बालकमेव विधीयत इति प्राप्ते बालकर्मणो  
बालभावंस्यैवाभ्यर्हितत्वात् तद्वितस्य च भावेऽप्यविशेषात् सामान्यशास्त्राविरोध-  
कल्पनापरिहाराच्च प्रशान्तेन्द्रियत्वादि यत्नसाध्य मुमुक्षोर्विधीयत इत्युक्तम् ॥

ऐहिकमप्यप्रस्तुतप्रतिबन्धे तदर्शनात् ॥ ३ ४. ५१ ॥

१ T adds लिङ्ग

२ M पुरुषज्ञानो

३ M निर्वेदेनीय

४ M omits लिङ्ग

५ T प्रवृत्तिनियम

M प्रवृत्त

६ M ब्रह्मबुद्धि मूत्र

७ M बालकर्मस्यैव



परिदृश्यमानसंसारनिमित्तशोकपरिहाराय विद्यासाधनोपादानात् श्रवणादीनां दृष्टद्वारेण चक्षुरादिवद्विद्यासाधनत्वाच्च कारीर्यवधातवत् समानजन्मस्यैव विद्याफलहेतुत्वम्, अन्यथा त्वात्यन्तिकप्रतिबन्धः कारणपौष्कल्याभावो वा श्रवणादीनां कल्पयेत इति प्राप्ते, परिदृश्यमानसंसारनिमित्तशोकस्यानेकजन्मानुयायित्वमवगच्छतो यदाकदाचिदनर्थनिवृत्तिर्यादित्यभिसन्धिसम्भवात्, श्रवणादीनां विधानादेवादृष्टद्वारेणापि साधनत्वात् “अनेकजन्मसंसिद्धः” इत्यादिस्मृतिलिङ्गाच्च श्रवणादीनां पौष्कल्येऽपि पश्चादिफलचित्रादियागवत् प्रतिबन्धक्षयमपेक्ष्य इह जन्मनि जन्मान्तरे वा विद्योदयफलकल्प्यत इति नानैकान्तिकत्वविद्यासाधनानामित्युक्तम् ॥

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ॥

३. ४ ५२ ॥

काष्ठोपचयापचयाभ्या ज्वालोपचयापचयदर्शनात् श्रवणाद्यन्तरङ्गबहिरङ्गतदभ्यासादिसाधनोपचयापचयाभ्या विद्यायामप्युपचयादिभावात् मुक्तावप्युपचयादिभावे स्वर्गादिफलवत्प्राप्ते मुक्तिस्वरूपब्रह्मैक्यरूपत्वावधारणात् शास्त्रविरोधादनुमानस्य निवर्तनीयचित्तविक्षेपोपचयादिभावात् तन्निवृत्तावेव साधनोपचयादेरुपक्षयात्, कलुषादिप्रतिबन्धनिवृत्तिचिराचिरद्वारेण विद्यायामपि चिराचिराभिव्यक्तिसम्भवाच्च न मुक्तावुपचयादिभाव इत्युक्तम् ॥

इति प्रकाशात्मविरचिते शारीरकन्यायसंग्रहे

तृतीयाध्यायस्य चतुर्थः पादः ॥

१ M कारीर्यादिवत्

२ G and T न्यथात्वनिर्बन्ध

३ T and M omit श्रवणादीना

४ M omits च

५. T and M. नानैकत्वं

६ T omits इत्युक्तम्

७ G and T रूपविद्यावधारण

८. M भावनिवृत्तावेव

९ M विद्या अपि

## अथ चतुर्थाध्यायः ॥

### प्रथमः पादः

आवृत्तिरसकृदुपदेशात् ॥ ४ १ १ ॥

लिङ्गाच्च ॥ ४ १ २ ॥

फलमुद्दिश्य विहितानां ज्योतिष्टोमादीनां यावत् शब्दपरिमितं कर्मरूप<sup>१</sup> तावत् सकृदनुष्ठानादेव कृतार्थत्वदर्शनात् अहग्रहोपासनेषु श्रवणादिषु च यावत् शब्दपरिमितमुपासनादिकर्मरूप तावत् सकृदनुष्ठानादेव फलसिद्धेः आवृत्त्यन-  
पेक्षेति सामान्यन्यायेन प्राप्तम् । तत्र “ यस्य स्यादद्धा ” “ देवो भूत्वा ” इति च लिङ्गादुपास्यमानसाक्षात्करणलक्षणदृष्टफलद्वारेण अदृष्टसाधनत्वे वक्तव्ये याव-  
दृष्टफलं तावदवघातादिविधिवदर्थसिद्धावृत्तिगुणविशिष्टमेवोपासनाकर्म विधीयते  
फलपर्यन्तमेव हि कर्म विधिविषय इति<sup>२</sup> विशेषन्यायेनावृत्तिरहग्रहोपासनेषु श्रवणादिषु  
च विहितेत्युक्तम् ॥

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॥ ४ १ ३ ॥

द्रष्टृद्रष्टव्यनियन्तृनियन्तव्याधिष्ठात्रधिष्ठेयेशित्रीशितैर्व्यत्वादिसंबन्धैः जीवब्रह्मणोः  
भेदलिङ्गैः “ द्वा सुपर्णा ” “ ऋतं पिवन्तौ ” इति द्वित्वश्रुतेश्च जीवब्रह्मणोर्भेदे  
सिद्धे असंसार्यात्मतत्त्वस्य ससारिजीर्विप्रत्यक्षेण विरोधाच्च ममेश्वर इति प्रतिपत्तौ  
प्राप्तयाम् “ नान्योऽतोऽस्ति द्रष्टा ” “ नान्यदतोऽस्ति द्रष्टृ ” “ नेह नानास्ति

१ T and M कर्मस्वरूपं तावत्

२ M कृतार्थत्व दर्शनोऽहग्रह-

३ T यावच्छास्त्र

४ T and M omit विधि

५ T इति शेष-

६ G adds मन्तृमन्तव्य

७. M तव्यादि

८ G and T जीवि

किञ्चन ” इति फलवत्प्रमाणान्तरानधिगतभेदप्रतिषेधविषयतया तात्पर्यवत्या भेदनिषेधश्रुत्या अविवक्षितभेदलिङ्गानां बाधात्, भेदाभेदे<sup>१</sup> निषिध्यमानभेदस्यैव सत्वे एकस्यैवैकोपाधौ सत्त्वासत्त्वप्रसङ्गात्, “स यश्चाय पुरुषे । यश्चासावादित्ये । स एकः ।” इति प्रमाणान्तरानधिगतेतत्फल[गतसफल]त्वाभ्यां तात्पर्यवदेकत्वश्रुत्यै पूर्वसिद्धद्वित्वानुवादिकाया “द्वा सुपर्णा” इति द्वित्वश्रुते चन्द्रैकत्वेन द्वित्वस्यैव बाधात्, सत्यप्येकत्वे द्वित्वस्यातुल्यप्रमाणेन व्यवस्थापयितुमशक्यत्वात्, दुःखित्वादि-धर्मप्रत्यक्षस्य विप्रकृष्टस्य सन्निहिततरेण ब्रह्मात्मप्रत्यक्षेण अनुमानस्येव बाधात् बिम्बप्रतिबिम्बवत् सर्वप्रकारविरोधाभावात् “अहं ब्रह्मास्मि” इति तादात्म्यवाक्यैः आत्मा ब्रह्मेति प्रतिपत्तव्यमित्युक्तम् ॥

न प्रतीके न हि सः ॥ ४. १. ४ ॥

ब्रह्मदृष्टिर्युक्तानि प्रतीकान्यप्यहमित्येव प्रतिपत्तव्यानि, ब्रह्मद्वारेणात्मना-भिन्नत्वात् । यत्र उपास्यस्यात्मनाभेदः तत्राहबुद्धिर्दृष्टा, यथा ब्रह्मणीति प्राप्तम्<sup>२</sup> । तत्र ब्रह्मोपासनेषु<sup>३</sup> “एष त आत्मान्तर्हृदि” “एष त आत्मापहतपाप्मा” इत्येवमाद्यैक्यव्यपदेशात् सगुणनिर्गुणेष्वहबुद्धिरुक्ता, इह तु न प्रतीकान्यह-मित्युपास्यानि, ऐक्यचोदनाभावे सति स्वरूपतो भिन्नत्वात्, उद्गीथादिवत् इत्यनुमानात् यथाप्रतिभासं भेदेनैवोपास्यानि प्रतीकानीति सिद्धम् ॥

ब्रह्मदृष्टिरुत्कर्षात् ॥ ४. १. ५ ॥

“आदित्यो ब्रह्म” इत्यादिसामानाधिकरण्यविशेषे तयोः कस्योपास्य-त्वमिति विशये सत्युत्कृष्टनिष्कृष्टयोः उत्कृष्टमेवोपास्यम्, फलविशेषवत्त्वात्, राजादिवत्

१ T and M अनधिगततदभेद

२ G निषेधे

३ G adds अपि

४ G and T गतफल-

५ G and T एकश्रुत्या

६ G and T ब्रह्मात्मना प्र-

७ M omits प्रतिबिम्ब

८ T and M omit दृष्टि

९ G omits प्राप्तं

१० G and M add “तत्त्वमसि”

११. T हृदये

१२ G वदिति प्रत्यनु

इत्यनुमानेनादित्यादिनिकृष्टबुद्धिविशिष्टमपि ब्रह्म चोदनावशात् फलविशेषाय ब्रह्म-  
सबन्धिप्रतीकोपासनेषु उपास्यमिति प्राप्तम् । तत्र “आदित्यं ब्रह्मेत्युपास्ते”  
“आकाशं ब्रह्मेत्युपास्ते” इत्यादित्यादीनामेव द्वितीयाश्रुत्या, उपासनाकर्मत्व-  
प्रतिपादिकया ब्रह्मशब्दस्य अर्थपरत्वं बाधित्वा प्रत्ययपरत्वप्रतिपादिकया च इति-  
शब्दश्रुत्योपबृंहितया निकृष्टमुत्कृष्टबुद्ध्या वेदनीयमिति च न्यायानुगृहीतया अनु-  
मानबाधात् असञ्जातविरोधितया प्रथमश्रुता आदित्यादय एव चरमश्रुततया सञ्जात-  
विरोधत्वात् प्रत्ययमात्रपणब्रह्मदृष्टिविशिष्टविशेषवत्तयोपास्यमानब्रह्मसामर्थ्यलब्धफल-  
विशेषा उपास्यौ विष्णुदृष्टिविशिष्टेव प्रतिमेत्युक्तम् ॥

आदित्यादिमतयश्चाङ्ग उपपत्तेः ॥ ४. १. ६ ॥

कर्माङ्गानां क्रियासमवायात्, क्रियात्मकानां फलसाधनतयोत्कृष्टत्वात्, “असौ  
वा आदित्य उद्गीथ.” इत्यादौ चरमश्रुतत्वाच्च पूर्वाधिकरणन्यायेनाङ्गदृष्टि-  
प्रतिष्ठानामादित्यादीनामुपास्यत्वे प्राप्ते, “उद्गीथमुपासीत” “सौमोपासीत”  
इत्यादौ कर्माङ्गानामेवोपासनाकर्मत्वप्रतिपादिकया द्वितीयाश्रुत्या फलसाधनभूता-  
ङ्गेभ्यः फलभूतानामादित्यादीनामुत्कृष्टबुद्ध्या निकृष्ट वेदनीयमिति न्यायानुगृहीतया  
प्रथमश्रुताभिरप्यादित्यादिदृष्टिभिर्विशिष्टानि कर्माङ्गान्येवोपास्यतया विधीयन्ते, प्रथम-  
श्रुतन्यायस्य श्रुतेर्दुलत्वादित्युक्तम् ॥

आसीनः संभवात् ॥ ४. १. ७ ॥

ध्यानाच्च ॥ ४. १. ८ ॥

अचलत्व चापेक्ष्य ॥ ४. १. ९ ॥

१. M विशेषाच[च]

२. G omits ब्रह्म ., प्रतिपादिकया

३. T and M कृष्टबुद्ध्या

४. G omits च

५. M विरोधात्

६. M उपास्यविष्णु

७. G omits सामोपासीत

८. G दीनामुत्कर्षादुत्कृष्ट

९. G and M श्रुतेर्बलवत्त्वात्

स्मरन्ति च ॥ ४ १. १० ॥

मनःशरीरयोः भिन्नत्वान्मनोव्यापारमुपासनं प्रति शरीरव्यापारस्यानुपकारित्वात् यया कयाचिदवस्थया वर्तमानेऽपि शरीरे मानसमुपासनं सुगममिति प्राप्ते, मनः-शरीरयोः बहिः प्रवृत्तिनिवृत्त्योः एकयोगक्षेमत्वात्, शरीरेऽनवस्थिते मनोऽनवस्थायाः प्रत्यक्षत्वात्, आसीनेऽचलावयवे शरीरे प्रैतिष्ठितेन मनसा अनङ्गाश्रितान्युपासनानि कर्तव्यानीत्युक्तम् ॥

यत्रैकाग्रता तत्राविशेषात् ॥ ४ १. ११ ॥

अनङ्गोपासनान्यपि दिग्देशकालनियतानि, चोदनालक्षणत्वात्, यागादिवत् । तत्रोपास्ये वस्तुनि चित्तैकाग्र्यमन्तरङ्गम् । तच्च रजस्तमःपरिक्षयेण सत्त्ववृत्त्युद्भवा-पेक्षम् । सँ चोद्भवः कदाचित् प्राक्प्रवणादिदेशे प्रदोषादिकाले प्राच्यादिदिशि चोत्पद्यते, कदाचिद्देशकालदिगन्तरेष्वुत्पद्यत इति सत्त्ववृत्त्युद्भवेनापन्नचित्तैकाग्र्य काला-न्तरादावुत्पन्नमनपेक्षयैवं प्रदोषादिकालाद्यपेक्षमाणस्य तत्र चित्तैकाग्र्याभावात् उपा-सनायोगात्, शेषविरोधादनुमानस्य यत्रैकाग्र्यं तत्रोपास्यमित्युक्तम् ॥

आ प्रायणात् तत्रापि हि दृष्टम् ॥ ४. १. १२ ॥

अहमहोपासनेषूपस्याविभवि सिद्धे दृष्टंफलद्वारेणादृष्टफलसिद्धेरवघातादि-वदा प्रायणादननुष्ठाने प्राप्ते अवघातादिष्वपि दृष्टफलस्य तण्डुलादेरदृष्टसाधनत्वव्यव-धानद्वारेणैवादृष्टसाधनत्वादिहापि देहपातादनन्तरमारभ्यमाणविद्यासाध्यादृष्टफलं प्रति व्यवहितस्यापरोक्षस्योपकारकत्वाभावात्, अदृष्टफलारम्भाय तत्सन्निहितेऽप-

१ T and M व्यापारोपा

२. M बहिर्वृत्ति

३ G प्रतिष्ठिते

४. M ग्रहेण

५. M सत्त्वाद्भव.

६. M प्राच्यां दिशि

७ G omits एव

८ G दृष्टफले तद्द्वारेणादृष्टसिद्धेः

९ T and M अनुष्ठाने

१० G साध्यकत्वर्थव्यवधानद्वारे-

११. G दृष्टफल साध

T दृष्टकतुफलसाध

रोक्षान्त्यप्रत्यये दृष्टफले वक्तव्ये भावनाविच्छेदे तदयोगात्, कर्मणामपि स्वफलविषयान्त्यभावनाजनकत्वप्रसङ्गेन विद्यायाः पाक्षिकफलवत्त्वप्रसङ्गात्, कर्मविरोधद्वारेणोपास्यान्त्यप्रत्ययजननायाभिनवतया प्राबल्यसिद्धयर्थमा प्रायणादुपासन कर्तव्यमिति स्थितम् ॥

तदधिगम उत्तरपूर्वाधयोरश्लेषाविनाशौ तद्व्यपदेशात् ॥

॥ ४. १ १३ ॥

यद्यपि यथा प्रायश्चित्तस्य दुरितक्षयहेतुत्व प्रायश्चित्तविध्यन्यथानुपपत्त्या मीयते शब्देनैव तथा “ विद्वान् पुण्यपापे विधूय विदित्वा ” “ न लिप्यते कर्मणा पापकेन ” इति ज्ञानदुरितनाशयोः इतरेतरसाध्यसाधनभावसाकाङ्क्षयोः एकपुरुषसंबन्धनिर्देशान्यथानुपपत्त्या विज्ञानस्य दुरितक्षयहेतुत्वं पुरुषार्थाधिकरणन्यायेन प्रमातुं शक्यते, तथापि “ कलञ्ज न भक्षयेत् ” इत्यादिप्रतिषेधविध्यन्यथानुपपत्त्या दुरितस्यानिष्टफलपर्यन्तत्वेऽवगते नार्थवादान्यैथानुपपत्त्या विद्यया दुरितक्षयः प्रमातुं शक्यत इति प्राप्तम् । तत्रापहतपाप्मत्वादिलक्षणब्रह्मात्मज्ञानमात्मन्यशेषदुरितनिवर्तकम्, तस्मिन् दुरितकर्तृत्वादिबाधकत्वात्, स्वप्नगतसुरापानादिकर्तृत्वबाधकतयाचित्त[भिमत]दुरितबाधकजाग्रत्प्रबोधवदिति विद्यासामर्थ्येन मोक्षशास्त्रप्रामाण्यान्यथानुपपत्त्या चानुगृहीतया अर्थवादप्रतिपन्नविद्यादुरितक्षयैकपुरुषसंबन्धान्यथानुपपत्त्या सामान्यप्रवृत्ता प्रतिषेधविध्यन्यथानुपपत्तिमपवाध्य 'ब्रह्मविद्विशेषविषये विद्यया दुरितक्षयः प्रमीयत इत्युक्तम् ॥

इतरस्याप्येवमश्लेषः पाते तु ॥ ४ १ १४ ॥

१ T and M क्षाप्रत्यय

२ G omits कर्मणामपि प्रसङ्गात्

३ M कर्मविरोध

४ M भिधानार्थतया

५. G इत्युक्तम्

६ M संबन्धि

७ G omits अन्यथा

८ M सामान्येन

९ M अप्रा

१०. T and M ब्रह्मविद्याशेष

न विद्यापुण्ये बाध्यबाधकभूते, चोदनालक्षणत्वात्, अग्निहोत्रदर्शपूर्णमास-  
वदित्यनुमानानुगृहीतया पुण्यस्य फलपर्यन्तताप्रतिपादकविध्यन्यथानुपपत्त्या विरोधात्  
“ विद्वान् पुण्यपापे विधूय ” “ क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ”  
इत्याद्यर्थवाद्गताया विद्यापुण्यक्षययोः इतरेतरसाध्यसाधनभावसाकाङ्क्षयोः एकपुरुष-  
सबन्धैसन्निधानान्यथानुपपत्त्या न विद्यानिमित्तं पुण्यनाशः प्रतिपत्तुं शक्यत  
इति प्राप्तम् । तत्र पूर्ववद्विद्यासामर्थ्यमोक्षशास्त्रान्यथानुपपत्त्यनुगृहीतया पूर्वोक्तै-  
यानुपपत्त्या सामान्यप्रवृत्तां विध्यन्यथानुपपत्तिं बाधित्वा ब्रह्मविद्विशेषविषये विद्यया  
पुण्यक्षयः साधितः ॥

अनारब्धकार्ये एव तु पूर्वे तदवधेः ॥ ४ १. १५ ॥

विद्यासामर्थ्यानुगृहीतात् श्रुतिसामान्यात् शरीरारम्भकर्मणोऽपि विनाशः  
प्राप्तः । तत्र “ तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये ” इति शरीराद्विमो-  
क्षणं ससारानुगमस्य मुक्त्यारम्भस्य चार्वाधिरित्युक्तम् । यदि विज्ञानसमकालमेव सर्व-  
कर्मक्षयात् मुक्तिः स्यात्, विज्ञानमेवावधि ब्रूयात् । ततश्चावध्यन्तरकरणलिङ्गात्  
विज्ञानादुत्तरकालमपि कञ्चित्कालं शरीरमनुवर्तमानं कर्मसद्भावं गमयति । तत्रोद्वा-  
लकवसिष्ठादीनां तत्त्वदर्शिनामेव शरीरधारणविषयैः श्रुतिस्मृतिलिङ्गैः तत्त्वदर्शिभिरपि  
गुरुशिष्यसबन्धनिर्देशान्यथानुपपत्त्या चानुगृहीतम् “ तस्य तावदेव चिरम् ” इति  
लिङ्गं तत्त्वज्ञानस्यारम्भकर्मनिवर्तने पाटववैकल्यं प्रतिबन्धं वा कल्पयित्वा आर-  
ब्धकर्मं परिशेषयति सामान्यश्रुतिं बाधित्वेति दर्शितम् । तदुपभोगापेक्षितैत-

१ T and M गततया

२ T and M संबन्धेन संनि

३ M क्लृप्त्यनुप

४ T and M विध्यनुप-

५. T and M ब्रह्मविद्याशेष-

६. G. विद्वच्छरीर-

७ T and M omit अथ संपत्स्ये

८. M रादिमोक्षणं

९ M अविधिरि-

१० G and T आरम्भकर्म

११ G सामान्यक्षयश्रुति

१२ T and M पेक्षत्वात् द्वैत

दर्शनं विद्यासंस्कारैः संस्कारतया स्मृतिहेतुभिरपि चैतन्यस्याविद्याबहोषतयापरोक्ष-  
भ्रमहेतुभिरवोपपद्यत इत्युक्तम् ॥

अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॥ ४. १. १६ ॥

अतोऽन्यापि ह्येकेषामुभयोः ॥ ४. १. १७ ॥

यदेव विद्ययेति हि ॥ ४. १. १८ ॥

नित्याग्निहोत्रादीनां स्वर्गादिसमुद्दिष्टफलाभावात् सगुणविद्यादिभिः सहा-  
प्येकफलारम्भकत्वसम्भवेन विरोधाभावात् विद्यया तेषां क्षयाभावप्राप्तावपि सुकृतक्षय-  
शब्दसामान्यात् क्षय एव प्राप्तः । तत्र सुकृतक्षयशब्दस्य काम्येष्वपि सावकाशत्वात्  
सगुणविद्यासाध्यफलविरोधाभावे च सति नित्यकर्मविधिसामर्थ्यादेव सगुणविद्वदनु-  
ष्ठितकर्मविशेषक्षये सामान्यश्रुतिमैपवाध्य विद्यया सहैकफलत्वं दर्शितम् ॥

भागने त्वितरे क्षपयित्वा संपद्यते ॥ ४. १. १९ ॥

निर्गुणब्रह्मविद्वानारब्धकर्मक्षयानन्तरमपि ससारी, विद्यावत्त्वेऽपि[त्त्वे सति]  
ससारसंबन्धयोग्यत्वात्, पूर्वकालीनब्रह्मविद्वदित्यनुमानेन ससारनिमित्तकल्पनाम्  
“अथ संपत्स्ये” इत्यादिश्रुत्या बाधित्वारब्धकर्मक्षयानन्तरं मुक्तिरुक्ता ॥

इति भगवत्प्रकाशात्मविरचिते शारीरकन्यायसंग्रहे

चतुर्थाध्यायस्य प्रथमः पादः

१ M omits नित्य

२ T and M क्षयशब्दत्वसामान्यात्

३. M सुकृतविषयक्षयस्य

४ M विरोधे च

५ M मपि वाक्यविद्यया

६ T and M ब्रह्मनिष्ठविद्यानां

७ M काल

८ T and M विद्यावत्



## अथ द्वितीयः पादः ॥

वाङ्मनसि दर्शनाच्छब्दाच्च ॥ ४. २ १ ॥

अत एव च सर्वाण्यनु ॥ ४. २. २ ॥

यद्यपि मनसि वृत्तिमत्येव वाचो लयदर्शनस्येन्द्रियतद्वृत्त्यो साधारणत्वात् इन्द्रियतद्वृत्त्योरप्रकृतित्वेन मनसि लयसंभवस्य तुल्यत्वाच्च “वाङ्मनसि” इति शब्दानुसारेणेन्द्रियाणामेव मनसि लयः प्राप्तः, तथापि “प्राणमनूत्क्रामन्त सर्वे प्राणा अनूत्क्रामन्ति” इत्युत्क्रान्तिसमयेऽपीन्द्रियसद्भावस्य तुल्यत्वाच्च वाङ्मनसीति शब्दानुसारेण लिङ्गात् प्रकृतौ लयाभावाच्चेन्द्रियाणां वृत्तिविरोधिनि मनःसंसर्गविशेषे सति मनसि वृत्तिलय इत्युपचर्यते, शब्दस्य मुख्यार्थासंभवादित्युक्तम् ॥

तन्मनः प्राण उत्तरात् ॥ ४. २ ३ ॥

अथान्नयोः प्रकृतिविकृतिभावान्मनसः प्राणवैशित्वलिङ्गेन प्राणाकारपरिणतानाम्मात्राणां मनःसंस्थिताकारपरिणामात् प्राणप्रकृतेर्मनसस्तत्र यथाशब्दस्वरूपलये प्राप्ते, मनःपरिस्पन्दनस्य प्राणायत्तत्वात्तन्मात्रेण मनःप्राणयोः स्वरूपेण प्रकृतिविकारभावादसंभवन्मुख्यार्थे शब्दे मनसः प्रवृत्तिविरोधिनि प्राणसंसर्गविशेषे प्राणे<sup>१०</sup> वृत्तिलय उपचर्यते ॥

सोऽध्यक्षे तदुपगमादिभ्यः ॥ ४ २ ४ ॥

१ M मनसि च लयसंभवस्य

२ M सारेन्द्रिय

३. M सद्भावलिङ्गात् प्रकृतौ

४ G प्रवृत्ति-

५ M सुगन्धयोः

६ G omits विकृति

७. G वक्ष्यत्व

८ M मनस्तत्र

९ G गायत्ततामात्रेण

१० M प्राण

भूतेषु तच्छ्रुतेः ॥ ४ २ ५ ॥

नैकस्मिन् दर्शयतो हि ॥ ४ २. ६ ॥

“ इममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति ” इति लयश्रुतेरभिसमा-  
गमनशब्दात् “तमुत्क्रामन्त प्राणोऽनूत्क्रामति” इत्यात्मानुगमनलिङ्गस्य प्राणस्या-  
त्मनि लयेऽवगते “प्राणस्तेजऽसि” इत्यवधानश्रुति बाधित्वोभयविधश्रुत्यनुग्रहाय  
जीवे प्रलीय जीवेन सह प्राणस्य तेजसि वृत्तिलयः ससर्गविशेषो दर्शितः ॥

समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य ॥ ४ २ ७ ॥

“ विद्ययामृतमश्नुते ” इति सगुणोपासनानामध्यमृतत्वफलेऽवगते “ अस्य  
सौम्य पुरुषस्य प्रयतो वाङ्मनसि ” “ तमुत्क्रामन्तम् ” इति च सामान्यपुरुषमात्र-  
सबन्ध्युत्क्रान्तेः सगुणोपासनादन्यत्रैव नियमे प्राप्ते “ मनसैवैतान् कामान् पश्यन् ”  
“ स एकधा भवति ” इति श्रुतेरर्चिरादिमार्गगमनेन शरीरेन्द्रियवता भोक्तव्यफलत्वात्  
निरुपाधिकामृतत्वफलाभावात् कर्मिणामिवै साधारणैवोत्क्रान्तिः सगुणोपासकाना-  
मपीत्युक्तम् ॥

तदापीतेः संसारव्यपदेशात् ॥ ४ २ ८ ॥

सूक्ष्म प्राणतश्च तथोपलब्धेः ॥ ४. २. ९ ॥

नोपमर्देनातः ॥ ४ २ १० ॥

अस्यैव चोपपत्तेरेष ऊष्मा ॥ ४. २. ११ ॥

“ परस्यां देवतायाम् ” इति सत्संपत्तिरात्यन्तिकी, अन्तकालीनसत्संपत्ति-  
त्वात्, परब्रह्मविदः सत्संपत्तिवदित्यनुमान देहान्तरोपभोग्यफलकर्मज्ञानविध्यन्यथानुप-  
पत्त्या बाधित्वा पुनरुत्थानयोग्यसावशेषसत्संपत्तिरुक्ता ॥

१. G and T सकानां

२. T and M फलतोच्यते

३. T and M मार्गमनेन

४. M भोग्यफलत्वाभावात्

५. M एव

६. T and M omit अपि

७. T and M omit फल

प्रतिषेधादिति चेन्न शरीरात् ॥ ४. २. १२ ॥

स्पष्टो ह्येकेषाम् ॥ ४. २. १३ ॥

स्मर्यते च ॥ ४. २. १४ ॥

“ न तस्मात्प्राणा उत्क्रामन्ति ” इति माध्यन्दिनश्रुत्यनुसारेण “ न तस्य प्राणा उत्क्रामन्ति ” इति काण्वश्रुति सबन्धसामान्यषष्ठ्यर्थविषयामपादानकारक-संबन्धविशेषपरतयोन्नीय जीवात् प्राणानामुत्क्रान्ति प्रतिषिध्य शरीरादुत्क्रान्तिः सामान्यश्रुतिलोकप्राप्ता परविदोऽपि प्रापिता । तत्र “ यत्राय पुरुषो म्रियते ” इति यच्छब्दनिर्दिष्टां सशब्देन परामृश्योच्छ्रयनादिधर्मनिर्देशात् यच्छब्देन शरीरमभिधीयते, “ उदस्मात्प्राणाः क्रामन्ति ” इति यच्छब्दार्थमुद्देशे[र्थोद्देशे]स्थैरगतमिदंशब्देनोपादेयवाक्यगत्येन सर्वनाम्ना नित्यसंबन्धाच्छरीरमेवापादानत्वेन परामृश्य प्रश्नपूर्वकमुत्क्रान्तिप्रतिषेधात्, विद्याप्रकरणात् ब्रह्मविदः शरीरात् प्राणानामुत्क्रान्तिरार्तभागप्रश्ने प्रतिषिद्धा, तत्रोभाभ्यामपि वाक्याभ्यां शरीराज्जीवाच्च प्राणानामुत्क्रान्ति प्रतिषिध्यतामुभयोरपि वाक्ययोः “ अत्रैव समवलीयन्ते ” इत्युत्क्रान्तिप्रतिषेधापादाने जीवे शरीरे च सन्निहिताभिधायिसर्वनाम्ना निर्दिष्टे प्रासादे पर्यङ्के मृत इतिवदात्मनि प्राणानां लयस्य प्रतिपादनात् “ परब्रह्मविदो न कुतश्चिदपि प्राणानामुत्क्रान्तिः ” इति सामान्योत्क्रान्तिश्रुतेरत्रानवकाश इत्युक्तम् ॥

अथवा “ न तस्य प्राणा उत्क्रामन्ति ” इत्यपादानकारकापेक्षायाम् “ चक्षुषो वा मूध्नो वान्येभ्यो वा शरीरदेशेभ्यः ” इति शरीरावयवानामुत्क्रान्त्यपादानत्वेन प्रकृतानामिह सबन्धात् प्राप्तोत्क्रान्तिप्रतिषेधपरत्वाच्च वाक्यस्य “ न तस्य प्राणा शरीरावयवेभ्य उत्क्रामन्ति ” इति वाक्यं परिणम्यते, प्रकरणसामर्थ्यात् ;

१. M च्छ्रयतीति धर्म

२. G omits अभिधीयते

३. G गतमेतच्छब्देन

४. M गतवाक्यगतेन

५. G and T उपादान

६. G प्राणा नोत्क्रामन्तीत्यात्-

७. G and T नाम

८. G and T कारणापेक्षया

९. T and M परामृश्यते

“ प्राणेन रक्षन्नवरं कुलयम् ” “ एकीभवति न पश्यतीत्याहुः ” “ प्राणेषु ह्यनन्त-  
ज्योतिः पुरुषः ” इति “ विज्ञानमयः प्राणमयो मनोमयः ” इत्यादौ कर्तृकरणसम्बन्ध-  
विशेषस्याधिष्ठेयाधिष्ठातृसम्बन्धविशेषस्योपाध्युपहितसम्बन्धविशेषस्य च प्रकृतस्य “ न  
तस्य प्राणाः ” इति सम्बन्धसामान्यषष्ठ्या समुचित्योपादानान्न शाखान्तरगतापादान-  
सम्बन्धविशेषापेक्षा , ततश्च तस्यै करणाधिष्ठेयोपाधिभूताः प्राणाः शरीरावयवेभ्यो  
नोत्क्रामन्तीति वाक्यार्थसिद्धेरुभाभ्या माध्यन्दिनकाण्वैवाक्याभ्याम् ,

“ नोत्क्रामन्ति मुने प्राणा व्यापी सर्वगतो हि स ।

तेन प्रोक्तमिदं सर्वं कुत उत्क्रम्य यास्यति ॥ ”

इति स्मृत्यनुगृहीताभ्या विरोधादप्राप्तप्रतिषेधप्रसङ्गाच्च , तस्येति विभक्तेस्तस्मादिति  
विपरिणामप्रसङ्गाच्च , “ न तस्मात्प्राणाः ” इत्यपि तच्छब्देन जीवाद्भिन्न शरीर-  
मेवोपलक्ष्य विदुषः शरीरात् प्राणा नोत्क्रामन्तीत्युक्तम् ॥

तानि परे तथा ह्याह ॥ ४ २. १५ ॥

“ गताः कलाः पञ्चदश प्रतिष्ठा ” ईत्यादिश्रुतेः प्रकृतावेव विकारलय  
इति न्यायानुगृहीताया भूतेषु ब्रह्मवित्करणलय इति प्राप्ते “ पुरुष प्राप्यास्तं  
गच्छन्ति ” इति श्रुत्यनुसारेणाविद्याकृतभूतसूक्ष्मेषु लीनाः सह भूतसूक्ष्मैर्ब्रह्मण्यस्तं  
गच्छन्तीति कल्प्यते, अविद्याकृतभूतसूक्ष्मोपादानं लिङ्गशरीरम्, इतरदीश्वरमायोपादान-  
मिति पक्षे महाभूतसूक्ष्ममयब्रह्मणि लयो वाक्यद्वयसामर्थ्यात् कल्प्यत इति दर्शितम् ॥

अविभागो वचनात् ॥ ४ २ १६ ॥

१ M omits संबन्ध

२ T omits तस्य

३ G and T काण्वाभ्यां

४ T and M व्याप्त

५ T and M add इति दर्शितम्

६ G omits आदि

७. G adds अपि

८ G शरीरादी-

९ M पक्षे महाभूतसूक्ष्मोपादा[दान]-

पक्षेऽपि भूतसूक्ष्ममयो ब्रह्मणि लयो

विदुषः परस्मिन्ब्रह्मणि कैलालयः सावशेषो भवितुमर्हति, ब्रह्मणि कलालयत्वात्, उक्तान्तौ <sup>३</sup>कलालयवदित्यनुमानस्य ब्रह्मभावमोक्षशास्त्रान्यथानुपपत्त्यनुगृहीतया “ भिद्येते तासां नामरूपे ” इत्यस्तगतानामपि सूक्ष्मनामरूप[रूपभेदेन]-श्रुत्या बाधानिरवशेषलयो दर्शितः ॥

तदोकोग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात् तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया ॥४. २ १७ ॥

“ चक्षुषो वा मूर्ध्नो वा ” इत्यविशेषशास्त्रात् सगुणविदोऽपि ययाकयाचिन्नाड्या निष्क्रमणप्राप्तौ “ तयोर्ध्वमायन् ” इति विद्याप्रकरणामृतत्वफलाभ्यां मूर्धन्यनाड्या गच्छतीत्युक्तम् ॥

रश्म्यनुसारी ॥ ४. २ १८ ॥

निशि नेति चेन्न सबन्धस्य यावदेहभावित्वात् ॥ ४ २. १९ ॥

नाडीरश्मिसंबन्धस्य रात्रौ योग्यानुपलब्धिनिरुद्धत्वात् निशि मृतानां रश्म्यनाल[रश्म्याल]<sup>५</sup>म्बनत्वदिवसप्रैतीक्षयोरनुपपत्तेर्नादित्यगमनेन विद्याफलप्राप्तिरिति प्राप्तौ कालविशेषेण[कालविशेषणेन] नाडीरश्मिसंबन्धशास्त्रान्यथानुपपत्त्या रात्रावुष्णोपलब्धिलिङ्गाच्च मन्दान्धकारान्तरितोपलब्ध्ययोग्यसूक्ष्मरश्मिसंबन्धकल्पनया निशि मृतानामप्यादित्यगमन रश्मिसंबन्धद्वारेण विद्यत इति न पाक्षिकफलाविद्येत्युक्तम् ॥

अतश्चायनेऽपि दक्षिणे ॥ ४ २ २० ॥

योगिनः प्रति च स्मर्यते स्मार्ते चैते ॥ ४. २. २१ ॥

लोकप्रसिद्धिभीष्मादिशिष्टाचाराभ्यां दक्षिणायनमरणस्याप्रशस्तत्वादुत्तराय-

१. G and T कलाप्रलय

२. G and T कलाप्रलय-

३. G and T कलाप्रलय-

४. M अभ्यागच्छति

५. M लम्बनत्वं

६. M प्रदीपक्षयो

७. T and M तत्र

८. G adds अपवरक

णस्य मार्गपर्वत्वाभावप्रसङ्गात् विदुषामपि दक्षिणायनमृतानां न विद्याफलसङ्गम इति प्राप्तौ, फलमुद्दिश्य विद्यै नान्यथानुपपत्त्या लोकप्रसिद्ध्यादिबाधादुत्तरायणाभिमानिदेवताया नित्यत्वेन दक्षिणायनेऽपि मार्गपर्वसम्भवाद्दक्षिणायनमृतना विद्याफलप्राप्तिरस्तीत्युक्तम् ॥

इति प्रकाशात्मविरचिते शारीरकन्यायसंग्रहे

चतुर्थाध्यायस्य द्वितीय पाद

१ G च मार्गपर्वभृतस्य  
M मार्गस्य सर्वाभाव

२ G and T विद्याविद्या

## अथ तृतीयः पादः ॥

अर्चिरादिना तत्प्रथितेः ॥ ४ ३. १ ॥

प्रतिप्रकरण विद्याभेदाद्गतिभेदानामपि विद्यागुणत्वेन चिन्तयितव्ये गुणभेदात् गुण[गुणी]भूतगतिभेदे प्राप्ते, अर्चिरादिमार्गविशेषणानामादित्यवायवादीनां गतिभेदेषु प्रत्यभिज्ञानात् गन्तव्यभेदाच्चाचिर्धूममार्गद्वयव्यतिरेकेण<sup>१</sup> तृतीयस्थानत्वलिङ्गाच्चोपासनाभेदेऽप्युपास्यब्रह्मैक्यवत् गुणीभूतगत्यैक्योपपत्तेरर्चिरादिकानां एकैव गतिरित्युक्तम्॥

वायुमब्दादविशेषविशेषाभ्याम् ॥ ४ ३. २ ॥

“ देवयानं पन्थानमासाद्याग्निलोकमागच्छति स वायुलोकमागच्छति ” इति पाठक्रमादर्चिरनन्तरमग्नेश्च प्राग्वायोर्निवेशे प्राप्ते, “स वायुलोकमागच्छति तस्मै सतत्र विजिहीते” इति श्रुत्यन्तरे वायुप्रप्तेन मार्गेणोर्ध्वमादित्यमाक्रमत इत्यर्थक्रमदर्शनेन पाठक्रम बाधित्वा आदित्यात्पूर्वो वायुर्निवेशितः ॥

तडितोऽधि वरुणः संबन्धात् ॥ ४ ३. ३ ॥

“ स वायुलोक स वरुणलोकम् ” इति वरुणादीनां पाठक्रमेण वायोरूर्ध्वमादित्यात्प्रागर्थक्रमविरोधेन निवेशानुपपत्तेर्निवेशस्थानान्तरादर्शनाच्च वरुणादीनामार्गपर्वत्वेन संबन्धाभावे प्राप्ते, विद्युत उपरिष्ठाज्जलगर्भितमेघदर्शनात् आगन्तूनामन्ते निवेश इति न्यायाच्च तडितोऽधि वरुणादयो निविशेरन्नित्युक्तम् ॥

आतिवाहिकास्तल्लिङ्गात् ॥ ४. ३. ४ ॥

१. M तव्यगुणिभेदात्

२. M अप्रत्यभि

३. M गन्तव्यभेदा

४. T and M व्यतिरेके

५. G and T गुण-

६. T and M द्विकैव

७. M omits च वरुणादीनां ..वा प्राप्ते

८. T and M. निविशेयु

## ॥ क्रियानपेक्षप्रामाण्यनिरूपणं द्वादशम् ॥

निर्मृष्टाखिलकार्यबन्धेमपि यैत् द्वैतप्रपञ्चास्पद

नोत्पाद्य न विकार्यमाप्यमथवा संस्कार्यरूपं च न ।

यत्रैषोपनिषद्विहाय विविधं कार्यान्वय सङ्गता

तात्पर्येण तमेकमव्ययमजं वन्दे मुकुन्द सदा ॥

इदमिदानीं चिन्त्येते ‘ कि शब्दः क्रियाव्यवधानेनैव ब्रह्मणि प्रमाणम् ,  
आहोस्वित् तदर्नपेक्ष एव ? ’ इति । इह किल लोके शब्द प्रयुञ्जानः श्रोतुः  
साक्षाद्वा परम्परया वा किञ्चित् प्रयोजनमुद्दिश्यैव शब्द प्रयुङ्क्ते । तच्च प्रयो-  
जन इष्टप्राप्तिरनिष्टपरिहारो वा । तदुभयं प्रवृत्तिनिवृत्तिसाध्यमेव इति प्रवृत्तिनि-  
वृत्तिप्रयोजनमेव लोके शब्दप्रयोगमुत्पश्यामः । तदिह वेदान्तानामपि प्रवृत्तिनि-  
वृत्तिप्रयोजनपर्यवसानमेव प्रामाण्य युक्तम् । अन्यथा अध्ययनविधिपरिगृहीतानां  
अखिलोपनिषच्छब्दानां आनर्थक्यमन्याय्यमापद्येत ।

ननु यथा विस्मृतहस्तविन्यस्तस्य काञ्चनभूषणस्य मन्दान्धकारारोपितरशना-  
विषधरस्य च वस्तुस्वरूपसत्तामात्रसमधिगमेन करतलविनिहितकाञ्चनप्राप्ति आरो-  
पितसर्पदर्शनसमुद्भूतभयनिवृत्ति च उपलभामहे, तथेहापि प्रवृत्तिनिवृत्तिव्यवधान-

१ A निर्दिष्ट , E निर्मिष्ट , E has a  
corrupt reading, most of the  
words being mis-spelt

२. B omits बन्ध , E खण्ड

३ A चेत्

४. A E omit इदम्

५ B आलोच्यते

६ B अनपेक्षया , A अनपेक्ष

७ A omits च

८ E तर्हि for तदिह

९. B विस्तृत

१० E विन्यस्तकाञ्चन



मनपेक्ष्य [साक्षादेव विज्ञानमात्रनिमित्तं वेदान्तेषु च निखिलसंसारनिवृत्तिनिरति-  
शयानन्दब्रह्माविर्भावलक्षणे प्रयोजनमस्तु ।

नेति ब्रूमः, लोकेऽपि हस्तगतविस्मृतसुवर्णावैसिर्विषयैकवाक्यप्रयोगस्यापि  
प्रवृत्तिनिवृत्तिप्रयोजनत्वात् । तथा हि—‘ त्वत्पाणितलसंलग्नमेव काञ्चनवरभूषणम् ,  
अतो मा शुचो मा सन्तापं कार्षीः ’ इति प्रलापसन्तापादिनिवृत्तिप्रयोजनमिदं  
वाक्यम् । तथा ‘ पुँस्ते रज्जुखण्डकमेव न विषधरः, अतो मा भैषीः, गच्छ,  
सुख आस्व ’ इत्यादि प्रवृत्तिनिवृत्तिप्रयोजनं एव तद्वाक्यम् । तदिह वेदान्ताना-  
मपि प्रयोजनपर्यन्तं प्रामाण्यमङ्गीकुर्वद्भिः आश्रयणीयमेव क्रियाव्यवधानेनैव ब्रह्मणि  
प्रामाण्यम् ।

भवेन्नाम लोके प्रवृत्तिनिवृत्तिव्यतिरेकेणापि प्रयोजनपर्यन्ता शब्दस्य  
प्रवृत्तिः । न तथा वेदान्तानां संभवति ; समधिगतसर्वात्मभावस्यापि पुरुषस्य  
यथापूर्वमेव ससारित्वोपलम्भात् । अपि च वेदान्तवाक्यजनितविज्ञानमात्रेण कृत-  
कृत्यता अशक्या अध्यवसातुम्, श्रवणोत्तरकालमपि मनननिर्दिध्यासनयोः कर्तव्य-  
तया विधीयमानत्वात् । तस्मात् “ आत्मा वा अरे द्रष्टव्यः ” (Brh II 4 5)  
“ तत्त्वमसि ” (Ch VI. 8 7) “ अहं ब्रह्मास्मि ” (Brh I 4 10) इत्यादि-  
ब्रह्मात्मत्वोपासनविधिनान्तरीयकमेव शब्दस्य ब्रह्मणि प्रामाण्यम्—इति केषाञ्चिदभ्यु-  
पगमः ।

१. E omits the portion within brackets, nearly a page

२. B omits च

३. A ससारेषु

४. B लक्षणप्रयो

५. B सुवर्णादिविषयक

६. A विषयवाक्य

७. B wrongly reads शोच.

८. A पुरतःस्थितरज्जुखण्डमेव which gives no correct sense

९. B एतद्वाक्यम्

१०. B शब्दप्रवृत्ति

११. B संभव

१२. B सर्वानुभव

१३. B places शब्दस्य after ब्रह्मणि

तदेतन्न विपश्चितां चेतसि चमत्कारमाविष्करोति । “ब्रह्म वेद ब्रह्मैव भवति” (Mund III 2 9) “ब्रह्मविदाप्नोति परम्” (Taitt II 1 1) इत्यादि-श्रुतिशतेन ब्रह्मात्मभावलक्षणस्य मोक्षस्य केवलज्ञानमात्रनिमित्तत्वाभिधानात्, “तर-तिशोकमात्मवित्” (Ch VII 1 3) “भिद्यते हृदयग्रन्थि” (Mund II 2 8) “भूयश्चान्ते विश्वमायानिवृत्तिः” (Svet I 10) “मायामेतां तरन्ति ते” (Bh Gitā VII 14) इत्यादिश्रुतिस्मृतिशतेभ्यश्च संसारस्य मायामयत्वानुवादेन सम्य-ग्ज्ञाननिवर्त्यतायाः साक्षादेवाभिधीयमानत्वात्, लोके च स्वप्नमायामरीच्युदकगन्धर्व-नगरादिविभ्रमस्य वस्तुतत्त्वसाक्षात्कारेण निवर्त्यमानत्वोपलम्भात्, ब्रह्मण्युपासनादि-क्रियाकलापस्य “तदेव ब्रह्म त्वं विद्धि नेद यदिदमुपासते” (Kena 4) इत्यादिना प्रतिषिध्यमानत्वाच्च क्रियादिनिरपेक्षमेव वेदान्तानां ब्रह्मणि प्रामाण्यम्—इति निश्चिनुम ।

अपि च अपवर्गोऽपि स्वर्गादिवत् क्रियासाध्यश्चेदभ्युपगम्येत, तदा तद्वदेव अनित्यत्वमप्यनिवारितमापद्येत । ‘स्यादेतत्—“न स पुनरावर्तते” (Ch. VIII 15 1) इत्यपुनरावृत्तिश्रुतिविरोधात् अनित्यत्वानुमानाप्रवृत्तिः’ । नैतत्सारम् । उपासनाविधिपरत्वात् अपुनरावृत्तिवाक्यस्य, अन्यपरस्य शब्दस्य प्रमाणान्तर-विरोधे सति देवताधिकरणन्यायेनापि प्रामाण्यानुपपत्तेः, तेषामिह न पुनरावृत्तिः “इम मानवमावर्तन्नावर्तन्ते” (Ch IV 15 6) इति । अत्र ‘इम्, इह’ इति विशेषणेन एतत्कल्पाधिकानावृत्तिप्रतिपादनात्, “तद्यथैवेह कर्मचितो लोकः क्षीयते” (Ch VIII 1 6) इत्यादिश्रुत्यैव क्रियाफलस्य स्वर्गस्य अविशेषेण अनित्यत्वप्रतिपादनाच्च न अपवर्गः स्वर्गादिवत् क्रियासाध्योऽध्यवसातव्यः ।

१ B omits मात्र

२. B लोकेऽपि च

३ B omits आदि

४ B न च, A E न च पुनरावृत्ति-  
श्रुतिविरोधात्

५. A erroneously corrects it into  
प्रामाण्यापत्ते

६ B अत्रैवमिममिह

७. B कल्पाधिक

यत्तुक्तम्—प्रवृत्तिनिवृत्तिप्रयोजनव्यतिरेकेण शब्दप्रयोगानुपपत्तिः— इति, तत् निखिलशब्दप्रयोगानुसन्धानाक्षमत्वात् उत्प्रेक्षितम्, यावता ‘रज्जुरियं नायं सर्पः’ ‘हस्तगतमेव ते सुवर्णम्’ इत्यादिशब्दानां केवलवस्तुमात्रावबोधनेन इष्टा-निष्टप्राप्तिरिहारपर्यवसानं दृश्यते । न च वाच्यम्—तत्रापि सुवर्णापायनिमित्त-प्रलापादिनिवृत्तिः सर्पादिप्रतिबन्धनिवृत्त्या गमनादिप्रवृत्तिश्च प्रयोजनम्—इति, यतः सर्पादिदर्शनसजातसन्त्रासस्य सन्त्रासनिवर्तकत्वेनैव वाक्यमर्थवत्, न अपरं प्रयोजनमपेक्षते, पश्चादुपलभ्यमाना अपि गमनादिप्रवृत्तिः प्रयोजनान्तरनिमित्तैव, न वाक्यसामर्थ्यकृता, तथा हस्तगतविस्मृतसुवर्णबोधनैवाक्येऽपि सुवर्णापायनिमित्त-दुःखनिवृत्तिः तदवाप्तिनिमित्तहर्षश्च प्रयोजनम्, प्रलापसन्तापादि<sup>१</sup> तु स्वयमेव हेत्व-भावात् निवर्तते । एवमेव वेदान्तवाक्यानामपि वस्तुतत्त्वबोधनमात्रेण निखिल-ससारनिवृत्तिरतिशयानन्दब्रह्मभावाविर्भावनिमित्तत्वोपपत्तेः न क्रियाव्यवधानकल्प-नावकाशः । न च अवगततत्त्वस्यापि ससारोपलब्धिः, ब्रह्मात्मभावविरोधात्, यस्य तु उपलब्धिः नासावगततत्त्व<sup>२</sup> इति ।

यदपीदमुक्तम्—श्रवणोत्तरकालमपि मनननिदिध्यासनयोः कर्तव्यतया विधानात् न वस्तुस्वरूपमात्रविज्ञानपर्यवसानं वेदान्तानाम्—इति, तदपि शब्द-तात्पर्यपर्यालोचनाक्षमैः उत्प्रेक्षितम्, यस्मात् ‘आत्मनस्तु कामाय सर्वं प्रियं भवति’ (Brh. II 4 5)<sup>३</sup> इत्यात्मन एव सर्वस्मात् समीहिततमत्वप्रतिपादनेन विज्ञेयत्व-मभिधाय, “एतावदरे खल्वमृतत्वम्” (Brh. IV. 5 15) इत्यात्मविज्ञानेन कृत-

- |  |  |
|--|--|
| १. E omits तत्   | ७ Cf Śankara's Bhāṣya on Br                        |
| २. E omits परिहार  | Sū I 1. 4  |
| ३ B सर्पादिदर्शनसजातं त्रासस्य नि-<br>वर्तकं सर्पादिनिवर्तकत्वेनैव etc | ८ E omits स्वरूप                                   |
| ४ B बोधक   | ९ B adds आत्मनि विज्ञाते सर्वमिदं<br>विज्ञातं भवति |
| ५ A पादिस्तत्  | १० B एताव . . . दमृत                               |
| ६ B निवृत्तिः अतिशयानन्द etc   |  |

कृत्यतामुत्तवा, तच्च अमृतत्वप्राप्तिसाधनं आत्मज्ञानम् “ आत्मा वा अरे द्रष्टव्यः ” (Brh II 4 5) इत्यनूद्य, तज्ज्ञानसाधनत्वेन “ श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ” (Brh. II 4 5) इति श्रवणमनननिदिध्यासनानां अविशेषेण ज्ञानसाधनत्वविधानात् न ज्ञानोत्तरकालभाविता मनननिदिध्यासनयोः ।

अपि च वेदान्तानां क्रियाविधिपरत्वे सति न वस्तुनि प्रामाण्यसिद्धिः । न वस्तुपरत्वे [च क्रियाविधिपरत्वम् । न चोपासनैक्रियाविधिनान्तरीयकतया तदन्यथानुपपत्त्या वा वस्तुतत्त्व]सिद्धिराशङ्कनीया, शब्दप्रमाणावगते तु ब्रह्मात्मत्वे<sup>१</sup> सकलभोक्तृभोक्तव्यभोगप्रमातृप्रमाणप्रमेयकर्मकर्तृकार्यग्रन्थिशैथिल्यात् उपास्योपासकादिभावानुपपत्तेः । नापि उपासनाविधानान्यथानुपपत्त्या उपास्यतत्त्वसिद्धिः, योपि<sup>२</sup> दग्न्यादिवदारोपितरूपेणाप्युपासनासम्भवात् । तस्मात् न प्रमाणप्रयोजनवती इय क्रियाविधिव्यवधानेन वेदान्तानां ब्रह्मणि प्रामाण्यकल्पना । किं तु साक्षादेव ब्रह्मणि शब्द<sup>३</sup> प्रमाणम् । तस्मात् न ब्रह्मप्रतिपादकवाक्य क्रियागन्धमपि सस्पृष्टुमीष्टे इति सिद्धम् ।

इति तत्त्वशुद्धौ क्रियानपेक्षप्रामाण्यप्रतिपादनप्रकरणम् ॥

- |                                    |                      |
|------------------------------------|----------------------|
| १. A आत्मानं                       | ७ A omits कर्तृ      |
| २ B त्वेन विधानात्                 | ८ A omits उपास्य     |
| ३ A B omit च                       | ९ B विधानानुपपत्त्या |
| ४ E omits the part within brackets | १० B योषा            |
| ५ A wrongly gives उपाधिक्रिया      | ११ A शब्दा           |
| ६ B ब्रह्मात्मतत्त्वे              | १२ A omits तस्मात्   |

## ॥ अखण्डवाक्यार्थनिरूपणं त्रयोदशम् ॥

यत्तत्त्वमागमविदोऽखिलवेदसारं

सोऽयं पुमानिति निदर्शनतोऽनवद्यम् ।

जीवस्य तात्त्विकमखण्डमुशन्ति रूपं

तस्मै नमो भगवते पुरुषोत्तमाय ॥

इदमिदानीं चिन्तये—किं ‘सोऽयं देवदत्तः’ इत्यादिलौकिकवाक्यं विशिष्टार्थपर्यवसायि, किं वा अखण्डैकरसार्थपर्यवसायि ?—इति । तत्र अनेकपद-समुदायात्मकत्वात् वाक्यस्य, पदाना अपुनरुक्तार्थानामेव एकस्मिन् वाक्ये सहप्रयोगसंभवात्, वाक्यार्थस्य च अन्वितानेकपदार्थकत्वात्, ‘सोऽयम्’ इत्यादिवाक्यस्यापि अपुनरुक्तार्थानेकपदसमुदायात्मकस्य अन्वितानेकपदार्थात्मके वाक्यार्थे पर्यवसानं युक्तमाश्रयितुम् । तदयं प्रयोगः—विवादगोचरापन्न ‘सोऽयम्’ इत्यादिवाक्यं अन्वितानेकपदार्थात्मकवाक्यार्थपर्यवसायि भवितुमर्हति, बुद्धिपूर्वकवाक्यत्वात्, [गवानयानादिवाक्यवत्—इति । न च प्रकृष्टप्रकाशश्चन्द्र इत्यादिवाक्येषु अनैकान्तिकता आशङ्कनीया, तत्रापि प्रकर्षप्रकाशगुणविशिष्टस्यैव चन्द्रस्य वाक्यार्थत्वाभ्युपगमात् । न च वाच्यम् ‘किं] गवानयनादिवाक्यस्य [क्रियाकारकाभिधायित्वात् एवंविधवाक्यार्थपर्यवसायित्वम्, किं वा बुद्धिपूर्वकवाक्यत्वात्, इति सन्दिग्ध प्रयोजकम्’ इति, यतो ‘नीलं सुगन्धि महदुत्पलम्’ इत्यादिवाक्येषु क्रियाकारकानभिधायिष्वपि पश्यामोऽन्वितानेकपदार्थात्मकवाक्यार्थपर्यवसानम् ।

१. B आलाच्यत

२. B अन्वितपदार्थात्मकत्वात्

३. E omits the portion within brackets

४. A omits प्रकृष्ट

५. B omits तत्रापि

६. B अवगमात्

७. The portion within brackets is omitted in E

८. B wrongly reads कारकाभिधायि

स्यान्मतम्—‘सोऽयम्’ इति कालद्वयोपाधिपरामर्शेन तदुपलक्षितदेवदत्त-  
स्वरूपमेव पदत्रयेणापि प्रतिपाद्यते, कालद्वयविशिष्टवस्तुप्रतिपादनासम्भवात् । तथा हि;  
‘सः’ इति परोक्षकालविशिष्टदेवदत्तस्वरूपं प्रतिभाति ; ‘अयम्’ इत्यपरोक्षकालविशिष्ट-  
स्वरूपम् , न हि रूपरसाभ्यामिव कालद्वयेन एकस्य विशेष्यत्वमवकल्पते, वर्तमाना-  
वर्तमानकालयोः अतद्भावभावित्वेन शुक्लपक्षकृष्णघ्नोरिव परस्परविरोधात्—इति ।  
तदसत् । कालद्वयस्य युगपत् एकस्मिन् अन्वयासंभवेऽपि पर्यायेण शुक्लनीलयोरिव  
एकद्रव्ये सम्भवत्येव सम्बन्धः । अन्यथा पदत्रयमपि देवदत्तस्वरूपमात्रपर्यवसायि  
चेत् , तस्यैकेन पदेन लभ्यत्वात् पदान्तरप्रयोगः अनर्थकः स्यात् । न खलु हस्त-  
करशब्दयोः एकस्मिन् वाक्ये सहप्रयोगो दृष्टः ।

अथ “ ‘सोऽयम्’ इति पदद्वयस्य प्रवृत्तिनिमित्तभेदात् लक्षणाया एकवस्तु-  
पर्यवसानाच्च न पर्यायत्वप्रसङ्गः, नापि नानारसात्मकवाक्यार्थपर्यवसानम् ” इति  
मतम् , तदपि नातिचतुरश्रम् , लक्षणाहेत्वभावात् । मुख्यार्थानुपपत्तौ हि लक्षणा  
समाश्रीयते । न चेह मुख्यार्थपरिग्रहे काचित् अनुपपत्तिरस्ति , पर्यायेण कालद्वय-  
विशिष्टस्य पदद्वयेन एकत्वप्रतिपादनसंभवात् । तस्मात् ‘सोऽयम्’ इत्यादिलौकिक-  
वाक्य विशिष्टार्थपर्यवसायि इति वेदान्तपदसमन्वयस्य अखण्डैकरसार्थपर्यवसानमसह-  
मानैः प्रत्यपादि ।

अत्राभिधीयते । ‘सोऽयं देवदत्त’ इत्यादिवाक्यं अखण्डैकरसार्थपर्य-  
वसायि भवितुमर्हति, अन्यथा वाक्यस्य प्रामाण्यानुपपत्तेः । तथा हि । इदमत्र  
विवेक्तव्यम्—किं अस्मिन् वाक्ये देवदत्तस्वरूपमात्रं प्रतिपाद्यम् , [आहोस्वित्  
देवदत्तगतैक्यम् , उत देवदत्तस्य कालद्वयसम्बन्धः, किं वा परोक्षापरोक्षकालद्वयवि-  
शेष्यम् ?—इति । यदि देवदत्तस्वरूपमात्रं अत्र प्रतिपाद्यम्,] तर्हि तस्यै-

१ A पदार्थत्रयेणापि

१ B सिद्धत्वात्

३. A भेदलक्षणया

४ A wrongly reads कस्मिन्

५ E omits the part within brackets

६ B विशिष्टद्वयैक्यम्

केन पदेन लभ्यत्वात् पदान्तरप्रयोगवैयर्थ्यम्, प्रत्यक्षादिसिद्धत्वाच्च न शब्दापेक्षा । अथ देवदत्तस्यैक्यम् । तस्यापि प्रत्यक्षादिसिद्धत्वात् न शब्दापेक्षा, नाप्यनेकपद-प्रयोगः । अथ देवदत्तस्य कालद्वयसम्बन्धः । तदा वर्तमानकालसम्बन्धिन एव अवर्तमानकालसम्बन्ध इति न सिध्येत्, उभयकालसम्बन्धिन एकत्वे प्रमाणा-भावात्, वाक्यस्य च देवदत्ते कालद्वयसम्बन्धमात्रोपक्षयात् । अथ उभयकाल-विशिष्टयोरैक्यम् इत्यभिधीयते, तदपि न प्रतीतिपथमवतरति, वर्तमानावर्तमान-कालयोरिव तद्विशिष्टयोरपि परस्परसम्बन्धानुपपत्तेः । स्यान्मतम्—यथा रूपर-सयोः [परस्परसम्बन्धाभावेऽपि तदुभयसम्बन्धि वस्त्वेकमेव, तथा इहापि कालयोः परस्परसम्बन्धाभावेऽपि कालद्वयसम्बन्धि वस्त्वेकमेवास्तु—इति । नैतत्सारम् । रूपरसयो एककालोपाधौ अतद्भावभावित्वनियमाभावात्, स्यादविरोधेन युगपदेक-वस्तुविशेषणत्वम् । कालयो ] पुनः एकदेशकालोपाधौ भावाभावयोरिव अतद्भाव-भावित्वनियमात्, न तावत् युगपदेकवस्तुविशेषणत्वसम्भव । नापि 'पर्यायेण कौमारवार्धक्यारिव एकवस्तुविशेषणत्वसम्भव' इति वाच्यम्, तत्र कौमारवा-र्धकधर्मद्वयसम्बन्धव्यतिरेकेण तदुभयसम्बन्धिवस्तुन प्रत्यभिज्ञया एकत्वनिश्चयात् कौमारवार्धक्यो पर्यायेण एकवस्तुसम्बन्धनिश्चयो युक्तः । इह पुनः एकस्य कालद्वयसम्बन्धनिश्चयव्यतिरेकेण उभयकालसम्बन्धिवस्तुन एकत्वनिश्चयकप्रमाणा-भावात् एकस्य पर्यायेण कालद्वयसम्बन्ध इति निश्चयो दुःसम्पादः । तस्मात् 'विधिमुखेन वाक्यस्य कस्मिंश्चिदर्थे प्रामाण्यानुपपत्तेः, अबाधितप्रतीतिजनकत्वेन प्रामाण्याच्च, कालद्वयनामधेयोपाधिद्वयसम्बन्धनिमित्तदेवदत्तगतानेकत्वभ्रान्तिनिवर्तनेन देवदत्तस्वरूपसमर्पकतया प्रामाण्यं वक्तव्यम् । तथा च सति 'सोऽयम्' इति

१. B देवदत्तकालद्वय

२. The portion within brackets  
is missing in both A and E

३. A यत्वात्

४. A सम्बन्धि

५. A निश्चयाय

६. A सम्बन्धनिश्चयो

७. B विविधमुखेन, a mistake

८. A E omit द्वय

पदद्वयसामानाधिकरण्येन उभयकालविशिष्टद्वयान्वयप्रतीतौ तदन्वयविरोधे च सञ्जाते वाच्यैकदेशविरुद्धाशद्वयपरित्यागेन उभयत्र वाच्यगताविरुद्धदेवदत्तस्वरूपमात्रे पदद्वयस्य लक्षणावृत्तिराश्रीयते, मुख्यार्थानुपपत्तौ लक्षणासमाश्रयणस्य न्याय्यत्वात् । न च उपाधिद्वयसम्बन्धकृतानेकत्वभ्रान्तिनिवर्तनेन देवदत्तस्वरूपसमर्पण एकेन पदेन लभ्यते, लक्षणानिमित्तत्वात् उपाधिविनिर्मुक्तस्वरूपसमर्पणस्य, लक्षणायाश्च पदार्थयोः परस्परविरोधकृतत्वात्, विरोधस्य च अन्वयप्रतीतिकृतत्वात्, अन्वयप्रतीतेश्च पदानां सामानाधिकरण्यनिमित्तत्वात्, सामानाधिकरण्यस्य च अनेकपदगामित्वात् इति ।

ननु अवर्तमानकालविशिष्टस्य वर्तमानकालसम्बन्धाभावेऽपि तत्कालोपलक्षितस्य एतत्कालसम्बन्धो न विरुध्यते, ततश्च एकपदलक्षणयौपि विरोधपरिहारसंभवे सति उभयपदलक्षणा न युक्ता आश्रयितुम्, मुख्यार्थासम्बद्धतत्वात् लक्षणायाः । नैतत्सारम् । अन्यतरकालेन हि देवदत्तस्वरूपमेव लक्ष्यते, न अन्यतरकालविशिष्टरूपम्, वर्तमानकालविशिष्टरूपेण देवदत्तस्य अतीतकालेन सम्बन्धाभावात्, अस्ति च सम्बन्धे लक्षणानुपपत्तेः । स्वरूपमात्रं पुनः देवदत्तस्य उभयकालसम्बन्धि इति युज्यत एव कालद्वयेनापि स्वरूपमात्रलक्षणा । विपक्षेऽपि समानो दोषः, वर्तमानोपलक्षितदेवदत्तस्वरूपस्य अवर्तमानकालेन सम्बन्धाभावात्, [अन्यतरकालोपलक्षितस्यैव] अन्यतरकालोपलक्षणं इति नियमानुपपत्तेः, उभयकालोपलक्षितस्वरूप एकमेवेति न लभ्यते इति । सत्यम्, उपलक्षितरूपयोः अन्योन्यसम्बन्धाभावेऽपि विशिष्टद्वयान्वयप्रतीतिसमये तद्वर्तस्वरूपस्य उभयकालसम्बन्धप्रतीतेः, उपलक्षणसमयेऽपि स्वरूप-

१. A उपाय, which is wrong
२. A omits अन्वय
३. A सत्त्वात्
४. A गामित्वमिति
५. A omits अपि
६. A अथ च संबन्धे

७. A पक्षोऽपि, in B this part is missing up to यत्तत् in the next para
८. E omits this
९. A तद्वत्ता



मात्रस्य कालद्वयसम्बन्धप्रतीतिबाधाभावात्, विशिष्टयोरेव वाक्यार्थयोः अन्वयविरोधेन तयोरेव परस्परं अन्वयप्रतीतिबाधात्, उभयकालोपलक्षितस्वरूपमात्रस्य एकत्वनिश्चये न काचिदनुपपत्तिः ।

यत्तुक्तम् ‘सोऽयम्’ इत्यादिवाक्यं बुद्धिपूर्वकवाक्यत्वात् विशिष्टार्थनिष्ठं इति, तत् वाक्यस्य विधिमुखेन प्रामाण्यसम्भवे सात सिध्येत् । इदं तु उपाधिद्वय-सम्बन्धनिमित्तदेवदत्तगतभेदभ्रान्तिनिवर्तनेन तत्स्वरूपमात्रे पर्यवस्यति, अन्यथा वाक्यस्य प्रामाण्यानुपपत्तेः, इति अर्थापत्तिर्बाधितत्वात् कालात्ययापदिष्टम् ।

अनेकैकान्तश्च हेतुः, ‘प्रकृष्टप्रकाशश्चन्द्रः’ इत्यादेः एकरसार्थपर्यवसानात् । तथा हि—प्रश्नोत्तरमिदं वाक्यम् । ‘अस्मिन् ज्योतिर्मण्डले कश्चन्द्रो नाम ?’ इति कश्चित् केनचित् पृष्टं प्रतिवदति ‘प्रकृष्टप्रकाशश्चन्द्रः’ इति । तत्र हि चन्द्रप्राति-पदिकाभिधेयमेव पृष्टम्, न तद्गुणः, नापि तस्य गुणसम्बन्धः । ततश्च यावदेव हि पृष्टं तावदेव प्रतिवचनेनापि प्रतिपादनीयम्, अन्यथा अन्यत् पृष्टं अन्यदेव प्रतिपाद्यते इति प्रश्नप्रतिवचनयोः असङ्गतिः स्यात् । अतः ‘प्रकृष्टप्रकाशः’ इति प्रकर्षगुणप्रकाश-सामान्याभ्यां प्रकर्षगुणप्रकाशसामान्यव्यक्तिभूत चन्द्रद्रव्यमेव लक्ष्यते, प्रकर्षगुणवि-शिष्टस्य प्रकाशसामान्यविशिष्टस्य वा उभयविशिष्टस्य वा चन्द्रप्रातिपदिकाभिधेय-त्वानुपपत्तेः । अतोऽत्रापि पदद्वयलक्षणाश्रयणेन चन्द्रप्रातिपदिकाभिधेयमात्रे वाक्यं

१ A विशिष्टनिष्ठं

२ B साध्येत्

३ E सम्बन्धद्वय

४ B E बोधित

५ B अनैकान्तिकत्व

६ ० बुद्धिपूर्वकवाक्यत्वात्, menti-  
oned earlier

७ E omits चन्द्र

८ B omits अन्यत् पृष्टम्

९ A B omit प्रकर्षगुण

१०. A omits गुण

११ B वृत्ति

१२ A चन्द्रमेव

१३ A E पदद्वयलक्षणेन

पर्यवस्यति इति सिद्धं अखण्डार्थविषयत्वम् । यद्यप्युपलक्षितदेवदत्तस्वरूपे चन्द्र-  
प्रातिपदिकाभिधेये [चै गुणगुण्याद्यनेकरसत्वं दृश्यते, तथापि तत् प्रमाणान्तरसिद्धं  
न शब्द]प्रमाणपरिप्रापित इति वाक्यस्य अखण्डार्थे एव पर्यवसानं इति  
सिद्धम् ।

इति तत्त्वशुद्धौ अखण्डवाक्यार्थनिरूपणप्रकरणम् ॥

॥ वैदिकाखण्डवाक्यार्थनिरूपणं चतुर्दशम् ॥

सत्यं ज्ञानमनन्तमद्वयसुखं ब्रह्मेति वेदान्तगीः

हित्वा वाच्यमखण्डमेकरसकं यं लक्षयत्यादरात् ।

सत्यं तत्त्वमसीति गीरवितथा प्रत्यर्क्तया लक्षयेत्

तं वन्दे परमं परायणमहं नारायण सादरम् ॥

सप्रति विचार्यते—“ सत्यं ज्ञानमनन्तं ब्रह्म ” (Taṭṭ II 1 1) इत्यादि-  
वाक्यं विशिष्टार्थनिष्ठम्, आहोस्वित् अखण्डैकरसार्थनिष्ठम्<sup>१</sup>—इति । तत्र “ सत्यं  
ज्ञानमनन्तम् ” इति सामानाधिकरण्योपलम्भात्, सामानाधिकरण्यस्य च लोके विशि-  
ष्टाखण्डार्थयोः अविशेषेण दृष्टत्वात्, किं प्रकृष्टप्रकाशवत् अखण्डैकरसविषय सत्यादि-  
पदसामानाधिकरण्यम्, किं वा नीलोत्पलादिवत् विशिष्टार्थविषयम्, इति गवेष-  
णायाम्, अखण्डार्थपरत्वे लक्षणाकक्षीकारप्रसङ्गात्, लक्षणाहेतो अत्र लोक-  
प्रसिद्धस्य अनुपलम्भात् लक्षणोपादानानुपपत्तेः, मुख्यार्थपरिग्रहे<sup>२</sup> विशिष्टार्थविषय  
सत्यादिपदसामानाधिकरण्य इति निश्चिनुमः । तथा हि । लोके शब्दस्य मुख्यार्थपरि-  
ग्रहानुपपत्तौ लक्ष्यलक्षणयोश्च असाधारणसम्बन्धे सति वाक्यस्थपदानां अन्विता-  
भिधायित्वसिद्धये प्रमाणान्तरसिद्धानेव कतिपयपदार्थान् वाक्यार्थान्वययोग्यानेव

१. A अव्ययसुखम्

२. A E गीत्वा

३. E प्रत्यक्षयेत्या

४. E प्रत्यक्षया

५. B पर्यवसायीति

६. E omits तत्र

७. A अनन्तं नित्यमिति, B अनन्तं  
ब्रह्मेति

८. B अखण्डविषयम्

९. A E read अपरिग्रहेण

१०. The portion within brackets  
is missing in B. Instead it  
reads मुख्यार्थपरिग्रहे हेतोः सिद्ध-  
त्वात् कतिपयपदार्थस्य वाक्यार्थान्व-  
यायोग्यस्य लोके लक्षणा दृष्टा

११. E लक्षणायाश्च

१२. A भिधासिद्धये

लक्षयन्ति पदानि इति दृष्टम् ।] न च एकमपि कारणमत्र सत्यादिपदलक्षणाया वयमुपलभामहे । न तावत् मुख्यार्थपरिग्रहानुपपत्तिः, सत्यज्ञानानन्दादिगुणगण-विशिष्टब्रह्मपरित्वेनापि सामानाधिकरण्योपपत्तेः । नाप्यखण्डैकरसार्थवादिपक्षे लक्ष्य-लक्षणसम्बन्धसंभवः, ब्रह्मव्यतिरिक्तवस्त्वन्तराभावात्, निरस्ताशेषविशेषतया ब्रह्मणः सम्बन्धायोग्यत्वाभ्युपगमाच्च । नापि लिलक्षयिषिताखण्डैकरसप्रमाणान्तरसंभवः, तस्य शब्दैकसमधिगम्यत्वाभ्युपगमात् ।

अपि चेद् भवान् प्रष्टव्यः ‘ किं सत्यादिवाक्यनिविष्टसमस्तपदानां अत्र लक्षणा समाश्रीयते, किं वा कतिपयपदानाम् ? ’ इति । यद्याद्यविकल्पमङ्गीकुर्यात्, तदा लक्षणाक्षेपकाभावात् लक्षणापि नोदयमधिरोहेत् । [अर्थ]वाक्यस्थपदानां अन्विताभिधानानुपपत्तिः, तर्हि तत्रापि [अ]सम्बन्धमुख्यार्थानामेव पदानां केषाञ्चित् लक्षणामाक्षिपति । सकल्पदलक्षणाकक्षीकारे तु पदानां अन्विताभिधानासंभवे सति किं कस्य लक्षणामाक्षिपेत् ? । अथ उक्तदोषपरिजिहीर्षया द्वितीयपक्षकक्षीकारः, तदा कतिपयपदलक्षणापरिग्रहेऽपि इतरेषां पदानां अपुनरुक्तानेकार्थान्विताभिधायित्वात् न अखण्डैकरसवाक्यार्थसिद्धिः ।

अपि च यदि ब्रह्मणो लक्षणान्येव सत्यादीनि न विशेषणानि इत्यभ्युपगमः, तदा अनेकविशेषणविशिष्टस्य एकस्यैव वस्तुन प्रतिपाद्यमानत्वात् एकेनापि

१. B मात्रम्

२. B omits वयं

३. B परत्वे सामाना

४. A सम्बन्ध संभवी

५. F, ब्रह्मणि सर्वसम्बन्धायोग्यत्व

६. B रसस्य

७. A E omit अत्र

८. A E omit अपि

९. This word seems necessary, though not found in any Ms

१०. B अनुपपत्तिभिः, omitting तर्हि

११. A E omit अपि

१२. This negative particle is demanded by the context, as clear from the restatement later in formulating the siddhānta, the words are वाक्यार्थान्वयविरोधे सति

१३. A E omit तु

१४. A omits एव

१५. B E वस्तुनोऽप्रतिपाद्यत्वात्

लक्षणासिद्धेः न अनेकपदप्रयोगोपयोगं पश्यामः । अथ ब्रह्मणि अनाद्यनिर्वचनी-  
याविद्याभ्यारोपितानृतजडदुःखपरिच्छेदभ्रान्तीनां नित्यसिद्धनिरतिशयानन्दब्रह्मा-  
वगमविरोधित्वात् तत्तद्भ्रान्तिनिवर्तनेन सर्वपदानां ब्रह्मसमर्पकत्वात् अर्थवत्त्वम्, इति  
मन्वीथा, तदापि वक्तव्यम् ‘किं सर्वाणि पदानि एकाकारमेव विज्ञानं जनयन्ति,  
किं वा’ प्रतिपदं भिन्नाकाराणि विज्ञानानि जनयेरन् ?’ इति । यद्येकाकारमेव  
विज्ञानमुदयमासादयेत्, तर्हि तस्य एकेनैव पदेन लभ्यत्वात् पदान्तरप्रयोगानुपयोगः  
तदवस्थ एव । अथ प्रतिपदं ब्रह्मणि भिन्नाकाराणि विज्ञानानि जायेरन्, तदापि  
विज्ञेयाकारभेदनिमित्तत्वात् विज्ञानाकारभेदस्य, विज्ञेये<sup>१</sup> ब्रह्मणि अनेकाकारसद्भाव-  
प्रसङ्गः, ततश्च तस्य अखण्डैकरसत्वहानिः । तस्मात् मुख्यार्थपरिग्रहे अनुपपत्त्य-  
भावात् लक्षणाकारणान्तराभावाच्च न लक्षणोपादानेन सत्यादिवाक्यस्य अखण्डार्थ-  
पर्यवसानं युक्तम् । अपि तु मुख्यार्थोपादानेन विशिष्टार्थपर्यवसानमेव साधु मन्या-  
महे । तथा तत्त्वमस्यादिवाक्यस्यापि इति ब्रह्मदर्शनविद्वेषिणो मन्यन्ते ।

तत्र समाधिरभिधीयते । “ब्रह्मविदाप्नोति परम्” (Taitt II 1 1) इति  
ब्रह्मविज्ञानात् परप्राप्तिमुपदिश्य ‘किलक्षणं ब्रह्म’ इति बुभुत्साया इदमुच्यते “सत्यं  
ज्ञानमनन्तं ब्रह्म” (Taitt II 1 1) इति । तत्र ब्रह्मेति लक्ष्यनिर्देशः । इतराणि  
पदानि लक्षणसमर्पणेनैव ब्रह्मणि पर्यवस्यन्ति । न च एकेन पदेन लक्ष्यवस्तुसिद्धिः,  
प्रतिपदं व्यावृत्तिभ्रान्तिभेदात् । तथा हि—सत्यपदेन ब्रह्मणि मिथ्यात्वभ्रान्तिः नि-  
वर्त्यते, ज्ञानपदेन जाड्यभ्रान्तिः, आनन्दपदेन स्वतः परतो वा दुःखसम्बन्धभ्रान्ति-  
निवृत्तिः, अनन्तपदेन देशतः कालतो वस्तुतः[<sup>२</sup> अवच्छेदभ्रान्तिनिवृत्तिः] क्रियते  
इति ।

१ E omits किं वा

२ A विज्ञेयब्रह्मणि

३ B एतस्य

४ B अत्र समाधीयते

५ E ब्रह्मलक्षणबुभुत्साया

६ B तद्ब्रह्मेति

७ E omits the portion within  
brackets

यदुक्तम्—सर्वपदानां एकाकारविज्ञानजनकत्वे पर्यायत्वात् अनेकपदप्रयोगा-  
नुपयोगः, अनेकाकारविज्ञानजनकत्वे तु विज्ञेयवस्तुन्यपि अनेकाकारप्रसङ्गात् अखण्डै-  
करसत्त्वहानि—इति, तदपि न अस्मत्पक्ष कटाक्षेणापि वीक्षितुं क्षमते; लक्षणा-  
समयेऽपि भिन्नाकारतया जायमानानि अपि विज्ञानानि तत्तद्भ्रान्तिव्यावृत्तिमात्र-  
प्रयोजनत्वात् न ब्रह्मणि स्व स्वमाकारं प्रमेयतया समर्पयितुमुत्सहन्ते । न च  
वाच्यम् ‘प्रतिपद जायमानविज्ञानानां ब्रह्मणि स्वस्वाकारसमर्पणनान्तरीयकतयापि  
विरोधिरूपव्यावर्तकत्वोपपत्तेः उभय प्रयोजन अस्तु’ इति, ब्रह्मशब्दार्थमात्रस्य बुभु-  
त्सितत्वात् । न च बुभुत्सितार्थसमर्पणेन अर्थवत्त्वे सति वाक्यस्य अर्थान्तरक-  
ल्पना युक्ता । न च सत्यज्ञानादिगुणगणविशिष्टमेव द्रव्य ब्रह्मशब्देन निर्दिश्यते  
इति युक्तमाश्रयितुम्, ब्रह्मशब्दस्य स्वार्थप्रक्षेपेण वस्तुमात्राभिधानसामर्थ्ये अवभा-  
समाने सति अपूर्वसज्ञौपरस्वपरिकल्पनासंभवात् । यदि च ब्रह्मणि गुणगुणिभावेन  
अवच्छेदमभ्युपगच्छेम, तदा सर्वतोऽनवच्छिन्नवस्तुप्रतिपादकानन्तादिशब्दाना अन-  
न्वयः प्रसज्येत । “यतो वाचो निर्वर्तन्ते” (Taitt II 4 1) इत्याद्या च ब्रह्मणो  
वाङ्मानसागोचरत्वश्रुतिः तस्य शब्दवाच्यत्वे सति बाध्येत । “एकधैवानुद्दृष्टव्यम्”  
(Brh IV 4 20) “एकमेवाद्वितीयम्” (Ch VI 2 1) “प्रज्ञानघन एव”  
(Brh IV 5. 13) इत्येवमाद्येकरसत्वप्रतिपादकानि वाक्यानि उपचरितार्थानि कल्प्ये-  
रन् । “एतस्मिन्नुदरमन्तरं कुरुते” (Taitt II 7 1) “नेह नानास्ति” (Brh  
IV. 4 19) “मृत्योः स मृत्युमाप्नोति” (Brh. IV 4 19) इत्याद्याश्च ब्रह्मणि  
सर्वप्रकारभेदासंभवश्रुतयो बाध्येरन् ।

अपि च ब्रह्मणः तद्गुणानां च स्वयंप्रकाशत्वे सति स्वभावविशेषावधारणात्

१ A omits अपि

२ B E समत्वेऽपि

३ A omits अपि

४ B प्रक्षेपेणानवच्छिन्नवस्तुमात्र

५ A E omit संज्ञा

६ B omits वाक्यानि

७ B omits एतस्मिन्

गुणगुणित्वहानि । ब्रह्मणः अस्वयंप्रकाशत्वे [सति अन्यवेद्यत्वात् अचेतनत्वकार्यत्वा-  
दिप्रसङ्गः । न च] स्वयंप्रकाशत्वे सति न शास्त्रवेद्यत्व इति शङ्कनीयम्, अनिर्वच-  
नीयानाद्यविद्यावरणतिरोधानमात्रस्य आगमसापेक्षत्वात् । नापि ब्रह्म स्वयंप्रकाशमपि  
स्वात्मनि संवेद्यगुणान् अवभासयति इति साम्प्रतम्, तेषां तत्प्रकाशस्य च नित्यत्वे  
सति अन्यवेद्यत्वासिद्धेः, अनित्यत्वे च तेषां विषयेन्द्रियसंप्रयोगसाध्यत्वात् ब्रह्म-  
णोऽपि ससारित्वप्रसङ्गः । तस्मात् अस्मिन् वाक्ये अनन्तादिशब्दानामनन्वयप्र-  
सङ्गात् अनेकश्रुतिविरोधात् युक्तिविरोधाच्च वाच्यार्थससर्गसंभवे सति वाक्यस्य प्रमा-  
णत्वाय लक्षणैव समाश्रयणीया ।

यदप्युक्तम्—ब्रह्मव्यतिरिक्तवस्त्वन्तराभावात् ब्रह्मणः सर्वप्रकारसंबन्धाभावाच्च  
लक्ष्यलक्षणसम्बन्धाभावे च सति लक्षणानुपपत्तिः—इति, तदसत्, ब्रह्मण एव  
परमार्थसत्यत्वेऽपि प्रातिभासिकस्यापि दृश्यप्रपञ्चस्य यथाप्रतिभास व्यवहारालम्बन-  
त्वाभ्युपगमात् लक्ष्यलक्षणादिसमस्तव्यवहारोपपत्तेः । ब्रह्मणश्च परमार्थतोऽसंज्ञत्वेऽपि  
तत्त्वमस्यादिवाक्यार्थविज्ञानपर्यन्तं प्रातिभासिकादिसम्बन्धानिराकरणात् अनिर्वच-  
नीयेनापि गुणसामान्यादिना मिथ्याभूतेनापि कलधौतेनेव शुक्तिशकलस्य परमार्थ-  
भूतस्य ब्रह्मणो लक्षणोपपत्तेः ।

यदपीदमुक्तम्—प्रमाणान्तरसिद्धस्यैव लोके लक्ष्यत्वात्, ब्रह्मणि च प्रमाणा-  
न्तरासंभवात्, लक्षणानुपपत्तिः—इति, तदपि न साधु भाषितम्, ब्रह्मणः स्वयंप्रका-

१ E omits the part within brackets

२. B has a different reading —  
न च स्वयंप्रकाशत्वेऽपि स्वतः सिद्ध-  
त्वात् अविज्ञेयत्व समानमिति शङ्क-  
नीयम् ।

३ A अङ्गसापेक्ष, E मात्रस्यापेक्षत्वात्

४. B संयोग

५ B omits च

६ B व्यवहाराभ्युपगमात्, E आल-  
म्बनाद्यभ्युपगमात्

७. A E omit लक्ष्य

८ A विसङ्गत्वे

९. A omits आदि

१० B ब्रह्मणि

शमानत्वेन प्रमाणान्तरानपेक्षणात् । स्वतः परतो वा लक्षणशब्दव्यतिरेकेण लक्ष्यस्य वस्तुन. प्रतिभासमानत्वमेव लक्षणायां प्रयोजकम्, न प्रमाणगम्यत्वम्, केवलव्यतिरेकाभावात्, न हि प्रतिभासमानस्य प्रमाणगम्यत्वाभावेन कश्चित् लक्षणाभावो दृष्टः ।

यच्चेदमवादि—वाक्यस्थपदानां अन्विताभिधानानुपपत्तिः [एव कतिपयपदानां वाच्यार्थान्वयविरोधे सति लक्षणाभाक्षिपति, सकलपदलक्षणोपादाने तु किं कस्य लक्षणाभाक्षिपेत्<sup>१</sup>—इति, अत्र वदाम् । न अन्विताभिधानानुपपत्तिः] मुख्या-र्थानुपपत्तौ शब्दस्य लक्षणाभाक्षिपति, अपि तु वाक्यप्रामाण्यानुपपत्तिः । ततश्च वाक्यं विधिमुखेन यत्र कञ्चिदर्थमवबोधयेत्, तत्र अन्विताभिधानमुखेन अवबोधकत्वात् पदानां [अन्विताभिधानानुपपत्तिरेव लक्षणाभाक्षिपेत्, यत्र तदारोपनिवृत्तिमात्रमुखेन कञ्चिदर्थमवबोधयेत्, तत्र] निवृत्तिमुखेनैव प्रामाण्यात्, तस्याश्च सकलपदलक्षणानन्तरेण अनुपपत्तेः, वाक्यप्रामाण्यमेव [अनुपपद्यमान सकलपदलक्षणा] आक्षिपति इति न विशेष पश्यामः । तत्र सत्यज्ञानानन्दपदानि सत्यादिसामान्याभिधानमुखेन अनृतजाड्यदुःखविरोधिरूपं व्यक्तिविशेषं लक्षयन्ति, अनन्तमपूर्वमनपरम् इत्यादि-शब्दास्तु निश्शेषविशेषप्रतिषेधमुखेन तदेवैकरसं ब्रह्म लक्षयन्ति, इति न किञ्चित् दौस्थ्यमस्ति । तथा तत्त्वमसिवाक्येऽपि तत्पदवाच्यगतपारोक्ष्याशपरित्यागेन त्वप-दवाच्यगतससारित्वपरिच्छिन्नत्वांशपरित्यागेन अद्वितीयप्रत्यक्चैतन्यमात्रमेव लक्षयते इति न काचिदनुपपत्तिः । तदयं प्रयोगः—विमतिपदं सत्यादिवाक्यं अखण्डैकर-सार्थपर्यवसायि भवितुमर्हति, बुभुत्सितार्थलक्षणवाक्यत्वात्, प्रकृष्टप्रकाशादिलौकि-कवाक्यवत्—इति । तर्था—विवादगोचरापन्नं तत्त्वमसीति सामानाधिकरण्यं एकव-

- १ E omits स्वतः
२. A E omit the portion within brackets
- ३ E omits the part within brackets
४. A कञ्चित्तम्, a mistake

- ५ E omits the part within brackets
- ६ B E अनन्त
- ७ B omits तथा
- ८ B तथापि



स्तुनिष्ठं भवितुमर्हति, अकार्यकारणाशिविशिष्टस्वरूपद्रव्यवाचिसामानाधिकरण्यात् , सोऽयमित्यादिसामानाधिकरण्यवत्—इति । उभयत्र अखण्डैकरसपर्यवसानमन्तरेण वाक्यप्रामाण्यानुपपत्तिः उक्ता । तस्मात् अर्थापत्त्यनुमानाभ्यां वस्तुप्रतिपादकवेदान्तवाक्यानां अखण्डकरसवस्तुपर्यवसानसिद्धिः इति ।

इति तत्त्वशुद्धौ वैदिकाखण्डवाक्यार्थनिरूपणप्रकरणम् ॥

१ A E अकार्यकारणाशिविशिष्टस्वरूप-  
द्रव्यवाचिपदसामानाधिकरण्यत्वात् ।

## ॥ शब्दवृत्तिनिरूपणं पञ्चदशम् ॥

योऽशेषवेदान्तवचोभिरञ्जसा

निरस्तनिशेषविशेषविग्रहः ।

उदीर्यते लक्षणयाखिलेश्वरो

नमामि त यादवकुञ्जर मुदा ॥

मम्प्रति विचार्यते ' किं सत्यज्ञानौदिशब्दैः निर्विशेष ब्रह्म प्रतिपत्तुं शक्यते, न वा? ' इति । नेति तावत् औपनिषदात्मतत्त्वविज्ञानानाम्नातचेतसो मसृणधीजन-मनोरञ्जनाय केचिदाचक्षते । तथा हि—शब्द खलु कश्चिदर्थं प्रतिपादयन् मुख्य-वृत्त्या लक्षणया गौण्या वा प्रतिपादयेत् । मुख्या च द्विविधा, रूढिर्योगश्चेति<sup>१०</sup> । तत्र रूढिर्नाम निखिलजनपदेषु अविप्रतिपन्नप्रयोगेण वा गवाद्याकृतिवाचकत्वेन वा वृत्तिः, यथा वृक्षौदिशब्दानाम्, यथा वा गैवाश्वादिशब्दानाम् । योगो नाम शब्दस्य अन्यत्र कृतावयवशक्तिद्वारेण कस्मिंश्चिदर्थान्तरे वृत्तिः, यथा पङ्कजादिशब्दस्य सरसिरुहादौ वृत्तिः । तदुभयमिह शब्दस्य ब्रह्मणि न संभविष्यति, तस्य समुत्खात-संकलविशेषसामान्यादिभावाभ्युपगमात्, तत्रैव शब्दस्य प्रवृत्तिनिमित्तानुपपत्तेः । लक्षणा नाम शब्दस्य मुख्यार्थानुपपत्तौ वाच्यार्थसम्बन्धेन अर्थान्तरे वृत्तिः । सा च त्रिविधा, जहल्लक्षणा, अजहल्लक्षणा, जहदजहल्लक्षणा चेति । तत्र जहल्लक्षणा नाम

१ E उदारये

२ B ईश्वरम्

३ D सदा

४ D omits किं

५ D ज्ञानानन्दादि

६ D संप्रतिपत्तुं

७ D मन्दधी

८ A omits खलु

९ B omits गौण्या

१० D omits इति

११ D आकाशादिशब्दानां

१२ B D गवादि

१३ D समस्त

१४ D तत्र च शब्दप्रवृत्ति etc

वाच्यपरित्यागेन अर्थान्तरे वृत्तिः, यथा ' गङ्गायां घोषः प्रतिवसति ' इत्यादौ गङ्गा-  
शब्दस्य तीरे वृत्तिः । न तावदेनया लक्षणया सत्यज्ञानानन्दादिशब्दाः ब्रह्म वेदयेयुः,  
लक्ष्यस्य वस्तुनोऽनृतजडदुःखानात्मत्वादिदोषप्रसङ्गात्, तीरस्येव गङ्गाशब्दलक्ष्यस्य  
अगङ्गात्वम् इति । अजहल्लक्षणा नाम स्वार्थोपादानेन अर्थान्तरे वृत्तिः, यथा  
' शोणंस्तिष्ठति ' इत्यादौ शोणशब्दस्य शोणिमगुणविशिष्टे एवाश्वदिद्रव्ये वृत्तिः । न  
खलु सापि सत्यादिपदानां ब्रह्मणि भवितुमर्हति, अश्वस्येव शोणशब्दलक्ष्यस्य  
ब्रह्मणोऽपि सत्यादिगुणगणविशिष्टतया निर्विशेषप्रतिज्ञाभङ्गसन्त्रासप्रसङ्गात् । जहद-  
जहल्लक्षणा नाम वाच्यैकदेशं परित्यज्य शब्दस्य तदेकदेशोपादानेन अर्थान्तरे वृत्तिः,  
यथा सोऽयमिति पदयोः परोक्षपरोक्षकालविशिष्टवाचिनो. सामानाधिकरण्ये सति  
विशिष्टद्वयैक्यप्रतिपादनानुपपत्तौ विरोधिकांलद्वयांशपरित्यागेन उभयत्र देवदत्त-  
स्वरूपोपादानेन उभयकालोपलक्षितस्वरूपमात्रे वृत्तिः<sup>११</sup> । सापीह न वेदान्तानां  
ब्रह्मणि भवितुमर्हति, देवदत्ते इव वस्त्वन्तरविशिष्टे<sup>१२</sup> ब्रह्मणि शब्दशक्तिग्रहाभ्युपगमे  
तद्वैदेव तस्य स्वरूपेणापि प्रमाणान्तरगोचरत्वप्रसङ्गात् । न हि प्रमाणेन विशेषण-  
विशेष्यग्रहणमन्तरेण विशिष्ट<sup>१३</sup> वस्तु प्रमाणगोचरतामाचरेत् । न हि सम्बन्धिवस्तुन  
प्रमाणवृष्टत्वमन्तरेण तत्र शब्दशक्तिग्रहणमवकल्पने । गौणी नाम शब्दस्य मुख्यार्थ-  
गुणयोगात् अन्यत्र हि वृत्तिः. [यर्था 'सिंहो देवदत्त.' इति सिंहशब्दस्य क्रौर्यादिगुण-

- १ D वाच्यार्थपरित्यागेन
- २ A E आद्यया
- ३ D लक्षणस्यापि
- ४ A E omit शोणस्तिष्ठतीत्यादौ
- ५ D तिष्ठतीति
- ६ D शोणित
- ७ D omits गण
- ८ D संशय ; E भङ्गासङ्गात्
- ९ B omits यथा
- १० D विरोध

- ११ D प्रवृत्तिः
- १२ A विशिष्टब्रह्मणि
- १३ E देवदत्तस्य for तद्वैदेव तस्य
- १४ B D विशिष्टवस्तु
- १५ B प्रमाणान्तर
- १६ D दृष्टमन्तरेण
- १७ D अर्थान्तरे
- १८ A B E omit the portion with -  
in brackets

योगात् देवदत्ते वृत्तिः ।] [सा चे ह न संभवति, ब्रह्मणो निर्गुणत्वाभ्युपगमात् ।] तस्मात् न निर्विशेषं ब्रह्म वेदान्तवाक्यपदैदसम्बन्धं प्रतिपादयितुं शक्नोति भवति—इति ।

अत्राभिधीयते । यद्यपि ब्रह्मणो निरस्तसमस्तसामान्यविशेषादिभावेन शब्द-प्रवृत्तिनिमित्ताभावात्, “यतो वाचो निवर्तन्ते” (Taibh II 4 1) “न चक्षुषा गृह्यते नापि वाचा” (Mund III 1 8) इत्यादिशास्त्राच्च न शब्दवाच्य ब्रह्म साक्षादभ्युपगम्यते, तथापि “वेदान्तविज्ञानमुनिश्चितार्थाः” (Mund III 2 6) “तं त्वौपनिषद् पुरुषं पृच्छामि” (Bih III 9 26) इत्यादिशास्त्रात् वेदान्तप्रमाणकं ब्रह्म इत्यध्यवस्यामः । तत्र अज्ञाननिवृत्तिरेव ब्रह्मणि प्रमाणकृत्यम्, न अनधिगतार्थाधिगमः, स्वयं चैतन्यप्रकाशतया सर्वार्थसिद्धिहेतुत्वात् । तस्मात् उभयविधशास्त्रपर्यालोचनया ब्रह्मणि लक्षणैः शब्दः प्रवर्तते इति गम्यते । तत्र ये शब्दाः प्रपञ्चात्मनैव ब्रह्म समर्पयन्ति, यथा सर्वे जगत्कारणवार्चिशब्दाः वैश्वानरादिशब्दाः, ते<sup>१६</sup> स्ववार्च्यभूतं प्रपञ्चं परित्यज्य तत्साक्षिमात्रभूतं विशुद्धं ब्रह्म लक्षयन्ति । ये पुनः सत्यज्ञानानन्दादिशब्दाः ते<sup>१७</sup> स्वार्थप्रक्षेपेणैव ब्रह्मणि लक्षणया वर्तन्ते । तथापि न ब्रह्मणः सत्यज्ञानाद्यनेकस्वभावप्रसङ्गः, तेषां अन्योन्यनियमनियामकभावेन एकव्यक्तिपर्यवसानात्, यथा ‘सन् घटो द्रव्यम्’ इति ।

- १ B omits the portion within brackets
- २ B omits न
- ३ D omits पद
४. B D सम्बन्धः
- ५ D शक्नोति इति
- ६ D सामान्यादिभावेन
- ७ D भावो
- ८ D गम्येत
- ९ D तस्मात्
- १० A E न त्वनधिगतार्थाधिगम्यत्वं, D नानधिगतार्थाधिगतिः

११. A सिद्ध
- १२ B विधि
१३. D लक्षणा
- १४ A शब्दतः, B D omit it
१५. A B E वादि
- १६ A omits ते and reads केवल-  
वाच्यभूत
- १७ A B E भूत
- १८ D omits आत्मा
१९. B omits ते
२०. D घट सन् पृथुद्रव्यमिति

ननु यदि परापरसामान्यभावेन सत्यादीनां एकव्यक्तिपर्यवसानम्, तर्हि मुख्यैवास्तु शब्दवृत्तिः, कुतस्तत्र लक्षणावाचोयुक्तिः ? उच्यते । सर्वे च सत्यादि-शब्दाः स्वैव प्रवृत्तिनिमित्तं सामान्यमनाकृष्य व्यक्तिमात्रे वर्तन्ते इति लक्षणा-परिभाषा । ‘सन् घटो द्रव्यम्’ इत्यादिशब्दास्तु सामान्यापरित्यागेन एकव्यक्तौ वर्तन्ते इति पर्यवसानवृत्तयः । [न च सत्यादिशब्दानां सामान्यपरित्यागेऽपि गङ्गादिशब्दवत् स्वार्थपरित्यागेन वृत्तिः, व्यक्तेरपरित्यागात् । नापीयं जहदज-हल्लक्षणा, व्यक्तेरेव अंशपरित्यागेन अंशो]पादानात्मकत्वात् तस्याः । तस्मात् सत्यादिशब्दानां अजहल्लक्षणयैव प्रवृत्तिरिति ईहं न ब्रह्मणः सत्यैर्नन्दादिस्वभाव-विरोधः । नार्खण्डैकरसत्वहानिः ।

ये पुनः सर्वज्ञसर्वेश्वरादिशब्दा ब्रह्मणि प्रपञ्चोपाधिके वर्तन्ते, ये च “तत्त्व-मसि” (Ch V. 8 4) “अहं ब्रह्मास्मि” (Brh I 4 10) इत्यादयो ब्रह्मात्मै-कत्वविषयाः, ते तु जहदजहल्लक्षणया वर्तन्ते । तथा हि—सर्वज्ञादिशब्दास्तावत् “एकधैवानुदष्टव्यम्” (Brh IV 4 20) “प्रज्ञानघन एव” (Brh IV 5 13) इत्यादिशब्दसन्निधानात् स्ववार्त्त्यै प्रपञ्चाशमुत्सृज्य अनवच्छिन्नैर्कैचैतन्यप्रकाशमात्रे वर्तन्ते । तथा तत्त्वमस्यैवादिवाक्येऽपि तत्त्वपदयोः सामानाधिकरण्यात् तत्पद-अशेषविकारानुगतमायोपाधिके<sup>१८</sup> ब्रह्मणि मायावच्छेदकृतपारोक्ष्याशपरित्यागेन परमैतम-

- |  |                                  |
|--|----------------------------------|
| १ B परावर, D परापरभावेन सामा-<br>न्यादिभावेन | ११ A अंशाश                       |
| २ B प्रवृत्तिः, D शक्तिः.                    | १२ B D omit इह                   |
| ३ A स्वयं for स्वं स्व, D, स्वप्रवृत्ति      | १३ D सत्यादिपदानां स्वभावविरोधः. |
| ४ A लक्षणया                                  | १४ D नाप्यंशान्तरसम्बहानि.       |
| ५ D, परित्यागेन                              | १५ D स्ववार्त्त्यं               |
| ६ B D E अपर्यवसान                            | १६ D omits एक                    |
| ७ E omits the portion bracketed              | १७ A मसीत्यादि                   |
| ८. D omits अपि                               | १८ B पाधिकब्रह्मणि               |
| ९ D स्वपरि                                   | १९. A D तत्कृत                   |
| १० A त्यागे                                  | २० A E परार्थ, D स्वपरमार्थ      |

स्वरूपमात्रमुपादाय अद्वितीयप्रत्यक्चैतन्ये वर्तते । त्वंपदमपि तत्पदसन्निधानात् अन्त करणावच्छेदकृतससारित्वसैद्वितीयत्वांशपरित्यागेन अपरोक्षचैतन्यस्वरूपमुपादाय प्रत्यगद्वितीये ब्रह्मणि पर्यवस्यति । [नै च देवदत्तस्यै लक्ष्यत्वात् प्रमाणान्तरगम्यत्वम्, अपि तु जडत्वात् । ब्रह्मणस्तु स्वयंप्रकाशत्वात् न तदपेक्षा इति वैषम्यम् ।] ये पुनः “ अनन्तमपारम् ” (Brh II 4. 12) इत्यादिशब्दाः ब्रह्मणि अशेषविशेषप्रतिषेधेन वर्तन्ते ते च प्रपञ्चाभावाभिधानमुखेन जहल्लक्षणया अद्वितीयनिरतिशयानन्दसत्यचैतन्यप्रकाशप्रत्यगोकरसे ब्रह्मणि पर्यवस्यन्ति । तस्मात् वेदान्तानां निरस्तसमस्तविशेषब्रह्मप्रतिपादकत्वे न किञ्चिदनुपपन्नमुत्पश्याम इति ।

इति तत्त्वशुद्धौ शब्दप्रवृत्तिनिरूपणप्रकरणम् ॥

१. D omits मात्र and reads आदाय
२. A E तत्कृतसंसारद्वितीयत्वांश
३. D सद्वितीयतापरि
४. B अद्वितीयब्रह्मणि
५. B omits the portion bracketed

६. A C insert a च
७. D येन
८. D omits च
९. B निर्विशेषब्रह्मनिरूपणप्रकरणम्

## ॥ मन्त्रार्थवादप्रामाण्यनिरूपण षोडशम् ॥

इन्द्राग्निचन्द्रमरुदश्वि<sup>१</sup>दिवाकरादि-

रूपेण यागशतकोटिभिरिज्यमानः ।

मन्त्रार्थवादपदजातसमर्पितश्च

यस्त नमामि नवनीतमृष मुरारिम् ॥

सम्प्रति विचार्यते ' किं मन्त्रार्थवादेतिहासपुराणानि विधिप्रतिपत्तिमात्रोप-  
योगीनि, किं वा देवतादिस्वरूपेऽपि प्रमाणम्<sup>२</sup> ' इति । [विधिप्रतिपत्तिमात्रोप-  
योग एव तेषाम्, न कश्चित् देवतास्वरूपे प्रामाण्यमवकल्पते । तथा हि—मन्त्राणां  
तावत् "ऐन्द्रया गार्हपत्यमुपतिष्ठते" (Śat Br 7 1 2 12) इत्यादिश्रुत्यादिप्रमाणैः  
ब्रीह्यादिवत् कर्माङ्गत्वेन विनियुक्तत्वात्, स्वार्थस्य च ब्राह्मणवाक्यसिद्धत्वेन तत्प्रमा-  
पकत्वानुपपत्तेः] अनुष्ठानकाले अनुष्ठेयार्थस्मारकतया विधि प्रत्युपयोग एव । अर्थ-  
वादानां तु स्वार्थमात्रप्रतिपादने प्रयोजनानुपलम्भात्, विधिसम्बन्धिवस्तुस्तावकत्वेन  
विधिना एकवाक्यत्वसम्भवे सति पृथक्प्रयोजनकैलपनया तत्र प्रामाण्यनिश्चयानुपपत्तेः  
विधिपरत्वमेव । नाप्यन्यपरस्य 'विष मुह्ये' इत्यादेः वाक्यस्य निन्दितभोजन-  
प्रतिषेधार्थस्य विषभक्षणेऽपि प्रामाण्यमस्ति । यदि च मन्त्रादीनां देवताविग्रहवत्त्वा-  
दावपि प्रामाण्यमाश्रियेत, तदा देवता यागादिकर्मसु सुक्लुवादिवदेव सन्निधानेन  
यागाङ्गभावं भजेरन् । तदा योग्यानुपलब्धिविरोधः, एकस्य विग्रहवतो युगपदनेकत्र  
सन्निधानानुपपत्तिश्च इति कर्मणि विरोधप्रसङ्गः । अपि च विग्रहवत्त्वे सति अनि-

१. A अश्व

२. B मृषं

३. E omits the portion within  
brackets

४. A omits देवतास्वरूपे

५. A इत्यादिप्रमाणेन

६. B परिकल्पनया

७. B न ह्यन्य

८. A विग्रहेऽपि

त्यत्वात् , इन्द्रादीनां शब्दार्थसम्बन्धोऽप्यनित्यः प्रसज्येत । न हि सम्बन्ध्यनित्यत्वे सम्बन्धस्य नित्यत्वप्रसिद्धिः । ततश्च अनपेक्षत्वहानेः वेदस्य अप्रामाण्यप्रसक्तिः । इतिहासपुराणप्रणेतृणां च व्यासपराशरप्रभृतीनां तदर्थे न तावत् प्रत्यक्षं प्रमाणम् , तदिन्द्रियाणामपि अस्मदादीन्द्रियवत् अयोग्यार्थाविषयत्वानुमानात् । व्याप्त्याद्यभावाच्च नितरामनुमानादि । नै च मन्त्रार्थवादाः, तेषां विधिं प्रत्युपयोगितया अन्यत्र प्रामाण्यानुपपत्तेः दर्शितत्वात् । तस्मात् मन्त्रार्थवादेतिहासपुराणानां न स्वार्थे प्रामाण्यम् , किं तु विधिं प्रत्युपयोगितयैव तेषां अर्थ्ययनम्—इति केचिदाचक्षते ।

अत्रेदमाचक्ष्महे । मन्त्रार्थवादानां तावत् विधिं प्रत्युपयोगिनामपि देवता-दिस्वरूपे च प्रतीतिजनकत्वात्, प्रतीनेश्च स्वतः प्रामाण्यात् , कारणदोषबाधकप्रत्ययानुपलम्भाच्च प्रामाण्यं अनैपवादम् । तत्रायं प्रयोगः—विवादाध्यासिता मन्त्रादिजनि-तदेवताविग्रहवत्त्वादिप्रतीतिः प्रमाणं भवितुमर्हति, कारणदोषबाधकप्रत्ययरहितत्वे सति प्रतीतित्वात् , विधिवाक्यजनितविधिप्रतीतिवत् । ननु सत्प्रतिसाधनो हेतुः—देवतादिविग्रहवत्त्वादि अप्रमाणम् , आर्थवादिकप्रतीतित्वात्, अप्रमाणश्लोकश्रवणप्रती-तिवत्—इति । तदेतदसाम्प्रतम् । सा हि प्रत्यक्षादिविरोधात् अप्रमाणम् , नार्थवा-दिकत्वात् । अतः अप्रयोजकमार्थवादिकत्वम् । “ जर्तिलयवाग्वा वा जुहुयात् ” (Śat Br 9 1 1 3) इत्यादेरपि पक्षे शेषविधिर्बाधप्रसङ्गात् शेषिविरोधादेव अप्रामाण्यम् । प्रमाणान्तरसिद्धानुवादकत्वात् तु “ वायुर्वै क्षेपिष्ठा देवता ” (TS 5 4 3 2) इत्यादेरप्रामाण्यम् । यत्र पुनः “ वज्रहस्तः पुरन्दरः ” (VS 28 3) इत्यादौ तदुभयमपि नास्ति, तत्र न अप्रामाण्यकारणमुत्पश्यामः ।

१ A सम्बन्धनित्यत्व

*Taitt Samhitā*, III, V, 7, 2

२ B न मन्त्रार्थपदा

यस्य पर्णमयी जुहूर्भवति न पाप

३. B दु स्थितत्वात्

श्लोकं श्रुणोति ।

४. B अप्ययनम्

७ B omits वा

५ A B अनुपपादम्

८ E वाद

६ आवाप The reference is to

९ E यत्तु



यदपि 'विष सुङ्क्ष्व' इत्यादिलौकिकवाक्यम्, तत् अन्यपरत्वात् न विषमक्षणौदो अप्रमाणम्, अपि तु तस्य प्रमाणान्तरेण अकर्तव्यत्वनिश्चयात् ।

यत्पुनरुक्तम्—देवतादेरपि विग्रहवत्त्वे यागादौ सन्निधानेन उपकारकत्वं समाश्रयणीयम्, एकस्य विग्रहवतो युगपदनेकत्र सन्निधानमेव अनुपपन्नम्—इति, तदपि नातिचतुरश्रम्, एकस्यापि देवस्य युगपदनेकविग्रहपरिग्रहेण अनेकत्र सन्निधानोपपत्तेः । तथा च श्रुतिः एकस्यापि युगैपत् अनेकविग्रहवत्त्वं दर्शयति “ त्रयश्च त्रि च शता त्रयश्च त्रि च सहस्रा ” (Kāth Sam 35 6) “ महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा ” (Brh III 9 2) इत्यादिना । अथ वै एकस्य युगपदनेकनमस्कारप्रतिपत्तिर्वै अनेकयागप्रतिपत्तिः संभवात्, उद्देश्यागात्मकत्वाच्च यागस्य, न किञ्चिदनुपपन्नम् । ऐश्वर्ययोगाच्च तेषां अन्तर्धानादिसामर्थ्यात् न योग्यानुपलब्धिविरोधप्रसङ्गः ।

यदपीदमुक्तम्—मन्त्रादिभिः देवादे विग्रहवत्त्वाभ्युपगमे सति विग्रहवतोऽनित्यत्वात् शब्दार्थसम्बन्धस्य अनित्यत्वप्रसङ्गः—इति, तदप्यविचारितरमणीयम्, गवादिशब्दानामिव इन्द्रादिशब्दानामपि आकृतिवाचकत्वोपपत्तेः, आकृतीनां च नित्यत्वात्, सम्बन्धनित्यत्वसिद्धेः । ननु युगपदनेकत्र कात्स्न्येन वर्तमाना जातिः, सा कथं एकस्मिन्नेव इन्द्रे भवितुमर्हति ? नैष दोषः, अनेकत्र कात्स्न्येन वर्तमाना जातिः इत्येतावदेव लक्षणम्, व्यभिचाराभावात् । अतो यौगपदै-विशेषणमनर्थकं [मन्यौमहे ।

स्यादेतत्—पूर्वकल्पेन्द्रस्य अधिकारनिवृत्तौ यावत् कल्पान्तरीयेन्द्रः अधि-

१ A विषमक्षणाभावप्रमाण

२. B omits युगपत्

३ B E omit अथवा

४. E omits the portion bracketed

५ A E विग्रहवत्त्वेऽनित्यत्वात् thus omitting a few words

६ A यौगपद्ये

७. E omits the portion within brackets

कारमधिरोहति तावत् इन्द्रव्यक्त्यभावे सति कथ आकृति निराश्रया सती तदा आत्मानं प्रतिलभेत ?—इति । उच्यते । अभिव्यक्तावेव आकृतेः व्यक्तिपारतन्त्र्यम् , न सत्तायाम् , तस्या तदधीनत्वे प्रमाणाभावात् । सामानाधिकरण्यं तु व्यक्तेः आकृतिपारतन्त्र्यनिमित्तम् । सामान्यं पुन एकव्यक्त्यभावेऽपि अन्यत्र दृश्यते इति नियमेन न ता] व्यक्तिमपेक्षते । व्यक्तयः पुन क्वचिदप्याकृतिमन्तरेण न दृष्टा इति युक्तमाकृतिसापेक्षत्वम् । यद्यपि जातिरपि या काञ्चित् व्यक्तिमालम्बते, तथापि प्रत्येक व्यभिचारात्, सर्वव्यक्तीना आकृत्यव्यभिचाराच्च, व्यक्तेरेव जातिपारतन्त्र्यम् । अतः सामान्यवाचकत्वात् इन्द्रादिशब्दानाम् , तस्य नित्यत्वात् , न शब्दार्थसम्बन्धस्य अनित्यत्वदोषप्रसङ्गः । महाप्रलये तु यद्यपि शब्दार्थयो तत्सम्बन्धस्य तद्व्यवहर्तृणां च परमकारणे ब्रह्मणि एकीभावः, तथापि पूर्वकल्पसमाननामरूपतया कल्पान्तर-प्रादुर्भावात्, कल्पादौ च हिरण्यगर्भादीना जगत्कर्तृणा समस्तलोकोवेदविज्ञानसपन्ना-नामेव उद्भवश्रवणात्, न व्यवहाराच्छेदः । तथा च श्रुतिः पूर्वकल्पसमानमेव उत्तर-कल्पं दर्शयति “ धाता यथापूर्वमकल्पयत् दिव च पृथिवीम् च ” (Mahānār V 7) इति । तथा हिरण्यगर्भादीनामपि कल्पादौ वेदार्थविज्ञानाविर्भावं दर्शयति “ यो ब्रह्माणं विदधाति पूर्वं यो वै वेदाश्च प्रहिणोति तस्मै ” (Śvet VI, 18) इति । स्मृतिश्च

“ ऋषीणां नामधेयानि याश्च वेदेषु दृष्टयः ।

शर्वयन्ते प्रसूतानां तान्येवैभ्यो ददात्यजः ” ॥

इति । तस्मात् मन्त्रार्थवादानां विधि प्रत्युपयोगित्वेऽपि देवताविग्रहवत्त्वादौ जगत्स-र्गप्रलयादौ च प्रत्ययोत्पादकत्वात् , तस्य च बाधानुपलब्धेः, कर्मणि शब्दे वा विरो-

१. All manuscripts omit न , but it is essential in the context

२. A omits पुन

३. B सम्बन्धतय्यव

४. B व्यव.. च्छेद

५. A omits तथा च श्रुति

६. B च

धाभावात् , सर्गादिप्रतिपादनद्वारेण शेष्युक्कारसंभवाच्च, उपपद्यतेतरामेव प्रामाण्यम् ।

यत्पुनरितिहासपुराणादीनां पौरुषेयत्वात् मूलप्रमाणं वक्तव्यम् , तच्च न सम्भवति इति वर्णितम् , तदप्येव सति मन्त्रार्थवादवेदान्तमूलत्वोपपत्तेः न दोषमावहति, इति सर्वं सुव्यवदातम् ।

इति तत्त्वशुद्धौ मन्त्रार्थवादप्रामाण्यनिरूपणप्रकरणम् ॥

१. A E स्वर्गादि

२ E सूत्रपादितम्

## ॥ स्फोटनिराकरणे सप्तदशम् ॥

स्फोटादिभावं विनिवर्त्य शब्दे

वर्णात्मकत्व प्रतिपाद्य तेन ।

जानन्ति यत्तत्त्वमुदारसत्त्वा

नतोऽस्मि तं यादवराजसिंहम् ॥

सम्प्रति विचार्यते ' कि स्फोटात्मक शब्द , कि वा वर्णात्मक ?' इति । शब्दार्थप्रतिपत्तेः सप्रतिपन्नत्वात् , तस्याश्च वर्णवादिपक्षेऽनुपपत्तेः , वर्णातिरिक्तस्फोटापरनामशब्द अर्थप्रत्यायक इति पातञ्जल्य । तथा हि—न तावत् एकैको वर्णः अर्थप्रत्यायकः , अनुपलम्भात् । अथ सभूय अर्थ प्रत्याययेयुः , तदापि न सत्तयैव , उपलब्धशब्दान्वयव्यतिरेकानुविधायित्वात् अर्थप्रत्ययस्य । नै च अनेकवर्णोपलब्धिरपरायेण संभवति , संयोगविभागानुविधायित्वात् वर्णाभिव्यक्तेः , संयोगविभागानां च क्रमभावित्वात् । न च पूर्ववर्णोपलब्धिसंस्कारसहितः अन्त्यो वर्णः अर्थप्रत्यायकः , संस्काराणां अनवगम्यमानत्वात् , तद्विशिष्टवर्णस्याप्यवगमानुपपत्तेः , अनवगतशब्दाच्च अर्थप्रतिपत्त्यसंभवात् । अथ वर्णस्मृतिलिङ्गेन संस्काराणां अनुमीयमानत्वात् , तद्विशिष्टो वर्णः अर्थ प्रत्याययेत् इति । तदपि न समञ्जसम् , क्रमभावित्वात् वर्णस्मृतीनाम् तदनुमितसंस्काराणामपि क्रमवदुपलब्धित्वात् । अतः अपरायेण अनेकवर्णोपलब्ध्यसंभवात् , एकैकस्य अर्थप्रत्यायकत्वानुपलम्भात् , वर्णातिरिक्तस्फोटापरनामशब्दः अर्थप्रत्यायकः ; अन्यथा शब्दादर्थप्रतिपत्त्यनुपपत्तेः । न केवलमर्थापत्तिरेव प्रमाणम् , अपि त्वनुमानमपि । विमतिपद शब्दज्ञानं वर्णातिरिक्तशब्दजनित

१ B तथापि

२ B places न before संभवति

३. B omits उपलब्धि

४. B विशिष्टान्त्यवर्ण

५. B प्रतीत्य

६. B omits अपर

७ A शब्दार्थ

८ A वर्णादिशब्द

[भवितुमर्हति, तेभ्योऽसभाव्यमानत्वे सति शब्दजन्यत्वात्, यत् यतोऽसभाव्यमानत्वे सति शब्दजन्य तत् ततो व्यतिरिक्तशब्दजन्य दृष्टम्, यथा चक्षुषोऽसभाव्यमान धर्मादिज्ञान तद्व्यतिरिक्तशब्दजन्यम्,] तथा चेद प्रकृतम्, तस्मात् तथा, इति । तथा प्रत्यक्षेणापि स्फोट प्रतिपद्यामहे, 'एकोऽयं गोशब्दः' इति प्रतीतेः प्रत्यक्षत्वात् । न खलु वर्णविषयोऽय एकत्वप्रत्ययः, वर्णानामनेकत्वात् अनेकेषु च एकत्वप्रतीतेः विभ्रममात्रत्वात् । न चैषा वर्णममुदायविषया स्मृतिः, अपरोक्षानुभवविरोधात् । अपि च वर्णवादिपक्षे 'जारा, राजा,' 'कपिः, पिकः,' इत्यादौ पदभेदप्रतीतिर्न भवेत्, तेषामेव वर्णाना इतरेतरे चोपलम्भात् । ननु तेषामेवोपलम्भेऽपि क्रमभेदात् पदभेदप्रतीतिः, अन्यथा वर्णेभ्योऽप्यर्थभिव्यक्तेरिव स्फोटाभिव्यक्तेरपि असंभवप्रसङ्गात् । नैतत्सारम्, वैषम्योपपत्तेः । वर्णानां अर्थं प्रत्याययतां अर्थेन सम्बन्धग्रहो वक्तव्य, स च न एकैकस्य नाप्यनेकेषां उपलब्धानामनुपलब्धानां च सम्भवति इत्युक्तम् । स्फोटाभिव्यक्तौ पुनः इन्द्रियवदप्रतीयमाना एव पूर्ववर्णोर्पलब्धिजनितसंस्कारा क्रमेणैव उत्पन्नाः अन्त्यवर्णसहिता स्फोटमभिव्यज्जयन्ति । स तु स्फोटः अर्थेन गृहीतसम्बन्धः अर्थं प्रत्याययिष्यति इति न काचिदनुपपत्तिः । तस्मात् स्फोटः शब्द — इति ।

अत्र प्रैतिविधीयते । वर्णात्मक एव शब्दः अर्थप्रत्यायकः, तदन्वयव्यतिरेकानुविधायित्वात् अर्थाधिगमस्य । न च वाच्यम् — अर्थप्रतीतिहेतुस्फोटाभिव्यज्जकत्वात् वर्णानां अर्थप्रत्ययान्वयव्यतिरेकौ कारणविषयत्वेन अन्यथासिद्धौ — इति; स्फोटसद्भावे प्रमाणानुपपत्तेः । न च अर्थप्रत्ययकानुपपत्तिरेव प्रमाणम्, तस्य

१ E omits the bracketed portion

७ A omits अपि

२. B तद्यथा

८. E omits वर्ण

३. B अनेकेऽपि चैकत्व

९ E अभिधीयते

४ B विभुमात्र

१०. B हेतु स्फोटोऽभि etc

५. B omits समुदाय

११ B omits विषय

६ A इत्यादावभेदप्रतिपत्तिर्न भवेत्

१२. B E प्रत्ययानुप

वर्णेभ्य एव उपपत्ते । तथा हि — एकैकवर्णप्रत्ययाहितसंस्कारा. संभूय अन्त्यवर्ण-  
श्रवणसमनन्तरं समस्तवर्ण[विषेयां एकां स्मृतिं जनयति । ते च वर्णाः सम्बन्ध-  
ग्रहणसमयसमधिगतक्रमोपरक्ता एव युगपत् एकस्मृतिमुपारोहन्तः अर्थ] प्रत्याययन्ति  
इति न स्फोटकल्पनावकाशः । अपि च यदूपापैत्रा वर्णाः स्फोटमावेदयेयुः तदूपा-  
पत्रा सन्त अर्थमवगमयेयुः ।

स्यादेतत्—स्फोटाभिव्यक्तौ न सम्बन्धग्रहणापेक्षा वर्णानाम्, अर्थाभिव्यक्तौ  
तु सम्बन्धग्रहणमपेक्षते—इति, तन्न, स्फोटोऽभिव्यक्तेरपि इन्द्रियोपादानातिरिक्तत्वे  
सति सद्गुणलम्बकप्रमाणकारणत्वात् लिङ्गादिवदेव सम्बन्धग्रहणापेक्षा दुर्वारा भवेत् ।  
स्यान्मतम्—इन्द्रियसंस्काराभ्यां प्रत्यभिज्ञाप्रत्ययवत् वर्णप्रत्ययाहितसंस्कारसचिव  
[श्रोत्रेन्द्रियं वेदयिष्यति—इति ; तदसत् । देवदत्तस्वरूपे तावत् इन्द्रियसमधिगते  
तस्य कालान्तरसम्बन्धावमर्शनविज्ञानाय तत्संस्कारापेक्षा । नैवमिह कालान्तर-  
सम्बन्धः स्वसंस्कारात् शब्दे अवगम्यते, येन<sup>१</sup>] संस्कारसचिवं इन्द्रियं स्फोटात्मक-  
शब्दे प्रमाणकारणतां प्रतिपद्येत । वर्णात्मकशब्दे तु क्रमेणैवोपलब्धानां पश्चात्  
एकस्मृत्युपाख्यानमेव अर्थप्रत्यायकत्वं इति न शब्दस्य श्रोत्रग्राहकत्वविरोधः,  
नाप्यर्थप्रत्यायकत्वविरोधः, इति अन्यथैवोपपन्ना अर्थप्रतिपत्तिः ।

एतेन प्रत्यक्षमपि निरस्तम्, 'गौ इत्येकोऽयं शब्दः' इति प्रत्ययस्य  
वर्णविषयत्वात् । कथमवगम्यते 'वर्णविषयोऽयं प्रत्ययः' इति ? उच्यते, गकारादि-

१ E समस्तवर्णान्

२ E omits the portion bracketed

३ A omits वर्णाः

४ B omits आपन्ना

५ E omits न

६ B omits स्फोटाभिव्यक्तेरपि

७ E इन्द्रियातिरिक्तत्वे

८ B प्रमाणत्वात्

९ B अपेक्षायां दुर्वारत्वात्

१० B प्रत्यक्षवत्

११ E omits the portion within  
brackets

१२ A omits येन

१३. B omits एव

वर्णानामेव अस्मिन् प्रत्यये अनुवृत्तिदर्शनात् । अन्यथा दकारादय इव तेऽपि व्यावर्त्येरन् ।

यत्पुनरुक्तम्—अनेकेषु एकत्वप्रत्ययो न युक्तः—इति, तदपि न सुन्दरम् ; सेना, वनम्, पङ्क्तिः, इत्यादौ अनेकेष्वपि एकत्वप्रत्ययदर्शनात् । इहापि एकार्थ-प्रत्यायकत्वोपाधावेव एकशब्दप्रत्ययभौजो वर्णा भविष्यन्ति ।

यदपीदमुक्तम्—वर्णवैदिपक्षे ‘ राजा, जारा ’ इत्यादौ पदभेदप्रतीतिर्न स्यात्—इति, तदपि दूरनिरस्तमेव ; तत्तत्क्रमविशिष्टानामेव वर्णानां पदविशेषण-त्वोपपत्तेः ।

यदप्यनुमानमुत्प्रेक्षितम्—वर्णातिरिक्तशब्दजन्यं शाब्दज्ञानम्, तेभ्योऽसंभाव्य-मानत्वात्—इति, तदप्युक्तेन न्यायेन वर्णेभ्य एव अर्थप्रतीते सभवात् असिद्धमेव विरचितम् । तस्मात् उपलब्धवर्णान्वयव्यतिरेकानुविधायित्वात्, अर्थप्रत्ययस्य तेभ्य एव सभवात्, वर्णात्मक एव शब्दो न स्फोट इति साम्प्रतम् ॥

इति तत्त्वशुद्धौ स्फोटनिराकरणप्रकरणम् ॥

१. A भकार

२. A E व्यावर्तेरन्

३. A E भावो भविष्यति

४. A E वर्णपक्षे

# TAMIL—LITERARY AND COLLOQUIAL

By

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The earliest Tamil literature discloses a high degree of intellectual development which could not have been attained without centuries of cultural endeavour. The Tamil language received in an unstinted measure the support of the ancient royalty and the aristocracy of South India. A considerable number of crowned kings and princes of the royal family were themselves poets and men of letters of no mean order and the poems composed by them afford ample evidence of their enthusiasm and erudition<sup>1</sup>. The Pandya kings in particular have earned the eternal gratitude of the Tamil nation by the foundation of a Tamil Academy (Sangam) in their capital city which attracted eminent poets and scholars from all parts of the Tamil country<sup>2</sup>. Although the Sangam does not appear to have been expressly charged with the duty of prescribing the canons of correct usage, the standard of literary propriety set by the galaxy of scholars who constituted the Academy naturally commanded the respectful attention of the country. The high esteem in which the Academy was held in those days is reflected in the eagerness with which its approbation was sought by poets and scholars for their literary productions. The immortal legends associated with Nakkīrar and Cīttalai Cāttanār bear testimony to the

1 The kings and princes whose poems are included in *Puṇānūru* are referred to in the notes entitled 'Pāṇṇōr varalāru' in *Puṇānūru* published by Dr V Swaminatha Iyer

2 *Iṟaiyanāragapporulurai*, p 4

See also 'Sanga-t-tamiḷum pīrkāla-t-tamiḷum' pp 5-21



anxious care with which the Academy scrutinised the treatises submitted for favour of its opinion or approval<sup>3</sup> A treatise commended by them was well received by the country and a work condemned by them was consigned to oblivion The language which commanded the acceptance of the Academy came in due course to be regarded as “the standard language” (Centamiḷ) It is probable that this language was mainly based on the dialect of Tamil that was then prevalent in the Pandya country A distinction came to be drawn in course of time between the territory where the standard language prevailed (Centamiḷ Nādu) and the country where the dialects were spoken (Koduntamiḷ Nādu)<sup>4</sup> Despite differences of opinion among the commentators regarding the territorial limits of the Centamiḷ country, authoritative opinion has declared in unambiguous terms that the Pandya country was regarded as the Centamiḷ Nādu<sup>5</sup> The celebrated poetess Avvaiyār who had gained an intimate personal knowledge of the Tamil country through her constant peregrinations has expressed her considered opinion that ‘pure Tamil’ was the special possession of the Pandya country<sup>6</sup>

Natural barriers promoted the growth of dialects in South India It is significant that most of the twelve countries compendiously described as Koduntamiḷ Nādu are separated from the Pandya country by sections of the eastern and western ghats<sup>7</sup> The expansion and growth of the standard language inevitably diminished the importance of the dialects and eventually reduced them to a position of insignificance

Dialectal words, however, have found their way into the vocabulary of the standard language either by virtue of their intrinsic

3 Tiruvilaiyāḍai Purānam, padalam, 52, Tiruvalluvamālai, 11

4 Tolkappiyam Col 400 com, Naṇṇūḷ, 273, com, Peruntokai, 2107

5 Naṇṇūḷ 271 sankaranamacciṇṇai com

6 Peruntokai, 2099

7 Tamils eighteen hundred years ago, p 15

worth or by the authority of the poets who pressed them into service. It would be almost impossible at this distance of time to discover these words in the ancient poems, had not the classical commentators called our attention to them. Even the great epics *Cilappatikāram* and *Cintāmanī* contain several dialectal terms. According to *Adiyārkkuṇallar*, the commentator of *Cilappatikāram*, *Čirumī* (a young girl) is a dialect of *Kudanādu*, *Pudar* (in the sense of cover) is a dialect of *Malanādu*, and so forth.<sup>8</sup> *Naccinārkkinīyar* in his commentary on *Cintāmanī* has disclosed the dialectal character of the second personal pronoun *nīm*, of the pronominal genitive *nun*, the interjection *idā*, and so on.<sup>9</sup> Thus the accession of dialectal terms has enriched the vocabulary of the standard language.

It is incorrect to suppose that the standard language was lacking in elasticity and adaptability. Words from cognate and foreign languages have secured admission into the vocabulary of the standard language subject to the condition of their conforming to the phonetic system of the language. The unwanted sounds in the loan-words were eliminated, concurrent consonants were separated by anaptyctic vowels and prothetic vowels were affixed to the initial consonants to facilitate enunciation. The substitution of alien

- 8 சிறுமியா—சிறுபெண்கள் சூட நாட்டு வழக்கு  
புதைத்தல்—போர்த்தல் மலை நாட்டு வழக்கு  
தெழிதல்—பிரித்தல் சூட நாட்டு வழக்கு  
பணித்து—பணிகொண்டு, பணியென்பதொரு நோயுமுண்டு சூட  
நாட்டு வழக்கு  
பணித்தல்—அருளிச் செய்தல் திசைச் சொல்  
(சிலப்பதிகாரம், அடியார்க்கு நல்லாருரை)
- 9 நீம்—ஓர் திசைச் சொல்லுமாம், சிந்தாமணி 1932 உரை  
நுன—திசைச் சொல், 324 உரை  
இதா—திசைச் சொல், 1232 உரை  
குளிர்தல்=தங்குதல்—திசைச் சொல், 1973 உரை  
ஒளரியன்=நல்லன்—திசைச் சொல், 741 உரை  
கரைதல்=கொண்டுபோதல்—திசைச் சொல், 63 உரை  
பாடி---மலை நாட்டார் வழக்கு, 927 உரை

sounds in loan-words by Tamil sounds was based on the laws governing the production of the sounds concerned in the respective languages. In fact, loan-words were so thoroughly tamilised that they were not infrequently mistaken for indigenous words. The great commentator Naccinārkkinīyar maintained that the word *ulaku* was an indigenous word<sup>10</sup>. There are scores of words drawn from foreign languages, which have been so thoroughly assimilated that they are tacitly assumed to be Tamil words. For instance, *Ulku* is used in Tirukkural in the sense of Customs Duties<sup>11</sup>. The Sanskrit *Sulka* is current in a double form in Tamil. *Sungam* is the popular and nasalised form and *ulku* is the classical and un-euphonised form. The aversion of classical Tamil to the initial sibilant was perhaps responsible for its elimination and the change of the final 'a' into 'u' has completed the process of corruption. It may be difficult for one not acquainted with the phonetic laws and tendencies of the Dravidian languages to trace the Tamil *nanguram* (anchor) to the Persian *langar*, the Tamil *ēlam* (auction) to the Portuguese *leilão*, the Tamil *cākkū* (gunny bag) to the Dutch *Zak*, the Tamil *urumāl* (upper cloth) to the Urdu *rūmāl*, the Tamil *cīkkū* (disease) to the English *sick*, etc. Thus the standard language sought to preserve its individuality while allowing the fullest scope for the accession of alien words to enrich its vocabulary.

The insistence on a strict adherence to the laws relating to literary usage naturally widened the gulf between literary Tamil and colloquial Tamil. The differences between the two may be considered under the heads phonetic, grammatical and lexical.

10 தொல, சொல, 58, நச்சினூக்கினியர் உரை

11 'உறுபொருளும் உலகு பொருளும்' —திருக்குறள், 756

## Phonetic

(a)

### VOWELS

(1) 'a' of the initial syllable of indigenous words changes into 'i' if followed by 'ā' <sup>12</sup>

கடா kadā > kidā கிடா  
கனா kaṇā > kiṇā கினை  
பலா palā > pilā பிலா  
வரால் varāl > virāl விரால்  
வளார valār > vilār விளார

(2) 'a' of the initial syllable especially of loan-words generally changes into 'e' <sup>13</sup>

gaṭi (Skt) கதி kaṭi > kedi கெதி  
gangā (Skt) கங்கை kaṅgā > kengai கெங்கை  
danda (Skt) தண்டம் tandam > tendam தெண்டம்  
bala (Skt) பலம் palam > pelam பெலம்  
jagat (Skt) யகா (Pkt) சகம் cakam > cekam செகம்  
bandhaka (Skt) பந்தகம் pandakam > pendakam பெந்தகம்

(3) Medial 'a' changes into 'i' if the succeeding syllable contains 'i'

பதநீர் padanīr > padinīr > padini பதிநி  
பூசணி pūcani > pucini பூசினி  
கத்தரி kattari > kattiri கத்திரி  
அழுகணி alukani > alukini அழுகினி  
தேவடியாள tēvadyāl > tēvidiyāl தேவிடியாள

12 This change is found also in certain loan-words

(Urdu) tarāzu தராசு > tirāsu திராசு

(Skt) karālī கராளி > kirālī கிராளி

(Skt) patākā > patākai படாகை > pitākai பிடாகை

13 In indigenous words also this change is rarely found

கட்டு kattu > kettu கெட்டு  
சற்றே carrē > cattē > cettē செத்தே  
மனனை mannai > mennai மெனனை

(4) Medial 'a' sometimes changes into 'u', if the succeeding syllable contains 'u'

பறம்பு parambu > parumbu பறும்பு  
 நலங்கு nalangu > nalungu நலுங்கு  
 அலங்கு alangu > alungu அலுங்கு  
 உலங்கு ulangu > olangu > olungu ஒலுங்கு

(5) 'ā' in mono-syllabic words takes the enunciative vowel 'u'

கா kā > kāvu காவு  
 மா mā > māvu மாவு  
 பா pā > pāvu பாவு  
 நா nā > nāvu நாவு  
 ('v' is a glide in these instances)

(6) Final 'ā' in dis-syllabic words is shortened when it takes the enunciative vowel 'u'

பலா palā > palavu பலவு  
 நிலா nilā > nilavu நிலவு  
 புறா purā > puravu புறவு  
 கனா kanā > kanavu கனவு  
 ('v' is a glide in these instances)

### ஃ

(7) Initial 'i' generally changes into 'e', if it is not the demonstrative base and if it is followed by any vowel except 'i' or 'u' <sup>14</sup>

ilai > elai எலை  
 இடம் idam > edam எடம்

<sup>14</sup> In 'ivan', 'itu' etc, where 'i' is the demonstrative base initial 'i' is retained. So also in 'illai', 'iccai', 'immi', 'irru', etc, where it is followed by a consonant. In 'iruttu', 'iduppu', 'iluppu', etc, initial 'i' is retained because the following vowel is 'u'. So also in 'iduppu', 'iruppu', 'iluppu', 'ilivu', etc, where 'i' is followed by 'i' the initial 'i' is retained.

ilavu > elavu எழவு  
 இரவல் iraval > eraval எரவல்  
 இனம் nam > enam எனம்  
 இளநீர் ilanir > elanir எனநீர்

(8) 'i' of the initial syllable, generally changes into 'e' if it is followed by any vowel except 'i' or 'u'

கிடை kidai > kedai கெடை  
 சிறை cirai > cerai செறை  
 சிரங்கு cirangu > cerangu செரங்கு  
 கிழங்கு kilangu > kelangu கெழங்கு  
 திரளை tiralai > teralai தெரளை  
 திரை tirai > terai தெரை  
 பிரம்பு pirambu > perambu பெரம்பு  
 பிறை pirai > perai பெறை  
 மிரட்டு mirattu > merattu மெரட்டு  
 விதை vidai > vedai வெதை  
 விரல் viral > veral வெரல்

(9) Initial 'i' combined with a labial consonant sometimes changes into 'u' if followed by 'i' or 'u' or a cerebral consonant <sup>15</sup>

பிடி pidi > puidi புடி  
 பிடுங்கு pidungu > pudungu புடுங்கு  
 பிழி pili > puli புழி  
 பிட்டு pittu > puttu புட்டு  
 பிண்ணாக்கு pinnākkū > punnākkū புண்ணாக்கு  
 பிள்ளை pillai > pullai புள்ளை  
 மிட்டாய் mittāy > muttāy முட்டாய்  
 மிண்டன mindan > mundan முண்டன

15 Initial i changes into ū

பீழை pīlai > pūlai பூழை  
 பீடம் pīdam > Pūdam பூடம்

(10) Initial 'i' combined with a labial consonant sometimes changes into 'o' if followed by 'a' or 'ai'

பிடரி pidari > podari பொடதி  
 பிழைப்பு pilaippu > polaippu பொழைப்பு  
 பிளவை pilavai > polavai பொளவை  
 பினம் pinam > ponam பொணம்  
 பிணை pinai > ponai பொணை  
 மிளகு milaku > molaku மொளகு  
 மிதந்து mitandu > motandu மொதந்து

(11) Medial 'i' generally changes into 'a' or 'u'<sup>16</sup>

கயிறு kayiru > kayaru கயறு  
 குடிக் கூலி kudikkūli > kudakkūli குடககூலி  
 பணிவிடை panividaī > panivadaī பணிவடை  
 கட்டிடம் kattidam > kattadam கட்டடம்  
 வாயில் vāyil > vāyal > vācal வாசல  
 வேனில் vēṇil > vēṇal வேனல  
 தவில் tavil > taval தவல  
 அரிவாள arivāl > aruvāl அருவாள  
 உரிமை urimai > urumai உருமை  
 அடிமை adimai > adumai அடுமை  
 கும்பிடு kumbidu > kumbudu\* கும்புடு  
 முசிறு muciru > mucuru\* முசுறு  
 முடிச்சு mudiccu > muduccu\* முடுச்சு  
 தெளிவு telivu > teluvu > telu தெளு  
 அரிசி arici > aruci அருசி  
 ரிகை tirikai > tiruvai

16

கரிநாள் karināl > karunāl கருநாள்  
 குடித்தனம் kudittanam > kuduttanam குடுத்தனம்  
 கடிகவாளம் kadivālam > kaduvālam கடுவாளம்  
 பொரிவிளங்காய porivilangāi > poruvilangāi பொருவிளங்காய  
 Final 'i' sometimes changes into 'u'

மடி madu > madu மடு (teat)

\*In these instances the change of medial 'i' into 'u' might be due to the influence of 'u' in the succeeding syllable

(12) Medial 'i' Changes into 'u' if the succeeding syllable contains 'u'

தவிடு tavidu > tavudu தவுடு  
 செவிடு cevidu > cevudu செவுடு  
 கலிங்கு kalingu > kalungu கலுங்கு  
 பெரிது peridu > pericu > peiucu பெருசு  
 புதிது pudidu > pudicu > puducu புதுசு

u

(13) Initial 'u' generally changes into 'o' if it is not the demonstrative base and if it is followed by any vowel except 'i' or 'u'

உடல் udal > odal ஒடல்  
 உதை udai > odai ஒதை  
 உளவு ulavu > olavu ஒளவு  
 உறை urai > orai ஒறை  
 உலை ulai > olai

(14) 'u' of the first syllable generally changes into 'o' if it is followed by any vowel except 'i' or 'u'

குடை kudai > kodai கொடை  
 குரங்கு kurangu > korangu கொரங்கு  
 சுரண்டு curandu > corandu சொரண்டு  
 துவரை tuvarai > tovarai தொவரை  
 புதையல் pudaiyal > podaiyal பொதையல்  
 புகை pukai > pokai பொகை  
 முழம் mulam > molam மொழம்  
 நுரை nurai > norai நொரை

(15) The initial vowel of the inflectional base of the first and second singular personal pronouns is displaced when the dative case-sign is attached to it

எனக்கு enakku > nēkku எனக்கு  
 உனக்கு unakku > onakku > nōkku எனக்கு



The euphonic displacement and amalgamation of vowels in these instances is perhaps due to the influence of Telugu<sup>17</sup> Dr Caldwell says “this displacement occurs (in Telugu) most commonly in words which consist of three short syllables beginning with a vowel, and when it occurs we find that the second vowel has disappeared and that the first vowel has migrated from the beginning of the word to the second syllable and at the same time lengthened to compensate for the vowel that is lost”

(16) Initial ‘u’ combined with labial consonant sometimes changes into ‘i’<sup>18</sup>

புலி puli > pili பிலி  
 புரி puri > piri பிரி  
 புல pul(lu) > pil(lu) பில(லு)  
 புனனே punnai > pinnai பினனே  
 முந்திரி mundiri > mindiri மிந்திரி

(17) Medial ‘u’ changes into ‘a’<sup>19</sup> or ‘i’

ஊருணி ūruni > ūrani ஊரணி  
 கழுநீர் kaḷunīr > kaḷanīr > kaḷani கழநி

17 (Tamil) உரல ural > oral > oralu > rōlu (Telugu)

(Tamil) உகிர uḡir > uḡiru > oḡiru > ḡōru (Telugu)

(Tamil) இலது iladu > eladu > lēdu (Telugu)

18 Initial u sometimes changes into e

சுவா cuvar > cevar செவா

புரளி purali > perali பெரளி

19 This occurs in a large number of words

இன்னும் innum > innam இன்னம்

அறுதாலி arutāli > aratali அறதலி

துப்பரவு tuppuravu > tupparavu துப்பரவு

சம்புடம் cambudam > cambadam சம்படம்

(Eng) pound > pavan பவன

ū > a

பூணூல் pūnūl > pūnal பூணல்

முககூட்டு mukkūttu > mukkattu முககட்டு

முககூடல் mukkūdal > mukkadal முககூடல்

பொறுக்கு porukku > porakku பொறக்கு  
 அறுபடி aruppu > arappu அறபடி  
 நெருஞ்சி neruñji > nerinji நெரிஞ்சி  
 தவசுப்பிள்ளை tavacu-p-pillai > tavaci-p-pillai தவசிப்பிள்ளை  
 அருநெல்லி arunelli > arinelli அரிநெல்லி  
 வெட்டுவோ vettuvēr > vettivēr வெட்டிவோ

(18) Final 'u' changes into 'i'

மஞ்சு mañju > mañji மஞ்சி  
 பஞ்சு pañju > pañji பஞ்சி  
 கழஞ்சு kalañju > kalañji கழஞ்சி  
 Bank (Eng) > Vangṭi வங்கி (In the speech of  
 the Nāttukōttai Nagarattār)

(19) Final 'u' preceded by a short vowel in a dis-syllabic word generally takes an enunciative vowel ('v' in the following instances is a glide)

மடு madu > madu-v-u மடுவு  
 புழு puḷu > puḷu-v-u புழுவு  
 தெரு teru > teru-v-u தெருவு  
 கெடு kedu > kedu-v u கெடுவு  
 பளு palu > palu-v-u பளுவு

(20) Final 'u' in the dative case-sign 'ku' changes into 'i' if the termination of the nominative to which it is attached is 'i', 'ai' or 'y'

பள்ளிகு pallikku > pallikki பள்ளிக்கி  
 கஞ்சிகு kañjikkku > kañjikki கஞ்சிக்கி  
 நாளைகு nālaikkku > nālaikki நாளைக்கி  
 வேலைகு vēlaikkku > vēlaikki வேலைக்கி  
 வாய்கு vāykkku > vāykki வாய்க்கி  
 நாய்கு nāykkku > nāykki நாய்க்கி

e<sup>20</sup>

- (21) Initial 'e' sometimes changes into 'o' or 'i'

மெழுகு melugu > molugu மொழுகு  
 செருகு cerugu > corugu சொருகு  
 மெல்ல mella > mella > molla மொள்ள  
 பெட்டை pettai > pottai பொட்டை  
 மெனனை mennai > monnai மொனனை

e &gt; i

செலவு celavu > cilavu சிலவு  
 செவப்பு cevappu > civappu சிவப்பு  
 தெவிட்டு tevittu > tekattu > tikattu திகட்டு  
 வெருட்டு veruttu > virattu விரட்டு

- (22) Medial 'e' changes into 'a'
- <sup>21</sup>

நடுபபெற nadu-p-pera > nadu-p-para நடுபபற  
 காலம்பெற kālambēra > kālambāra காலம்பற

- (23) Initial 'ai' followed by a consonant changes into 'a'

ஐந்து andu > añju > añju அஞ்சு  
 ஐம்பது ambadu > ambadu அம்பது  
 மைத்துனன் maittunāṇ > maccinan > maccāṇ மச்சான  
 பைம்பொழில் paimboḷil > pambuli பம்புளி  
 (Name of a village in the Tinnevely District)

- (24) Medial 'ai' changes into 'a'

வலையன் valaiyaṇ > valayaṇ வலயன்  
 உடைமை udamai > udamai உடமை  
 கடைவாய kadaivāy > kadavāy கடவாய்  
 வளைவு valaivu > valavu வளவு  
 குதைச்சு kudaiccu > kudaccu குதச்சு  
 வாழைப்பழம் vālai-p-paḷam > vaḷa-p-paḷam வாழ்ப்பழம்

- 20 ē changes into ā or ō

சேவல் cēval > cāval சாவல்  
 மேளம் mēlam > mōlam மோளம்  
 ē > a

- 21 அடிச்சேரியாள் adiccēriyāl > adiccarīyāl அடிச்சரியாள்

o

(25) Initial 'o' sometimes changes into 'u' if followed by u' or 'ai'.

கொடு kodu > kudu குடு  
 தொடை todaḥ > tudaḥ துடை  
 பொது podu > pudu புது (in pudu nīram)  
 தொகை tokai > tukai துகை (in aintukai)

(b)

## CONSONANTS

1 Final consonants, except the labial nasal, in monosyllabic words receive the addition of an enunviative vowel which is attached directly to the final consonant if the preceding vowel is long or to the reduplicated final if the preceding vowel is short

காய் kāy > kāyī காயி  
 பால pāl > pālu பாலு  
 தேள tēl > tēlu தேளு  
 கூழ kūl > kūlu கூழு  
 தேன tēṇ > tēṇu தேனு  
 மோர mōr > mōru மோரு  
 நெய ney > neyyī நெய்யி  
 பல pal > pallu பலலு  
 முள mul > mullu முள்ளு  
 கண kan > kannu கண்ணு

(2) If a medial nasal is followed by a surd with which it cannot coalesce it is supplanted by the nasal pertaining to the surd <sup>22</sup>

வெண்கலம் venkalam > vengalam வெங்கலம்  
 புனகு punku > pungu புங்கு  
 ஒன்பது onpadu > ombadu ஒம்பது

22 கோன்களமார் kōn kal mār > kōngamār கோங்கமார்  
 (the shepid community of the south)  
 கண்கிணி kin-kinī > kinginī (anklet) கிங்கிணி  
 கண்காணம் kan-kānam > kangānam கங்காணம்

புனசெய puncey > puñjey > puñjai புஞ்சை

எண்பது enpadu > embadu எம்பது

நோன்பு nōṇpu > nōmbu நோம்பு

k, ṇ

(3) Medial vowel-consonant of the guttural class is generally eliminated and the quantity of the preceding vowel is increased if it is short <sup>23</sup>

துகள tukal > tūl தூள

முகடு mukadu > mokadu > mōdu மோடு

அகப்பை akappai > āppai ஆப்பை

நுகக்கால nuka-k-kāl > noka-k-kāl > nōkkāl நோக்கால

புகையிலை pukai-y-ilai > pokai-y-ilai > pōyilai போயிலை

பகுதி pakudi > pādi பாதி

தொகுப்பு tokuppu > tōppu தோப்பு

உகிரச்சுற்று ukir-c-curru > ūr-c-curru ஊரச்சுற்று

மிகுந்து mikundu > mīndu மீந்து

புகுந்து pukundu > pūndu பூந்து

(4) 'k' medial and final changes into 'v'

பாகல் pākal > pāval பாவல்

மகள makal > maval மவள்

கூகை kūkai > kūvai கூவை

திரிகை tirikai > tiruvai திருவை

சுளகு culaku > culavu சுளவு

(5) The initial palatal is pronounced almost as the sibilant (s) by the educated classes

23 உகந்தானபட்டி ukantāṇpatti > okantāṇpatti > ōntāṇpatti ஓந்தானபட்டி  
(a village in the Tinnevely Dt)

அகமுடையான akamudayāṇ > āmudayāṇ > āmbaḍayāṇ ஆம்புடையான

முகரை mukarai > mōrai மோரை

மருமகன் marumakan > marumāṇ மருமான

பெருமகன் perumakan > perumāṇ பெருமான

தகப்பன் takappan > tokappan > tōppan தோப்பன்

வடகம் vaḍakam > vaḍām வடாம்

(6) Medial 't' is sometimes eliminated <sup>24</sup>

கொடுகுகி kodukki > kokki (hook) கொகுகி  
 இடக்கா idakkai > edakkar > ekkar எக்கா  
 முடுக்கு mudukku > mukku முககு  
 முடிந்து mudindu > mudinju > mūñju முஞ்சு

## (7) 't' preceded by its nasal is generally assimilated

வேண்டும vēndum > vēnum வேனும  
 கொண்டு வந்து konuḍu vandu > konnu vandu > konnāṇdu  
கொண்ணந்து  
 $t,^{25} n$

## (8) 'tt' changes into 'cc' if preceded by 'i' or 'ai'

மிதித்த mititta > miticca மிதிச்ச  
 படித்த paditta > padicca படிச்ச  
 கழித்த kaḷitta > kaḷicca கழிச்ச  
 மனனித்த manṇitta > manṇicca மனனிச்ச  
 மைத்துனன maitṭuṇaṇ > maiccuṇaṇ > maccuṇaṇ மச்சினன  
 அழைத்த aḷaitta > aḷaicca அழைச்ச  
 அமைத்த amaitta > amaicca அமைச்ச  
 வதைத்த vadaitta > vadaicca வதைச்ச  
 அலைத்த alaitta > alaicca அலைச்ச

## (9) Final 't' preceded by a short vowel changes into 'c'

பெரிது peritu > pericu > perucu பெருசு  
 புதிது putitu > puticu > putucu புதுசு  
 சிறிது ciṛitu > ciṛicu > ciṛucu சிறுசு  
 முழுது muḷutu > muḷucu முழுசு  
 மெலலிது mellitu > mellicu மெலலிசு

24 CF அடகு (Ta) adaku > āku (Te)  
 இடுகுகி (Ta) idukki > ikkula (K) ikkuli (Tu)

25 Medial t(d) sometimes changes into r or l

விதை vīdai > vīrai விரை  
 செதுகுகி cedukki > cerukki செருக்கி  
 சதங்கை cadangai > calangai சலங்கை  
 சிதம்பரம் cidambaram > cīlambaram சிலம்பரம்

(10) Medial 'tt' changes sometimes into 'tt' <sup>26</sup>

நகரத்தது nakarttu > nakattu நகட்டு

தீவரத்தி tīvartti > tīvatti தீவட்டி

நந்தியாவரத்தம் nandiyāvarittam > nandiyāvattai நந்தியாவட்டை

(11) 'nd' changes into 'ñj' if preceded by 'i', 'ai', or 'y'

இடிந்த idinda > idiñja இடிஞ்சு

பிரிந்த pirinda > piriñja பிரிஞ்சு

நீந்த nīnda > nīñja நீஞ்சு

ஐந்து andu > aiñju > anju அஞ்சு

உலைந்த ulainda > ulaiñja > ulanja உலஞ்சு

காயந்த kāynda > kāyñja > kāñja காஞ்சு

மேயந்த mēynda > mēyñja > mēñja மேஞ்சு

*p, m*

(12) The initial, medial, and final labial especially of loan-words changes into 'v'

Bāna (Skt) பாணம் pānam > vānam வாணம்

Bālya (Skt) பாலியம் pāliyam > vālipam வாலிபம்

Bilva (Skt) > vilvam விலவம்

Bhunda (Skt) > vendai வெணடை

medial p > v

அபயம் apayam > avayam அவயம்

(commonly used in the sense of loud cry)

tapas (Skt) தபசு tapaśu > tavaśu தவசு

தபலை tapalai > tavalai தவலை

(urdu) zabād > cavvātu சவவாது

(urdu) tabl > tavil தவில்

final p > v

பாபி pāpi > pāvi பாவி

கபி kapi > kavi கவி

<sup>26</sup> Initial and medial 't' has changed in 'c' in the following instances

தட்டகப்பை tattakappai > cattakappai சட்டகப்பை

கொதுகு koduku > kocuku > kocu கொசு (mosquito)

- (13) 'm' changes into 'v'.

மீசை mīcai > vīcai வீசை  
 மருமம் marumam > varumam வருமம்  
 மசூரி masūrī (Urdu) > vasūrī வசூரி  
 தாமணி dāmanī > dāvanī தாவணி

r n

- (14) 'rr' changes into 'tt' generally and into 'tt' rarely

ஊற்று ūrru > ūttu ஊத்து  
 ஆற்றார் ārrūr > āttūr ஆத்தார்  
 மாற்று mārru > māttu மாதது  
 rr > tt  
 கழற்று kalaru > kalattu கழட்டு  
 சுழற்று cularru > culattu சுழட்டு  
 பதற்றம் patarram > patattam பதட்டம்  
 ஊற்றத்தார் ūrrattūr > ūttattūr ஊட்டத்தார்

- (15) 'nr' changes into 'nn' (which is sometimes changed into 'nn')
- <sup>27</sup>
- generally and 'nt' rarely One of the two nasals is elided if the preceding vowel is long
- <sup>28</sup>

ஒன்று onru > onnu ஒண்ணு  
 மூன்று mūnru > mūnnu > mūnnu > mūnu மூணு  
 ஊன்றி ūnrī > ūnnī > ūnnī > ūnī ஊணி  
 கன்று kanru > kannu > kannu கண்ணு  
 நன்றி nanrī > nannī > nannī நண்ணி  
 ஒன்றி onrī > onḍi ஒண்டி  
 ஒன்று onru > onḍu ஒண்டு (Jaffna dialect)  
 ஏன்று ēnru > ēnḍu ஏண்டு  
 நானறு nānru > nānḍu நாண்டு

- 27 The change of 'n' into 'n' occurs in the following instances

எனபி eṇbi > enbi எனபி  
 கன்னலமுது kaṇṇalamudu > kannalamudu > kannamudu கண்ணமுது  
 கிணனரம் kiṇṇaram > kiṇṇāram > kinnāram கிணனாரம்

- 28

'nr' &gt; 'nn'

குன்றத்தார் kuṇṇattūr > kuṇṇattūr குனடைத்தார்  
 குன்றிமுத்து kuṇṇimuttu > kuṇṇimuttu குனணிமுத்து  
 கன்றி kanrī > kanni கனனி



(16) The alveolar surd (r) is pronounced like the semi-vowel (r) when it is not duplicated and the alveolar nasal (ṇ) is hardly distinguishable from the dental nasal (n) in the colloquial speech, especially of the south

(c)

### SEMI-VOWELS

(17) Final liquids of polysyllabic words are elided <sup>29</sup>

தண்ணீர் tannīr > tannī தண்ணி  
பதநீர் patanīr > patanī > patinī பதிநி  
தேங்காய tēngāi > tēngā தேங்கா  
எச்சில eccil > ecci எச்சி  
தாழ்ப்பாள tālppāl > tāppā தாப்பா

(18) Medial liquids are elided if they are followed by surds <sup>30</sup>

ஆய்ச்சி āycci > ācci ஆச்சி  
பேர்த்தி pērtti > pētti பேத்தி  
மேய்க்கி mēykki > mēkki மேக்கி  
பீர்க்கு pīrkkū > pīkku பீக்கு  
கேழ்ப்பை kēlppai > kēppai கேப்பை  
மெய்ச்சு meycchu > meccu மெச்சு

(19) Initial 'yā' changes into 'ā'

யானை yānai > ānai ஆனை  
யாண்டு yāndu > āndu ஆண்டு  
யார் yār > ār ஆர்

29 நான்கிலநாடு nāṇṇilnādu > nāṇṇinādu நான்கினாடு

மொக்குள mokkul > mokku மொக்கு

குண்டில் kundil > kundu குண்டு

பரிசில் paṇcil > paṇcu பரிசு

30 பார்ப்பு pārppu > pāppu பாப்பு

ஆர்த்தி artti > ātti ஆத்தி

வார்த்தி vārtti > vatti வத்தி

மூக்கன mūrkkāṇ > mūrkkān மூக்கன்  
(Kombēri-mūrkkāṇ)

அமரக்களம் amarkkaḷam > amakkalam அமக்களம்

(20) Medial 'y' changes into 'c'<sup>31</sup>

முயல் muyal > mucal முசல்  
 குயவன kuyavan > kucavan குசவன  
 உயிர uyir > ucir உசிர  
 கயம் kayam > kacam கசம்

(21) Medial 'y' preceded by a short vowel and not functioning as a glide is sometimes eliminated and the quantity of the preceding vowel is increased

பெயர் peyar > pēr பேர்  
 இயலும் iyalum > eyalum > ēlum ஏலும்  
 வியாவை viyavai > veyarvai > vērvai வோவை  
 பெயர்த்து peyarttu > pērttu > pēttu பேர்த்து  
 செய்தி ceyti > cēti சேதி

(22) Final 'y' in non-monosyllabic words is eliminated and the preceding vowel is changed into 'ai'

போனாய் pōṇāy > pōṇai போனே  
 வந்தாய vandāy > vandai வந்தை  
 சிறுய cīrūy > cīrūai > citti<sup>32</sup> சித்தி  
 எண்ணைய enney > ennai எண்ணை  
 வெண்ணைய venney > vennai வெண்ணை  
 மஞ்சனைய mañjaney > manjanai மஞ்சனை

31 அயர்ந்து ayaṇdu > acandu அசந்து (cf acati)

புயல் puyal > pucal புசல்

32 Final 'ai' sometimes changes into 'i'

புல்லனை pullanai > pullāni புல்லாணி  
 தலையனை talaiyanai > talaiyāni தலையாணி  
 பாம்பரனை pāmbaranai > pāmbirāni பாம்பிராணி

Probably 'korrayai' (Korray-v-āy) Goddess of Victory has become 'korrayai'

In the literary usage, தொழுநோய toḷunōy has changed into toḷunai தொழுனை (Jnanāmirtam, 19, )

காககா kākā > kākāy > kākai காககை

குறுநொய kuru-noy > kuṟunai > kuṟunai குறுநீன  
 நனசெய nancey > nañjey > nañjai நஞ்சை  
 குடுவாய kuduvāy > kuduvai<sup>33</sup> குடுவை

(23) Medial 'r' changes into 'l' <sup>34</sup>

குரவை kuravai > kulavai குலவை  
 இருப்பை iruppai > iluppai இலுப்பை  
 குரைத்தல் kuraittal > kulaittal குலைத்தல்  
 திருவாரூர் tiruvārur > tiruvālur திருவாலூர்  
 துருக்கா turukkar > tulukkar துலுக்கா

(24) Medial 'r' is sometimes elided <sup>35</sup>

பொருக்கு porukku > pokku பொககு  
 உருண்டை urundai > undai உண்டை  
 பருப்பு parappu > pappu பப்பு  
 (in the nursery dialect)  
 அலாடேல் alarmēl > alamēl அலமேல்  
 குளிர்தாமரை kulir-tāmarai > kuli-tāmarai குளிதாமரை

33 The original form of Kuduvay was probably Kuṟuvāy (narrow mouth)  
 The change of 'r' into 't' may be noted in kuṟumbi > kudumbi  
 (காதுக்குடுமி)

34 'r' changes into 'l' in loan-words also

(Skt) ātura > ātula > ātulan (Ta) ஆதுலன  
 (Skt) āratti > ālatti (Ta) ஆலத்தி  
 (Fr) rōndu > lōndu (Ta) in the Tinnevely District  
 (Hindi) guzri > kucili (Ta) குசிலி

35 The elimination of medial 'r' is common in the other Dravidian languages

(Ta) iruppai > ippa (Te) ippe (Ka)  
 (Ta) urukku > ukku (Te) ukku (Ka)  
 (Ta) paruppu > pappu (Te) pappu (Ka).  
 (Ta) ceruppu > ceppu (Te)

(25) l' changes into 'l' <sup>36</sup>

கலை kalai > kalai கலை (as in mukakkalai)

கூலம் kūlam > kūlam கூளம்

(as in kula-k-kaḍai teru in  
Tinnevely )

ஏலா ēlā > ēlā ஏளா

முதலை mutalai > mutalai முதலை

மூலைக்கரைப்பட்டி mūlaikkaraippatti > mūlkkaraippatti

மூளிக்கரைப்பட்டி

(a village in the Tinnevely District)

(26) Initial and medial 'v' changes into 'm' <sup>37</sup>

வானம் vānam > mānam மானம்

விழித்தல் vīttal > mūttal முழித்தல்

விழுங்கு vīlangu > mūlangu முழுங்கு

வேய்தல் vēytal > mēytal மேய்தல்

வடவா vaḍavar > vadamar வடமா

குவித்தல் kuvittal > kumittal குமித்தல்

36

தலம் talam > talam தளம்

துல்லியம் tulliyam > tullipam துள்ளிபம்

திபாவலி tīpāvali > tīpāvali திபாவளி

Medial and final l changes into r

தாலாட்டு tālāttu > tārāttu தாராட்டு

(Eng) lantern, lāntal > rāntal ராந்தல் (Tin)

(Eng) hospital, āspital > āspatali > āspattari ஆஸ்பத்தரி

முதலி mūtali > mūtari முதரி

தோலாத tōlāta > tōrāta தோராத

37 வானமாரிகுளம் vānamārikkulam >

mānāmārikkulam மாணமாரிகுளம்

The change of v into b is common in the Dravidian languages

(Ta) வயல் vayal > bayal (Te Ka Tu)

(Ta) வரவு varavu > baravu, (Ka)

(Ta) வயிறு vayiru > basiru, (Ka)

(27) Medial and final 'v' changes into 'k'

பவழம் pavalam > pakalam பகழம்  
 கழுவி kaluvi > kuluku கழுகி  
 நாவல nāval > nākal நாகல (nākappalam)  
 சாவ cāva > cāka சாக  
 நோவ nōva > nōka நோக

(28) Medial 'v' preceded by a short vowel and not functioning as a glide is eliminated and the quantity of the preceding vowel is increased

உவசசன uvaccaṇ > ovaccaṇ > ōccaṇ ஓசசன  
 தவடை tavadaḥ > tādaḥ தாடை  
 செவபபு cevappu > cēppu சேபபு  
 எவன evaṇ > ēṇ ஏன

(29) 'l' is pronounced like 'l' in the southern districts of the Tamil country and in Jaffna

(30) 'l' is largely elided, with or without compensation

குழந்தை koḷandai > koḷandai > kōndai கோந்தை  
 தாழ்ப்பாள tālppāl > tāppāl தாப்பாள  
 போழ்து pōḷdu > pōdu போது  
 கூழ்ப்பதநீர் kūlppadanīr > kūppadanī கூப்பதநி or கூப்பதிநி  
 எழுந்திரு eḷundiru > endiru எந்திரு or ஏந்திரு  
 எழும்பு eḷumbu > embu எம்பு  
 தொழுமபன toḷumbaṇ > tombaṇ தொம்பன

(31) Intrusive 'r' occurs in certain words

கோவை kōvai > kōrvai கோரவை  
 சேவை cēvai > cērvai சோவை (as in Garuda cērvai)  
 தோட்டி tōṭṭi > toraṭṭi தோரட்டி  
 தேகம் tēkam > tīrēkam திரேகம்  
 ஆலாபனம் ālāpaṇam > ālāparanam ஆலாபரணம்

(32) Intrusive 'l' is found in a few words

தேவை tēvai > tēlvai தேளவை (very common in Jaffna)  
 என்பது enpaḍu > enplaḍu என்பளது in the Tanjore Dt)

(33) Intrusion of the labial consonant after its nasal is noticed in some words

குடுமி kudumī > kudumbī குடுமபி  
தாமிரம் tāmiram > tāmbīram தாம்பிரம்  
ஆழா āmūr > āmbūr ஆம்பூர்  
எழுழா eḷumūr > eḷumbūr எழும்பூர்  
கோதுமை kōdumai > kōdumbai கோதும்பை  
காமரா kāmara > kāmbra காமபரா  
(in the South Arcot Dt)

(34) Euphonic nasalisation of surds is a common feature

அடு adu > andu அண்டு  
தடி tadī > tandī தண்டி  
ஊசல் ūcal > ūñjal ஊஞ்சல்  
பூசணம் pucanam > pūñjanam பூஞ்சணம்  
śunaka (Skt) > cūnaku > cunangan சுணங்கன

(35) Euphonic assimilation of concurrent consonants <sup>38</sup>

பட்சேரி patcēri (pal+cēri) > paccēri பச்சேரி  
மணவெட்டி manvetti > (man+vetti) > mampatti > mammatti  
மட்டமட்டி  
வெடகம் vetkam > vekkam வெக்கம்  
கலவன kalvan > kallaṇ கள்ளன்  
முளவாங்கி mulvāṅgi > mullāṅgi முள்ளாங்கி  
தென்பாங்கு tenpāngu > tembāngu > temmāngu  
தெம்மாங்கு  
நனமைதினமை nanmai tinmai > nammai timmai நம்மைதிமமை  
செலவம் celvam > cellam செல்லம்  
சணமுகன் canmukaṇ > cammukaṇ சம்முகன்

## (36) Dissimilation

பட்டடை pattadai > pattarai பட்டரை  
 ஒட்டடை ottadai > ottarai ஒட்டரை  
 மாரவாரி mārvarī > mārvaḍi மாரவாடி  
 மண்ணுணி mannuṇi > mannuḷi மண்ணுளி  
 சாதாவார cādarvār > cādalvār சாதலவார

## (37) Apheresis

உலாதது ulāttu > lāttu லாதது  
 ஆலோசனை alōcaṇai > lōcaṇai > rōcaṇai ரோசனை  
 இரண்டு irandu > randu > rendu ரெண்டு

## (38) Metathesis

கொப்புளம் koppulam > pokkalam பொக்களம்  
 அபராதம் aparātam > avarātam > avatāram அவதாரம்  
 குபார gubār (Urdu) > pukār புகார  
 பட்டாசு pattāsu > tappāsu டப்பாசு

## (39) Haplology

அவாவல avā-v-al > āval ஆவல  
 நுகககால nuka-k-kāl > noka-k-kāl > kōkkāl நோககால  
 ஆரோருட arro(w) root > āroṭtu ஆரொட்டு  
 பன்னானகு குழி pannāngu kuḷi > pannāngūḷi > pallāngūḷi  
 பலலாங்குழி

## (40) Aversion to the initial aspirate in loan words

hundred (Eng) > andar அந்தா  
 hospital (Eng) > āspattalī > āspattarī ஆஸ்பத்தரி  
 hundi (Urdu) > undi உண்டி  
 hukka (Urdu) > ukkā உக்கா  
 halwa (Urdu) > alwa அல்வா  
 hudukka (Skt) > udukkū உடுக்கு (உடுக்கை)

## பிறவினையின் வேறுபாடு

நன னூலா,

‘செயபென வினைவழி விபபி தனிவரின்  
செயபவென ஏவல இணையின ரேவல’<sup>1</sup>

என்னுஞ் சூததிரத்தால, பகுதியோடு வி அல்லது பி எனபது சேரின்  
ஏவற்பொருள நோனறும் என்றும், அவை இணைநதுவரின் ரேவல  
ஆதும் என்றும் கூறினா இதனால், ‘செயவி’ என்னும் வினையில்,  
செயபவனும் செயவிப்பவனும் ஆக இருவாகருத்தாக்ககளும், ‘செயவிபபி’  
என்னும் வினையில், செயபவன செயவிப்பவன செயவிப்பிப்பவன ஆக  
மூவாகருத்தாக்ககளும் உண்மை அறியப்படும்

ஆயின், பிறகாலத்தவராகிய உரையாசிரியர், பகுதியோடு <sup>2</sup>கு, சு,  
டு, து, பு, று என்னும் வல்லுகரங்கள் சோந்தாலும், பகுதியில் <sup>3</sup>ஒற்று  
இரட்டித்தாலும், மெல்லொற்று வல்லொற்றுகத் திரிந்தாலும் பிறவினை  
யாகும் என்றனா ஆகலின் இக்காலத்தவர், வி, பி சோந்து பிறவினை  
யாதல்போன்றே, வல்லுகரங்கள் சோந்தும் பிறதிரிபு வந்தும் பிறவினை  
யாகும் என்று கொள்கின்றனா ஆழந்து நோக்கின், இவை இரண்டற  
கும் வேறுபாடு உண்மை விளங்கும்

ஆட்டிணை	ஆடுவத்தான	நடத்திணை	நடபட
ஓட்டிணை	ஓடுவத்தான	கலக்கிணை	கலங்குவத்தான
உருட்டிணை	உருளவத்தான	வீழத்திணை	வீழுவத்தான
ஊட்டிணை	ஊணித்தான, உண்ணுவத்தான	ஆழத்திணை	ஆழுவத்தான

என்பவற்றை நோக்கின், வேறுபாடு எளிதிற புலனாகும் ஆட்டிணை  
என்னும் வினையில், (தொட்டில்) ஆடுமபொழுது பிற்தோரு கருத்தாவின  
தொழில் ஒருங்கே உடனிகழ்தலும், ஆடுவத்தான என்னும் வினையில்,  
(நாடகமகளிர்) ஆடுமபொழுது பிற்தோரு கருத்தாவின தொழில் ஒருங்கே  
உடனிகழாமையும், இவ்வாறே, ஓட்டிணை என்னுந் தொடக்கத்து  
வினைகளில் வினை நிகழும்போது பிறகருத்தாவின தொழில் ஒருங்கு  
நிகழ்தலும், ஓடுவத்தான என்னுந் தொடக்கத்து வினைகளில் வினை  
நிகழும்போது பிறகருத்தாவின தொழில் ஒருங்கு நிகழாமையும் காண்க

வி, பி சேராத பிறவினைச்சொற்களில், தனவினைக்கருத்தாவின  
தொழில் நிகழ்தற்குப் பிறவினைக்கருத்தாவின தொழிலும் ஒருங்கே  
வேண்டியிருத்தலின், இவ்விடங்களிலுள்ள பிறவினைக்கருத்தாவினைத்  
தனவினைக்கருத்தாவேபோலக் கொள்ளுதல் அமைதியாகும் இது  
கருதிப்போலும், நன னூலா, வி, பி என்பவையே பிறவினை குறிப்பன  
வாகக் கூறிப்போந்தார பிறகாலத்தார கொண்டனவெல்லாம் அஃறி

1 நன பதவியல், 11 2 கு, து, பு இவ்வுகரங்களே இயல்பாயவை, ஏனைய  
கு, துக்களின் திரிபே 3 ஒற்று இரட்டித்தது என்னுமிடங்களிலெல்லாம்  
சோந்திருப்பது துவவே இதனை, யான் எழுதிபுள்ள ‘குறியிலுக்கரம்’ என்னுங்  
கட்டுரையில் (பக் 32) காண்க



ணைப்பொருள்களைத் தொழிற்படுத்துவனவே யாகலின், இவ்விரண்டற  
கும் உள்ள வேறுபாட்டினை அவா விளங்க வுரைத்திருத்தல் வேண்டும்

பகுதியின் செயலுக்கு அறிவில்பொருள் கருத்தாவாகுமிடத்து,  
ஒற்றிரட்டித்தல் ஒற்றுத்திரிதல் இவை வரும் என்றும், அறிவுடைப்  
பொருள் கருத்தாவாகுமிடத்து, பி, இ (வி) வரும் என்றும் <sup>1</sup>கேரள  
பாணினி கூறியிருப்பவை ஈண்டைக்கு உளங்கொளத் தரும் அன்றி  
யும், <sup>2</sup>அறிவுடைப்பொருளேயாயினும் பிறகருத்தாவின வற்புறுத்தலால்  
விருப்போடாதல் வெறுப்போடாதல் ஒரு தொழிலைச் செய்யுமாயின்,  
ஆண்டு அஃது அறிவில்பொருளோ டொப்பதாகலின், அதற்கைய வினை  
கட்கும் அறிவில்பொருளின் வினைக்கு உரிய ஒற்றிரட்டித்தல் முதலி  
யன வரும் என்றும்,

(தூக்குமரத்தில்) தூக்குகின்றான்

மடக்குகின்றான்

என்னும் வினைகளில், தூங்குதலும் மடங்குதலும் கருத்தாவிற்கு விருப்  
பில்லாத தொழிலாகலின் ஒற்றுத்திரிதது என்றும், இவ்வாறே ஏவுதற்  
கருத்தாவின கட்டளையினால் கருத்தா உதாசீனனாகிச் செய்யுந் தொழி  
லும் சிலவிடத்து அறிவில்பொருளின் தொழிலேபோன்று கருதப்படும்  
என்றும் கூறியிருப்பவை நன்று பாராட்டற்பாலன ஆயினும், இவ்  
விதங்கு விகற்பமும் காண்கின்றது ஆகலின், அறிவுடைப்பொருளா  
யினும் அறிவில்பொருளாயினும் ஏவுதற்கருத்தாவின தொழில் ஒருங்கு  
நிகழும் வழி—கு, து முதலிய விஞ்சி வரும் என்றும், ஒருங்குநிகழாத  
வழி வி, பி என்பவை வரும் என்றும் கொள்ளுதல் அமைவுடைத்து<sup>3</sup>

சக்கரத்தை உருட்டினான்

சக்கரத்தை உருளவித்தான்

என்னுமிடத்து, அறிவில்பொருளாகிய சக்கரமே கருத்தாவாயினும்,  
உருட்டுதற்சொழிலில் பிறகருத்தாவின தொழில் ஒருங்குநிகழ்தலும்  
உருளவித்தற்சொழிலில் ஒருங்குநிகழாமையும் அறிதற்பாலன

இனி, வி பி என்பவற்றை ஆராயின், வி, பிகளில் <sup>4</sup>வ, ப இடை  
நிலையே என்பதும், இ (ர என்பதன் குறுக்கம்) என்பதுவே பிறவினைப்  
பொருள் தருவது என்பதும் புலனாதல் கூடும் கற்பித்தான் என்பது  
கற்பு+ஈத்தான்—கற்றலைக் கொடுத்தான் என்னும் பொருள் தரும்  
இப்பொருளில், கற்றுக்கொடுத்தான் என்னும் வழக்கு அறியத்தக்கது  
வான், பான் என்பவற்றில் வ, ப இடைநிலை என்றும் ஆன என்பதுவே  
விஞ்சி என்றும் சேனாவரையா கூறியது இங்கு ஒப்பிடற்பாலது

இதுகாறும், பிறவினையின் வேறுபாடு ஓராற்றாற் சுருங்க உரைக்கப்  
பட்டது

வே வேங்கடராஜஸு ரேட்டியார்

1 கேரளபாணினீயம் பக 253 2 கேரளபாணினீயம் பக 254  
3 இதற்கு மாறாகக் காணும் பிரயோகங்கள் இவ்வேறுபாட்டைக் கணியாமல்  
வழங்கப்பட்டனவாகும் 4 வ - பகரமெய்யின் திரிபாகும்

## கபாடபுரமும் கடல்கோளும்

இறையனா காவியலுரைபுள், இடைச்சங்கமிருந்த நகரம் பாண்டியரது கபாடபுரம் என்றும், அச்சங்கமிரீஇய பாண்டியருள் இறுதியிலிருந்தவன் முடத்திருமாறன் என்றும், அவன்காலத்திற் கபாடபுரம் கடல்கோளாப்பட்டமையால் மதுரையில் அவனே கடைச்சங்கத்தைத் தொடங்கினன் என்றும் கூறப்பட்டுள்ளன இவ்வாறு கடலாலழிந்த பாண்டிய நகரமே,

“முகதாமணி விபூஷிதம் யுகதம் கவாடம் பாண்டியாநாம”

என்று வாலமீகிமுனிவராலுங் கூறப்பட்டது இதனை, 28- ஆண்டுகட்கு முன்பு யானெழுதிய தணிககட்டுரையில்<sup>1</sup> தெரிய விளக்கியுள்ளேன் இனி, வியாசமுனிவா காலத்தினும், இக்கவாடம் பாண்டியநல்லநகரங்களுள் ஒன்றாக இருந்ததேயாகும் கண்ணபிரானால் பாண்டியராஜதானி ஒருசமயம் தாக்கப்பட்ட செய்தியைக் கூறுமிடத்தே,

“பிறநே கவாடே பாண்டியாநாம” (துரோ 23, 69 Poona Ed)

என்ற தொடரை மகாபாரதம் வழங்குகின்றது இதனகுறிப்பில் ‘கவாடே-நகரவிசேஷே’ என, வியாகயாதாவான் நீலகண்டா பொருளெழுதியிருந்தல் அறியத்தக்கது ‘கவாடம் பாண்டியாநாம’ என்று வாலமீகி வழங்கிய தொடரக்கு, ‘கவாடம்-அநே நகரம் லக்ஷ்யதே’ என்று இராமாயண வியாகயாதாவான் ஸ்ரீ கோவிந்தராஜருங் குறிப்பிட்டாரிங்ஙனமாக, வாலமீகிவியாசாக்கள் காலங்களிற் பிரபலமாயிருந்ததாகத் தெரியும் இக்கபாடபுரம், அர்த்தசாஸ்திரஞ் செய்த கேளடிலயா காலத்தினும் அழியாதிருந்ததென்றே சொல்லலாம் அவா நமதாலுள், தென்னாட்டில் உண்டாம் சீரிய முததினங்களிலே பாண்டிய கவாடக் என்ற வகையொன்றைக் கூறுகின்றா ‘பாண்டியரது கவாடத் துறையிற் பிறந்த முதது’ என்பது இதன்பொருள் தாமரபாணி, சூரணி என்ற நதிகளில் தோன்றிய முததுக்களைத் தாமரபாணிக், சூரணிக் என்று அவா குறியிட்டுவழங்குதலுங் காண்க எனவே, ‘முகதாமணி விபூஷிதம்’ என்று, முததினஉற்பத்தியிடமாகக் கபாடபுரத்தை வாலமீகி குறிப்பிட்டவாறே, ‘பாண்டிய கவாடக்’ என்ற தொடரால் கௌடிலயரும் குறிப்பிட்டுள்ளமை தெரியலாம் இங்ஙனம், முததுக்கு அவா வழங்கிய தொடரினின்று, கபாடபுரமானது, அவாகாலத்தே கடலால் அழிவுற்ற

‘வாலமீகி முனிவருந் தெனனாடும’—The Tamilian Antiquary, No 7 (1910)

† Kautilya’s Arthasastra, Bk II ch 11

தனது என்பதும் பெறப்படுகின்றது கடைச்சங்ககாலத்துப் புலவர்களும அக்காலத்து யவஞ்சிரியர்களும், தென்னாட்டுள கொற்கைத்துறை முதலினையே பெரிதுஞ் சிறப்பிப்பா\* தாமரபாணி சங்கமத தயலில இருந்ததாக வாலமீகியும் கபாடபுரத்தின் ஸ்தானத்தில் அதன்ழிவுக்குப்பின்பு தோன்றிய படடினமாகவே இக்கொற்கை கொள்ளற்குரியது கபாடபுர அழிவுக்குப்பின் கௌடிலயா வாழ்ந்தவராயின, கடைச்சங்க காலத்தவரோ, தாம் குறித்த முதலுவகைக்குக் கொற்கையின் தொடர்புவிளங்கக் குறியிட்டு வழங்கவேண்டியவரன்றோ? அங்ஙனம் அவர் வழங்காமையின், வாலமீகியாசமுனிவர்களாலமுதல கௌடிலயா காலமவரை பாண்டியாதலைநகரங்களில் ஒன்றாயிருந்தது இக் கபாடபுரம் எனபதும், கௌடிலயா காலத்துக்குப் பின்பே அது கடல்கோளால் அழிவுற்றதாக வேண்டும் எனபதும் பெறப்படுகின்றன இனி, அந்நகரம் இங்ஙனம்ழிந்தகாலம் யாதாம் எனபதை நோக்குவோம்

மகாவமிசம் முதலிய இலங்காதீப சரித்திரங்கள், அததீபத்தை யடுத்து மூன்று கடல்கோள்கள் நிகழ்ந்தன என்றும், அவற்றுள் மூன்றாவது, இற்றைக்கு 2200-ஆண்டுகட்கு முன்பு—அஃதாவது கி மு 304-ல்—நடந்ததென்றும் கூறுகின்றன† ஏனைய கடல்கோள்கள் முறையே 4300, 2500-ஆண்டுகட்கு முற்பட்டவையாதலால், கௌடிலயா காலத்துக்கு அவை ஏற்படையன் ஆகா எனவே, கி மு 304-ல் நிகழ்ந்த கடல்கோளே கபாடபுரவழிவுக்குக் காரணமானது எனபது அமைகின்றது இங்ஙனம் பாண்டிநாட்டின் தென்பகுதியும் அதன் தலைநகரும் அழிவுற்றமையால், பாண்டியன் தான் இழந்த பூமிகுபுப் பிரதியாகச் சேரசோழநாட்டுப் பகுதிகளை வென்றுபெற்றான் என்று கலித்தொகை (104) கூறும் இவற்றுல், கபாடபுரவழிவும் கடைச்சங்கத்தின் ஆரம்பமும் நிகழ்ந்தகாலம், கி மு 4-ம் நூற்றாண்டின் தொடக்கம் எனபது நன்குபெறப்படும்

மு. இராகவையங்கார்

\* மதுரைக் காஞ்சி, 217, அகநா 27, சிலப 14, 180

† Tennent's Ceylon, Vol. I, p 7. n

## உரைகளிற்கண்ட சில உண்மைகள்

தொல்காப்பியச செய்யுளியலின் இறுதியிலே நாடகத் தமிழ் இசைத் தமிழ் இவற்றின் இலக்கணங்களைக் குறிக்கும் சூத்திரங்கள் உள்ளன என்பதைப் பேராசிரியரின் உரைப்பகுதிகளால் அறியலாகும் ‘புலன்’ எனலும் நூலவகையின் இலக்கணத்தையே கூறும் “சேரிமொழி யாற் செவ்விதிறகிளநது” எனலுஞ் சூத்திரத்தின் உரையிலே “அவை விளக்கத்தாரா கூத்து முதலாகிய நாடகச் செய்யுளாகிய வெணடுறைச் செய்யுள் போலவன்” என்றுள்ளது வடமொழியில் நாடகத்தை ‘தருசய காவயம்’ என்பா, அதுபோன்றேபோலும் நாடகச் செய்யு ளைத் தமிழிலே ‘புலன்’ என்று குறிப்பதும் வடமொழி நாடகங்களிலே பாகத்ச சொற்கள் விரவி வருவனபோன்று “சேரிமொழி” யென்னப் பட்ட “பாடி மாற்றங்கள்” நாடகத் தமிழிலே வருவன என்பது கவனித்தற்குரியது ‘உரைவகை நடை’யைக் கூறுஞ் சூத்திரத்தின் உரையிலே, “மற்று, பிறபாடை விரவியும் வருவனவெனின், அவற் றுள்ளுந் தமிழுரையாயினவெல்லாம் ‘பாட்டிடைவைத்த குறிப்பு’ என ஈண்டடங்கும், பிறபாடைக்காயின ாண்டு ஆராய்ச்சியினறென்பது” என்று பேராசிரியர் குறிப்பிட்டுள்ளார் தமிழ் நாடகங்களின் உரைப் பகுதியிலே பிறபாடை யுரைப்பகுதிகளும் விரவி வருவன என்பது றல்

அடுத்த சூத்திரத்தின் உரையின் முடிவிலே பேராசிரியர் “இவற் றுகளுக் காரணம், ‘தோதல் வேண்டாது பொருள் இனிது விளங்கல் வேண்டும்’ என்றது அவிநயத்திற்கு உரியவாதல் நோக்கியென்பது” என்று விளக்கியுள்ளார் ஆராய்ந்து பொருள் காணவேண்டாது செவ்வி தாக விளங்குஞ் சேரிமொழிகளை உபயோகிப்பதன் நோக்கம் ‘புலன்’ எனலும் நூலவகை அவிநயத்திற்கு ஏற்றதாதல் வேண்டும் என்பதே இவ்வகை நாடகச் செய்யுள் வெணடுறைச் செய்யுள் எனப்படும்

இழைப்பின் இலக்கணங்கூறுஞ் சூத்திரத்தின் உரையிலே பேராசிரி யர் “அவையாவன கலியும் பரிபாடலும்போலும் இசைப் பாட்டாகிய செநதுறை மாகக்கத்தன் என்பது” என்பா எனவே, “நூற்றைம்பது கலியும் எழுபது பரிபாடலுமெனச் சங்கத்தாரா தொகுத்தவற்றுள் தொடாநிலைச் செய்யுட்களினின்றும் பிறவற்றினின்றும் தோந்தெடுத்த இசைத்தமிழ்ப் பகுதிகளும் உள்ளன எனலும் உண்மை தெளிவா

இவ்வாறு இயல இசை நாடகமெனப்படும் மூவகைத் தமிழ்ந்  
கொண்ட தொன்னூல்களுக்கும் அவற்றினின்று தொகுத்த எட்டுத்  
தொகை முதலான தொகை நூல்களுக்கும் இலக்கணமாய் தொல்காப்  
பிய இலக்கணமாய் அமைந்த நூலாதலின் ‘தொல்காப்பியம்’ என்று  
பெயர் பெற்றது எனபதும் தொல்காப்பியத்தை ஆக்கியோன் ‘தொல  
காப்பியன்’ எனப்பட்டான் எனபதும் தக்கயாகப் பரணி யுரைப்பகுதி  
யொன்றால் தெளிவாகின்றன ‘குலதீபன்’ என்னுஞ் சொற்கு உரை  
காணுவதாய் “குலத்தை விளங்கப்பண்ணுந் தீபம்போலவான், ரறு  
திரிந்தது, விலி வாளி தொல்காப்பியனென்பனபோல” எனபது அவ  
வுரைப்பகுதி.

வே. நாராயணன்

## காவை வடமலையப்ப பிள்ளை

வடமலையப்ப பிள்ளை எனப் பெயர் பூண்டோ இருவராவா ஒரு வா காவை வடமலையப்ப பிள்ளை மற்றொருவா இரகை வடமலையப்ப பிள்ளை இருவரும் வேறாவா எனபதை யுணர்த்தற்பொருட்டே காவை, இரகை என்ற அடைமொழிகள் உபயோகிக்கப்பட்டுள

காவை வடமலையப்ப பிள்ளை என்பா திருப்பரங்குன்றத்தைச் சாராத காவனார என்ற ஊரினா காவனார எனபது காவையெனச் சுருக்கிக் கூறப்படும் இவரது முன்னோருள ஒருவரான காவை அம்பலவாணா என்பா பிராசாத அகவல்<sup>1</sup> என்ற ஒரு சிறு சைவ சித்தாரத நூல் இயற்றியுள்ளார் முக்கூடற்பாளிற் குறிக்கப்பட்ட அம்பலவாணா இவரே யாவா இக்குடியினர் காரகாதத வேளாண் குலத்தினர் சைவ சமயிகள்

மதுரையை யாண்ட நாயக்க மீனனர்களுள்ளே சீரும் சிறப்பு முடையராய வாழாத திருமலை நாயக்கருடைய காரிய காததராகக் காவை வடமலையப்பா திருநெல்வேலிச்சீமையை ஆண்டார இவருடைய ஆட்சியின் திறமையை குழைக்காதா திருப்பணிமலை மிக அழகாக வாணிததுளது

இவருடைய ஆட்சிக்காலத்தில் டச்சுக்காரா கப்பல் ல வந்து கரை யோரத்திலுள்ள பட்டணங்களிற் புகுந்து கொள்ளையடித்து வந்தனா அவ்வாறு செய்துவரும்போது ஒருசமயம் திருச்செந்தூரில் றங்கி கோயிலிற் புகுந்து கொள்ளையடித்து முருகப்பிராணையும் தூக்கிக்கொண்டு கலத்திற் சென்றனா சமூலகாற்றடிக்கவே, முருகப்பிரானது தீசு செயலோவெனக் கொள்ளைக்காரா நினைந்துகொண்டு முருகப்பிராணைக் கடலிற் போட்டுவிட்டுப் போயினா வடமலையப்ப பிள்ளை அக்கடவுளை யெடுத்துவந்து மற்றுறை செந்தூரில் நிலைநாட்டினா இச்செய்தி திருநெல்வேலி ஜில்லா கஜ்டீரில்<sup>2</sup> கூறப்பட்டுளது அன்றியும் அச்சமயம் ஆண்டு இருந்த பல புலவர்கள் பாடிய பாடல்களாலும்<sup>3</sup> இச்செய்தி

இவா திருமலை நாயக்கா தருமமாக 1656-ல் குறறால் நாதராலயத்தில உலகமமை கோயிலைக் கட்டினா<sup>4</sup> திருச்செந்தூரில் முருகப்பிரான்

1 பிராசாத அகவல் உரையுடன் 1934-ல் அச்சிடப்பட்டுளது

2 Pinnevelly Gazetteer, Vol 1, 506

3 வென்றிமலைக் கவிராயா பாடிய கீர்த்தனம் அச்சிடப்பட்டுளது

4 296 of 16

எழுந்தருளிக் காட்சி தருமபொருட்டு ஒரு மண்டபம் கட்டினா<sup>1</sup> விக்  
கிரம சிங்கபுரத்தின் நிலவரிப்பகுதியை ஒழுங்குசெய்தாரா தென  
திருப்பரை, திருக்கோனூர் முதலிய வைணவத் திருப்பதிகளில் பல  
திருப்பணிகள் செய்தாரா சங்கர நயினா கோயிலுக்குச் செய்த திருப  
பணிகள் பலவென வரராசையுலா கூறும்.

பா வென்றிமாலை கவிராசா, பாகை அழகப்பன் முதலிய புல  
வர்களை ஆதரித்தவா பாகை அழகப்பன் எனபார வடமலை வேண்பா  
என்றொரு சிறு நூல் வடமலையப்பிள்ளைமேற் பாடியுள்ளாரா இவ  
ருக்குத் திருமலைக்கொழுநது என்ற பிள்ளையும் ஒரு பெண்ணுமுண்டு

இவா கி பி 1663-ல் இறந்தாரென்று கன்னியாகுமரியிற் காண்ப  
படும கலவெட்டொன்றாலும்,<sup>2</sup> பாப்பாக்குடி கலவெட்டாலும்<sup>3</sup> விளக்க

சோமசுந்தர தேசிகா

1 செந்தமிழ், ix

2 T A S V, 199-200

3 480 of 16.

## THE DRAVIDIAN PASSIVE

By

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Just like gender, number, person, etc., voice is also considered as a grammatical category of language belonging to the verbal inflexion. But it seems to be as ill-defined as some other categories. What is meant by the 'voice' of a verb? What do we understand when we say that a particular form of the verb is in the active or passive voice? "Voice is defined as an aspect of the verbal action in relation to the subject, according to whether we consider the action as being performed by the subject, experienced by him, or performed in his interest with his participation."

### *I. E. Passive—and Reflexive*

The classic type of distinction seems to be what we have got in Greek language, wherein we have the Active, Middle and the Passive, e.g., I wash, I wash myself, I am washed (by some one else). Even here the distinction between the active and passive verb is not sharply defined, as it is the prepositional object which forms the passive rather than the verbal form. An expression meaning 'subjugated by Hector' is considered a Passive, but "falling under Hector's blows" is considered active according to the grammatical convention in the language. Thus the distinction between the active and passive verb in Indo-European languages seems to be illusory, as the passive is ever scarcely the inverse of the active. It often expresses an action accomplished—completely finished. The confusion from which languages suffer is due to the secondary notions introduced into the expression of active and passive, so that the fundamental contrast between them is lessened. "From a logical point of view," says Vendryes, "it is better to reserve the active verb for cases in which the action produces a result, and the passive for those in which the subject experiences a modification of his emotional sentiment."

The Passive in the Indo-European languages seems to have developed out of the reflexive. In the very early period there were perhaps only two voices or 'padas'—active and reflexive, called *Parasmaipada* and *Atmanepada* by later Sanskrit grammarians.



The passive really seems to be no voice, but was only a 'Karma Kāraka' The formation of even the middle voice or Atmanepada is considered as having been due to the repetition of the personal endings "Of primitive growth, too, was a reflexive or middle voice, characterised by an extension of the personal endings, which is most plausibly explained as a repetition of them, once as subject and once as object thus—*vak-ma* for *vak-ma-mi*, 'call I me, i e, I call myself' It was also soon employed in a passive sense 'I am called'—as reflexives of various age and form, have repeatedly been so employed, or have been converted into distinct passives in the history of the Indo-European languages" <sup>1</sup> The Latin passive, is of reflexive origin, as that of the Scandinavian Germanic dialects Among modern European tongues the Italian is especially noticeable for its familiar use of reflexive phrases in a passive sense Thus *si dice* 'it says itself'—for 'it is said' We may note here that 'padu' which is considered as signifying 'passive' in Dravidian languages seems to have conveyed originally a sort of reflexive sense <sup>2</sup>

#### *Passive in Sanskrit and N I Vernaculars*

The primitive Indo-European does not seem to have possessed a passive conjugation It is a later development in some branches of that family from out of the middle voice or reflexive In the Indo-Aryan Branch Vedic and classical Sanskrit have preserved the passive, and it was retained even during the middle Indo-Aryan period, which is a period of great linguistic disintegration 'Ya' was the sign of the passive suffixed to the root, and the personal terminations of the middle were used in the conjugation "The sign 'za' became *ya*, *ya*za, and later *ija* or *ija*, in North Indian vernaculars or assimilated with the preceding consonant Even the *ya* *ia*, or *ia* form has not been preserved in all the modern vernaculars The languages of the West like Punjabi and Sindhi have preserved it, but those of the midland, the South and the East have either entirely lost it or have only retained it as an obsolete, or archaic form, the western being more conservative than those of the midland and East In the latter the analytical mode of forming the passive came gradually into use driving the old forms

1 Whitney—Sanskrit Grammar,

2 Compare forms like *kanabadu*, *vinabadu* = It has (itself) fallen into seeing It has (itself) fallen into hearing

(దానంతట అదేకనబడినది - అదేవికనబడినది etc

in *ī* or *ia* of the inflected passive, out of use. For instance, the Bengali *cāi*, and Hindi *cāhīyē*, are from middle Indo-Aryan passive, but they are lost in modern Bengali or Hindi. Similarly, Passive in *ī* or *īy* which was quite frequent in early Marathi seems to have died out in modern Marathi. The few forms that occur in the old Bengali seem to have lost their significance in the modern Bengali, and gradually they got merged into the active forms. Thus the inflected Passive in some modern vernaculars have gone out of use, and in its stead those that are now in use are formed by an analytical method, i.e., by the help of certain independent roots like *jā* = to go, *pari* = to happen, *ha* = to be, to take place, *āch* = to become, *cal* = to go, *kha* = to eat, etc.<sup>3</sup>

*Analytical Passive in N I Vernaculars and Non-Aryan Influence.*

The various changes which the old Indo-Aryan *za* or *ya* forms have undergone in course of time during the middle Indo-Aryan period and even new Indo-Aryan period, may be explained as being due to the natural process of disintegration, but the rise of new forms made by an altogether new method cannot also be attributed to the operation of the same process. Since this rise of new analytical forms appears mostly in the vernaculars of East and South while the inflected forms are still preserved in those of the North and West, we may presume that some foreign or non-Aryan influence was at work, and that this was most probably Dravidian. For it is with the languages of this group that the North Indian languages of East and South like the Bengali and Oriya are likely to have come into such a great contact as to be influenced by them. Languages of Austric or Munda family might have exerted their influence, to some extent in other ways. But so far as the development of the analytical passive forms is concerned we may be sure that their influence is not at work, for the verb in most of the languages belonging to the Munda group, has separate forms for the active voice, the passive or direct middle voice and the indirect middle voice.<sup>4</sup> The passive which also has the meaning of the direct middle, is formed in Santālī, the most important language belonging to the Munda family, by adding a suffix 'ok' which usually drops its *o* after vowels, and the indirect middle by *jān*. Thus from the base

3 *History of the Bengali Language* Suniti Kumar Chatterjee

4 *Grierson's Linguistic Survey of India*, Vol IV

*dal*, strike, the passive is *dal-ok* = be struck or strike oneself, the indirect middle, *dal-jān* = strike for oneself. The intensive is formed by re-duplication—*da-dal* and the passive from the re-duplicated base *da-dal-ok*. The causative and reciprocal bases have each their passive, middle and so forth. Thus, *dal-ochok* = be caused or allowed to strike, *dal-ochō-jān* = cause or allow to strike for oneself, *dapal-ok* = be mutually struck, *dapal-ochok* = be caused or allowed, to mutually strike. Thus the root meaning can infinitely be modified and it is possible to give expression to the finest shades of verbal action. We know that the Dravidian verb is not capable of such modifications and most of such shades of meaning are expressed by the addition to the verb, of different roots or words having independent existence of their own, just as in the case of what are called the analytical forms of passive in Bengali and other languages.

Now let us investigate into the nature and formation of the passive in Dravidian languages, which may be said to have exerted some influence on the development of the abovesaid analytical forms of passive in some of the North Indian vernaculars.

Dr Caldwell says, in his 'Comparative Grammar of the Dravidian Languages', that the means adopted by the Dravidian languages for conveying a passive signification correspond in a considerable degree to the means used by the Gaurian vernaculars of Northern India, which also are destitute of a regular passive voice. As we have already seen, it was only in the new Indo-Aryan stage that some of the North Indian languages have taken to the analytical method of forming the passive, but in older stages, *i.e.*, in the middle Indo-Aryan period, and sometimes even in the modern period, traces of the regular inflected passive are here and there noticeable. Hence Dr Caldwell's order of comparison has to be reversed. It is the modern method, rather the analytical method of passive formation adopted by the modern vernaculars of North India, that corresponds to the principle that prevailed in the Dravidian languages. For in these languages we find no traces of inflected passive even from the earliest times. Moreover, we see the active form itself was utilised for expressing what is called the passive sense, which later on gradually came to be associated with some compound verbal themes in these languages, and this rise of compound verbal themes might have had its effect upon the development of analytical forms in some of the vernaculars of North India, which happened to come into closer contact with the Dravidian.

*Passive idea foreign to the Dravidian Languages*

As a matter of fact, it is the contact with the Sanskrit that must have introduced the very idea of the passive into the sphere of Dravidian linguistics. Before that we may be sure that there was nothing like passive, inflected or analytical, in these languages, and Dr Caldwell was fully justified when he remarked about the Dravidian passive in the following manner —“The Dravidian verb is entirely destitute of a passive voice, properly so called, nor is there any reason to suppose that it ever had a passive.” We may take it that particularly he had the inflected passive in his mind when he made this remark, and none of the Dravidian dialects (excepting the Gond) possesses even a trace of the inflected passive in any stage of its development. On the other hand when we closely study the idiom of these languages we are forced to think that the passive form of expression is quite foreign to the genius of these languages. There is no passive particle or sign to be added to the root as in the case of the Sanskrit. But as in the case of the Japanese language the passive takes only an active form, i.e., generally the active form of the verb itself serves the purpose of what is called the passive. But the contact with Sanskrit has tended to change the condition of things. The passive idea began to be imported either directly or indirectly into these languages. The early writers in these languages and the grammarians who analysed the major languages belonging to this group, happened to be scholars in Sanskrit, and there is no wonder if Sanskrit models prevailed in composition as well as in the grammatical works of these languages. So far as this passive is concerned, we find the direct importation into the Telugu language of a good number of Sanskrit forms as is seen in Nannaya's *Bhārata* which is considered as the earliest extant work in Telugu literature. By direct importation is meant the usage in Telugu of the past passive participle form of the Sanskrit root, either independently with the agent noun put in the 3rd case, or in the form of a compound as<sup>5</sup> *asurulachêta nihatundayye* = by asuras he was killed, *danda tāditu jēśedan* = I shall see that you are beaten with a rod. Here we see the passive form of the Sanskrit root in *ita* introduced

5 క-చుండురాకమసలె ననురులచేతనిహతుండయ్యెంగావలయు  
భవదభిరత్వములగు నీభవనంబులయందు, అది 2. 711  
నిన్నునిప్పుడ దండతాడితుఁజేసెదన్

direct into Telugu. Any number of such words can be introduced into Telugu or even Kannada, by suffixing Telugu or Kannada terminations to them, such forms being called Tatsamas in Telugu. But, anyhow, this was not found to be a very happy form of expression though a convenient one for Sanskritists. And so various means have been adopted to convey this idea. The most natural way, is to make use of the active form itself one way or the other, as in *talli chēsina adharmambunaku nūrvēdinchi* = feeling sorry for the wrong which his mother did (for wrong done by his mother). Sometimes a Telugu compound with the active participle is formed on the analogy of the Sanskrit, i e, the noun denoting the agent is put in the genitive as *Janamejayuni cheyu sarpayāgamu* = The serpent sacrifice which is the making of Janamejaya (= Sacrifice which is made by him). This is almost equivalent to the Sanskrit compound "Janamējaya samārabdha sarpakula pralayam" used by Nannaya in the same connection, and it is perhaps the analogy of compounds like these that must have developed such constructions as above in Telugu.

Sometimes, the instrument is put in the 3rd case separately, the agent noun forming a compound with the active participle—*Sarmishthachēta nāpadina yavamānambu* = (the disgrace of my suffering by Sarmishtha, i e, the disgrace which has been suffered by me, or which I suffered at the hands of, Sarmishtha, or through Sarmishtha). The expression 'nāpadina' may be put in later language as *nāchētan anubhavinpan-badina*, where we have the 'padu' passive fully expressed.

Sometimes one verb is used for another in order to bring out the passive idea—for instance the word meaning 'to take' where a word meaning 'to give' should be used, e g, *Takshakuchetan anantambarna arthambu gonu* = taking large amounts of money by (from the hands of) Takshaka. The agent noun put in the instrumental case shows that it is intended to convey a passive idea, and so requires the verb 'to give' and not 'to take'. It must be

- 6 తల్లి చేసిన యధర్మంబునకునిచ్చేదించి జనమేజయునిచేయుసర్పయాగము.  
 జనమేజయసమార్పణ సర్పకులప్రళయము.  
 శర్మిష్ఠ చేతనాపడిన యవమానంబు  
 శర్మిష్ఠ (మూలముగా) నా (చేతననుభవింపం) పడిన యవమానంబు.

'Having been given large amounts of money by Takshaka' We now say it with the help of *padu*, *īyabadina vāda*, 'he having been given' We may explain it literally by saying 'taking at his hands (or from him) large sums of money', and grammarians may explain it as a promiscuous use of the 3rd case suffix for the 5th case suffix. But since the *chēta*, the 3rd case is used and not *valana*, the 5th case, the intention of the author seems to be to use the passive construction itself, but only he was constrained to make use of an active form of another verb fitting for the occasion.

But it appears in certain cases *valana*, the 5th case suffix, also is used to bring out the passive idea while actually avoiding the passive construction. *Kasyapu valana charāchara bhūta rāsi yellan udbhaville* = From Kasyapa the whole world animate and inanimate arose. This holds good so far as the idiom of the language is concerned, but it looks anyhow as a round about way adopted by the author to keep to the idiom of the language. He perhaps wanted to say, 'The whole world has been created by Kasyapa' *Charāchara bhūta rāsi yella kasyapuniche srujimpambadiye*, which seems to be an easy way of expressing that idea, now that the form with *padu* has become familiar to us. As a matter of fact originally there was no difference in the use of *chetan*, *valanan*, and *an* or *andu*, the 3rd, 5th and 7th case suffixes. At first *an*, another form of *al* meaning 'that place', seems to have been placed after nouns to indicate the locative idea, and the same indicated the ideas of *kaṇana* and *apādāna*, i.e., the 3rd and 5th cases. Later on to make these ideas clearer, *an*, the locative suffix, suffixed to nouns *cheyi* = hand, and *valanu* = side, came to be considered as the suffixes of the 3rd and 5th cases—*chetan* = in the hand, *valanan* = in the side. Anyhow *an* appears in all these and all the three performed the same function. This idea has already been recognised by some grammarians and even expressed by Peddana in his "Kāvyaṅkārā-ahūdāmanī" in the verse quoted below. —It means this—"Those who know the real meaning of the cases say that

7. ఒకసరద్యతీయయంచమి, యునుసస్యమియునుదలంపనుచితనికై కా  
ర్ణనియతిఁజేల్లుండెలియంగ, ననిరి విభక్తగ్రహేదులైకపిండ్రుల్.

(కావ్యా చూ 9 101)

విశ్వవిభునిచేతవిలసిల్లుసిరికర, వాల్మీరనాంకువలనఁగలుగు

భూరిసిద్ధి రాజనారాయణనియందు, బాడముంగవులకతివిభూతియనఁగ

the 3rd, 5th and the 7th cases can be used in one and the same meaning" When this *an* is suffixed to verbal roots, it converts them into verbal infinitives, and when other roots like *padu*, *paragu*, *chanu*, etc., are added to these forms in *an*, they are considered as being capable of expressing the passive idea, e.g., *adu samanta panchakambu nān baragu*, means literally, "It is proper to say that (it is) samanta panchaka", i.e., "It is called samanta panchaka" In the same sense *nān janu* (= It goes into the saying or it goes to say, i.e., it is said) and *anan badu* (= It falls into the saying, or it suffers the saying, i.e., it is said or called) may also be used

### *Padu as the Sign of the Dravidian Passive*

In most of the South Indian languages *padu* is now, no doubt generally taken to be a sign of the Passive Its use in these languages is really pretty old and seems to be of two kinds As a mere auxiliary root it was placed after certain roots to bring out the verbal idea more clearly or add a slightly different shade of meaning to it, and also added to certain nouns to convert them into verbal themes Again, it is placed after some verbal forms ending in *al*, *an* or *a* which are considered as infinitives in these languages, in order to convey a sort of passive idea

As we know, root agglutination formed one of the most important principles in the development of the Dravidian languages Whenever an idea has to be made clear or a different shade of meaning has to be expressed, a new auxiliary root indicative of the idea to be brought out and appropriate to the occasion was chosen and affixed to the root or verbal theme already in use This gave rise to a number of compound roots or verbal themes in these languages So long as the newly affixed root retained its individuality either in form or meaning or both, the whole thing is recognised as a compound root or verb, but when its individuality is lost and the original meaning in which it was first suffixed is also forgotten, it is said to have been added to other roots or words as a mere auxiliary, rather in what is called 'swārtha', its own meaning, indicating thereby that the presence of this suffixed root made no difference in the meaning of the original root But, if in course of time the root undergoes some change in form and if the mutilated form or the remnant still carries with it any particular meaning or fulfils a particular function, then it is considered as an inflexional increment or 'anubandha' If that remnant has lost all significance of its own, it is taken as part and parcel of the original root itself Thus, most of the so-called roots in Telugu and even in other Dravidian languages ending in *gu*, *chu*, or *su*, etc., are,

strictly speaking, to be considered as secondary roots or verbal themes. Such compound verbal themes are developed in these languages not only from roots, but also from nouns by adding roots like *konu*, *undu*, *chēyu*, *chanu*, *agu*, *padu*, etc., which are named 'sabda pallavas' by the Telugu grammarians, e.g., *kūruchū + undu* *kūruchundu* = to sit, *mēlu-konu*, *vā-pōvu*, *vjayan-chēyu*, *ēr-padu*, etc. In these the compound form has acquired a new meaning. But in certain cases like *nila-badu*, *nilu-chundu* the suffixed root does not add particularly to the meaning of the original root. Thus, *nil*, *nilu*, *niluchundu*, *nilabadu* may be taken to be synonymous. *Nilu* = to stand, *nila-badu* = to fall into the state of standing, i.e., again it means 'to stand'. *Aga-padu* = to be seen, *adda-padu* = to come across, *kattu-vadu* = to be bound, *kottu-padu* = to be spent, *chēd-padu* = to suffer, *pādu-vadu* = to be spoiled, *bayalu-vadu* = to come out, *oda-badu* = to come to an agreement, *siggu-vadu* = to be ashamed—in all these forms *padu* is used to convert the noun forms into verbal themes, and so it is said to have been used in 'swāītha'. Another use of it is to suffix this *padu* to verbal infinitives or the verbal forms in *an*, in order to signify what is called the passive sense. But even here it is not always that it signifies the passive idea. Perhaps originally it was not construed as such. Anyhow in forms like *vīnan-badu*, *kanan-badu*, *dīga-badu*, *chora-badu*, *kūda-badu*, though *padu* is placed after the infinitive form in *an*, it does not convey the passive idea at all, nor these forms are always used with the agent in the instrumental. Though we now sometimes say *adī nāchēta vīnan-badenu* = it is heard by me, the more familiar form of expression is, *adī nāku vīna-badīnadī*, *adī nāku kana-badīnadī* = it has fallen into my hearing, it has appeared (itself before) to me, *vādu nītilo dīga-badenu* = he got into the water, literally he fell into the water so as to get into it. In these forms *padu* seems to impart a reflexive idea rather than a passive. For *vīnbadenu* indicates the idea, 'it has (itself) fallen into my ears (without any effort on my part to hear it)', so also *vīnan-ayyenu*. But when we say, *adī nāchēta vīna-badenu*, the instrumentality, or the effort on the part of the agent is made clear, by putting the agent noun in the 3rd case. But in the case of *vādu dīga-badenu* = he (himself) got or fell into the water (and nobody helped him to get into it), the instrumental case cannot at all be used. We do not say *adī vānī chēta dīga-badenu*. Thus we are forced to think that even these forms in *an-padu*, were used at first in a sort of reflexive meaning rather than in a passive sense. Moreover, the agent noun in the 3rd case does not seem to have always accompanied the use of *padu* in early literature, even when it is used in a passive sense. For examples from Telugu Bhārata of Nannaya,



see below <sup>8</sup> Tolkappiyanar also made use of this form without the instrumental as 'enappadupa'

Thus, the various forms in *padu* appearing in these languages have to be considered only as compound roots or compound verbal themes like many others in *konu*, *chanu*, *tagu*, *agu*, etc. Even the early grammarians seem to have considered them as such. For they did not care to deal with the formation of what is called the passive in the language, nor did they care to mention this *padu* as a sign of it, even though they themselves made use of these forms in *padu* in their own works. We have seen that Tolkappiyanar, the Tamil grammarian, who belonged to the beginning of the Christian era, and as such to be considered as the earliest grammarian in these languages, has already made use of the form in *padu* in his grammar. He did not treat of the passive forms in the language, but on the other hand he refers to the usage current in the language, wherein the noun denoting the object agrees with the predicate as the subject itself would do, i.e., it takes the form of the predicate in the active voice, as in the case of expressions like *sōr attadu* = the rice cooked, *illam melukittru*, etc. <sup>9</sup>

#### *Grammarians' view of the passive*

Ketana, one of the earliest grammarians in Telugu, says that *ma* indicates past tense in Kartrārtha, Karanārtha and Karmārtha, and for the Karmārtha he gives an example wherein the verb is in the active form itself—*vandma koluchu* = the rice cooked. If he meant that passive form only should be used there, he would have given the example thus—*vanda badma koluchu*.

<sup>10</sup>Even the Sutra in Tolkappiyam which says that the 3rd case suffix can be used in the language to denote the agent of the action

- 8 (బహుచర్యముననుబడయఁబడిన పుణ్యఫలము. (భౌర 1-71)  
 పుణ్యకర్మములు పెక్కుచేసిపడయఁబడినట్టియెఱుక (వె -212)  
 ఎట్టితీరములను ముట్టఁబడినవంత లెల్లఁబాయు (4-84)  
 వాడుతనయొండఁబడునే, పితృధనమున కర్హుండగునే (8-799)  
 భవదగ్నిహోత్రముల్ పొడిగవేల్వఁగాఁబడియె. (3-112)  
 ఇతిహాసంబునవినంబడు.

- 9 Seyappadu pporulai chchadadu pōlai,  
 ttolupada kkalattalum valakkinul urittē || (Tol Sol 50)  
 10 Mūnraguvade, oduvena ppeyariya vetrumaikkilavi,  
 vinaḥ mudal karuvi yanai mudarraduve (Tol Sol 73)

denoted by the verb, need not be interpreted as strictly referring to the passive construction. Moreover, it is not unusual in these languages that even when the noun denoting the agent is in the 3rd case, the verb is put in the active form only. Such forms do occur in the Telugu language, as is shown by an example given by Vinnakota Peddana, one of the early grammarians in the language and almost a contemporary of Ketana, namely, *Viṣṇuvibhūcheta vilasillu Sīri* = by the Lord of the World shines Sīri or Goddess of Wealth, i.e., the Goddess Sīri is made to shine by the Lord of the World (on account of the Lord of the World). If this noun in the 3rd case should require a passive form of the verb, it should be like this, *Viṣṇuvibhūcheta Sīri vilasillaṇ jēya badunu*.

In connection with his sūtra mentioned above, regarding the use of the 3rd case suffix *odu*, Tolkappiyanar has enumerated a number of situations in which this case suffix can be used. But unfortunately he has not given us any examples to illustrate his sūtra. But in the illustrations given by later commentators of his work, we find that though the instrument (Karana) is put in the 3rd case, the verbal form used is in the active itself.

For example, *tacchan seyda sirumā vaṛṇyam, vāṇāl takkadu vācchi, kānattāl konda arisi, sātṭanodu vandān korran, malayodu poruda māl yānai*, etc.,—in all these illustrations though the noun denoting the agent or the instrument is put in the 3rd case, the verbal forms, *seyda, konda, takkadu, vanda*, are all in the active voice, and though they can be construed as signifying the passive idea, they are used without the help of any auxiliary verbs like *padu*.

The example *nāyāl kōt pattān* given as an illustration for *adan vīnarppadudal*, no doubt contains a form with *padu*, but this may be considered as the use of it in what is called 'swārtha', like *pattu-vadu, chikku-vadu*, etc., in Telugu. To convey the passive idea the form should be *kollappattān* like *pattān badenu* in Telugu. Anyhow it is *padu* placed after the infinitive form of the verb in *a, an, or al*, or the *al-padu* forms as the Kanarese grammarians called them, that are considered as signifying the passive idea.

The early grammarians of the Kanarese language like Nāgavarma and Kesiraja, do not seem to have recognised the passive as a form of grammatical expression. They made no mention of the active or passive voice, nor of *atmanepada* or *parasmaipada*. The first grammarian in that language to make use of the term *Karmaniprayoga*, is Bhattā Kalanka who belonged to the

beginning of the 17th century, A D He is a great Sanskrit scholar who wrote his grammar of the Kanarese language in Sanskrit, and it is no wonder that he made mention of Karmaniprayoga and construed the *al-padu* form as the form of its expression in this language<sup>11</sup> But Nāgavarma in his *Karnāta-Bhāṣā-bhūṣana*, introduces these forms in *al-padu* as examples to his sutra, “Kartrī-karanayōs tritīyā” (sutra 80) which says that the agent may be expressed by the instrumental as *Devadattanīm mādal pattudu*, *Yajnadattanīm pelal pattudu* Here he seems to have considered these forms in *padu* as not dissimilar to those forms in *al* given under sutra 228—‘kriyāyām kriyarthāyām al’ viz—*pādal toda-gīdam*, *mādal bagedam*, etc

### Interpolations

Kesiraja makes the point more clear He says<sup>12</sup> also when the agent has the meaning of the instrumental the nominative occurs, e g, for *avanīm mādal (made) pattudu*, the form *avam māḍīdam* may be used That is, for the usual way of expressing the idea by the sentence, *avam māḍīdam*, he seems to have said that there is another way of saying it according to the Sanskrit construction, by putting the agent in the instrumental and using the infinitive form of the verb with *padu* affixed to it Anyhow these early grammarians considered the use of these *al-padu* forms, as only a different way of expressing the idea conveyed by the active forms like *avam māḍīdam* But there is a sutra appearing in “Sabdamanīdarpana” which deals with the Karmaniprayoga, which is considered as a later interpolation, since it is not found at all in some manuscripts, and in those wherein it is found it is marked as an ‘anuktasutra’ or interpolation In order to gain greater and earlier authority for ‘Karmaniprayoga’ in the language as mentioned by Bhattā Kalanka, somebody seems to have intro-

11 ‘Karmanī’ Ex tānīralpattam, tānīralpattam, etc

(Sahdānusāsana, Sutra 443), etc

12. అభిరూపదినాప్రథమా, విభక్తిలింగాన్వయవచనసంబోధనదోశ్  
ప్రథవిర్భవాద్వితియా, విభక్తికర్మదోశ్ నామశంపత్తిసుగుం. శ. మ ద. 126.  
తొడదీస్తానిచ్చదొశెడె, యుడుగదకాలాభ్యదోశ్ ద్వితీయెయెమత్తం,  
నుడిగుంత్యతీయె పెళ్లెడుగుంసలెకర్తకరణపేతుస్థితీయెశ్. (128)  
క్రియయపదంతాంకర్త, ప్రయుక్తమాగ్నియేనదెంచిచ్చెయనా  
శయపుడు సకర్మకమదల్, ప్రయుక్తపశుధాతుసర్వ ధాతుగెయమ్మం.

duced that verse into "Sabdamāṇḍarpana" But it was easily found out and considered as 'anukṭasūtra'<sup>13</sup>

A similar thing seems to have happened in Telugu also While nothing about the 'Karmanivāyoga' in Telugu, has been mentioned by two early grammarians in Telugu in their grammars, "Āndhra Bhāṣha-bhūṣhaṇa" and "Kāvyaṭlankana Chūdāmaṇi", "Andhra Sabda Chintamani", a grammar of the Telugu language written in Sanskrit and attributed to Nannaya's authorship, which is greatly disputed, contains a sūtra dealing with the formation of passive in Telugu and that by the help of *padu* which is called an 'anubandha' or suffix

"Karma nṛvanu bandha sṣāt patī dhātuh  
Kartruvachcha tadvidhayah "

The examples given are *ghatimpabadūchunnadī*, *ghatimpabadagaḷadī*, from the tatsama root, *ghatmichu* = to bring about But in an older edition of the same work edited by P Ramasastrulu and published in 1923 this sūtra referring to the passive suffix, does not appear and naturally manuscripts also are at great variance From this it may be presumed that either the sūtra in question appearing in some manuscripts (though not remarked as an 'anukṭasūtra' as in the case of that of the Kanarese appearing in "Sabdamāṇḍarpana") is a later interpolation or the work itself is a later one, especially in view of the fact that Ketana and Peddana, two early grammarians in Telugu, made no mention of

13 ఇదునమ గెదొరతిరువప్రతిత్తల్లి కాణబరువుదిల్లి, కర్ణాటకశబ్దానుశాసనము  
నోడి ఈసూత్రపు త్రిమొదలొదువన్ను రచిసిదంతె తోరు ల్లదె.

As in Tel, Tam and Mal, so in Kannada this verb 'padu' (like pade) is used to form a kind of 'passive voice' (Karmanivāchya cf remark b, ad kol'), a use that is old, although this peculiar formation had not yet got the grammatical name of passive voice at the time of the composition of the Sabdamāṇḍarpana, because the Sūtra which refers to it in that grammar (251-b) is an interpolation based on the (later) Sabdanusasana, as it does not occur in the best Mss (eg in that of Mūdabidare), and where it occurs, is introduced as an 'anukṭasūtra'

"Remarks about Kol"

When *kol* (*kolu*, *kollu*) is added to past participle of causative verbs, occasionally the idea of the passive voice is nearly expressed, eg taleyan arisi kollal takkavanu (Sirshachchedya), kattisikondavaru (baddha)

(Kannada Dictionary, Kittel)

this passive suffix *padu* or dealt with the formation of the passive verbal form in the language. But at the same time it cannot be denied that the verbal form with *padu* suffixed to the infinitive in *an*, has been used by all these writers in their works, though it must be noted with a varying degree of frequency. For instance Nannaya has used it in his portion of *Andhra Bharata*, more frequently than others, and we meet with this form in his work not less than fifty times. They are not so frequently used by either Ketana or Peddana who lived 150 years after Nannaya. In Ketana's "*Āndhra Bhāṣa-bhūṣana*" we meet with three or four instances of its usage, but not even so many in his other work "*Dasakumara-charitra*." Even these instances cannot be said strictly to be equivalent to passives, as the agent noun in the 3rd case is not used in the expression. And where the agent noun is put in the 3rd case, in an instance in his "*Dasakumaracharitra*," the verbal form used is not in *an-padu*, but only *padu* used as a mere auxiliary in 'Swārtha'—*Mālavuchēta pattu vadu* = having fallen into the hands of Malava (king). *Padu* as a mere auxiliary has been used in many other instances—like *tala-padu*, *pāl-padu*, *kāḍiyambadu*. But none of these conveys the passive signification. The fact that a whole work of twelve *āśwāsas* was written by him without using even once this kind of expression to signify the passive idea, clearly shows how foreign this kind of expression is to the genius of the Telugu language. Not only Ketana, even Nannechoda, a staunch advocate of '*dēśi*' style of writing, who is considered by some scholars as belonging to the pre-Nannaya period, and by others to the post-Tikkana period, has managed to write his whole work of "*Kumarasambhava*" of 12 chapters, without making use of this form in *an-padu* in the passive sense. These forms are met with very rarely even in later Prabandha literature.

From this we have to understand that though the verbal themes made by suffixing *padu* have been in use from very early times in these languages, the early grammarians do not seem to have attached any special importance or significance to them. They considered them as mere compound verbal forms in the language, and we know there are a good number of them. In fact most of the verbal relations are expressed by the help of auxiliary roots. Let us take into consideration a few of them that are formed from roots in *an* as *chēyan*. Besides *chēyan-padu*, we have *chēyan-tagu* (= It is fit to be done), *chēyan-kūdu* or *chēyan-valasṇadu* = you must do it, its negative *chēyan-kūdadu* (= it should not be done), *chēyan-galanu* (= I can do it), *chēyan-bōvanu* (= not going

to do it), *chēyan-jālanu* (= I cannot do it), etc, etc But it was only in later times that owing perhaps to the overpowering influence of Sanskrit and Sanskrit grammatical forms, the *an-padu*, *al-padu* or *a-padu* forms in these languages are particularly construed as signifying the passive idea The larger number of these forms found in Nannaya has only to be attributed to the powerful influence of the Sanskrit idiom upon him, when he first began to translate a Sanskrit work into Telugu, and it is admitted on all hands that he is the first great exponent of the 'tatsama' form of language in Telugu literature We cannot say he was the first man to introduce such forms in Telugu, for inscriptions of the pre-Nannaya period show that such a language came into vogue long before him, but it is really significant to note that not a single form in *an-padu* in the passive sense appears in the inscriptions so far discovered The Bezvada Inscription of Yuddhamalla contains no doubt the form *odam-badu*, but it is not used in the passive sense The fact that the form in *an-padu* signifying the passive idea is avoided as far as possible both in the language of the pre-Nannaya period and by many authors of the post-Nannaya period, especially by those who advocated or followed the *Dēsi* style in Telugu, clearly shows that it is not quite natural to the genius of the Telugu language

#### *Passive idea—how expressed*

Now let us consider the various other ways in which the passive idea is expressed in these languages The most idiomatic and characteristic mode of expressing the passive idea is, as given by Dr Caldwell, by the use of the neuter intransitive form of the verb Thus in Tamil, 'it was broken' is expressed by *udamdadu*, i.e., it broke The same is the case in Telugu—*adī pagilnadī* may be used for *adī pagulagottabadīnadī* It can be used in Tamil, also by prefixing the instrumental case of the agent—*ennāl udamdadu* This is equivalent in Telugu to *adī nāchetan pagilnadī*, more familiarly, *adī nāchētulō pagilnadī* (= It broke in my hands)

By means of the preterite verbal participle of an active verb followed by the preterite of the verbs 'to become', 'to go', 'to end', etc, e.g. *mudind-āyittru* = having finished it is become—i.e., it is finished Expressions similar to this are used in Madras Telugu owing perhaps to the influence of the Tamil Eg *tinu aymadī* = having eaten it has become, i.e., it is eaten Tamil—*kōvil kattī*

*āyittru* = the temple having built has become—i e, the temple has been built. Here in Telugu the gerundial form is generally used. Instead of *gudī kattī aymadī*, it is said *gudī kattadamu aymadī* = the building of the temple has become or finished. Similarly, in Tamil also, verbal nouns in *dal* are used as *seydal āyittru* = the doing of it has become. Expressions like *kattī aymadī*, *tinī aymadī* are sometimes used as provincialisms in the Telugu spoken in Madras and its surroundings, but it is not considered as a Telugu idiom. Instead of *āyittru* = it is done, *pōyittru* = it has gone, is also sometimes used in Tamil. In Telugu the root *pōvu* is suffixed to the root *agu*—as in *adī kattī aṇṇī pōymadī* = having built it has gone, in the sense of 'it has been built'.

In Kanarese the verb *pōgu* added to nouns signifies passive idea—as *kadī vōgu* (*pōgu*) = lit to go a cutting off, i e, to be cut off, *pōgu* or *hōgu* joined to the past participle form of verbs conveys the same idea, *avana eradu kālugaḷu kadidu hōdavu* = his two legs were cut off, cf Tel *vānī kāllu rendu kōṣukonī pōymavī*, In Tamil instead of *ternd āyittru terndu pōyittru* may also be used, lit having known it is gone, i e, it is known. The same thing is expressed in Telugu by *telisi pōymadī* = it is known.

A causative verb in the past followed by the verb *kol* has sometimes the force of the passive in Kanarese. *Kattisi koṇḍ avanu* = one who is fettered. *sāstrakramadinda abhivādanam mādisi koluvatanu* = one who is respectfully saluted according to the manner of the sastras. Even in Telugu a similar expression is made use of as in *trāḍu cheta kattinchu konnavādu* = he who is fettered or got himself fettered with a rope.

The use of the causative verb *enisu* sometimes conveys passive idea in these languages, *āḍiya pattakkaramum samānam enisu gum* = the first ten letters are called monophthongs, cf Telugu—*tolī padī aksharamulu samānāksharamulu anipinchukonunu*, Kan—*dānavara tāyī danuvenikum* = The mother of danavas is called danu, cf Tel—*dānavula tallī danuvu anipinchukonunu*.

By adding the verb *āgu* to a verbal noun the passive idea is indicated. Kan—*prayōgisuvadu-ahudu* = lit it becomes a using, i e, it is used, cf Tel—*prayoginchadamu aymadī* = it is used, Kan—*pustakagalannu tarōna vāgaḍu* = lit a bringing the books having become it is = the books have been brought, cf Tel—*pustakamulu techchuta* (or *tēvadamu*) *aymadī*, *pustakamu mudrinchuta aymadī* = The book has been printed.

The root *agu* is added to the forms in *an* in Telugu—like *chēyan agunu* = it may be done, or can be done. Similarly, roots *tagu*, *valayu*, are also added to verbal forms or the infinitives in *an* like the *agu* and *padu*, etc., e.g., *ā panu chēyan tagunu*, or *chēyan valayunu* = that work is fit to be done, or must be done, cf Kan—*chimmattigeṇḍa hodasi kolal iakkavanu* = one who is fit (or deserves) to be whipped, cf Tel—*kottan dagṇavādu* = one who is fit to be beaten.

The use of the verb, *tinu*, *un*, meaning to eat, with the noun, *pettu*, etc., convey the passive significance as in Kan—*avanu pettu tinda*, Tam—*adī undān*, Tel—*vādu debbalu tinenu* = he ate a beating or blows, i.e., he was beaten. Similarly, the verb *bīl* may be used with a noun meaning blows in Kanarese, e.g., *gurupādage badata biddavu* = to Gurupāda blows fell, i.e., Gurupāda was beaten. The same idea is expressed by the use of the verb, *tagulu* or *padu*, in Telugu—*guruvumīda debbalu padenu* = blows fell on guru, or *guruvuku debbalu taglenu* = blows touched guru, i.e. guru was beaten.

Relative participles or participial nouns are used sometimes to signify passive, e.g., Tamil—*erudina pustakam*, *acchu aditta pustakam* = the book that is written, a book that is printed, cf Tel—*vrāsina pustakamu* is equivalent to *vrāyabadina pustakamu* = a book that is written, *achchukottina* or *achchu vēsina pustakamu* = a book that is printed, where *vrāsina* and *kottina* are only active participles signifying passive idea. Again, instead of using infinitive with *padu* as *sollappattadu*, *cheppan-badinadi* = that which was said, the active participial noun—Tam *sonnadu* Tel *cheppinadi*—may be used. Similarly, in Kanarese—*tere'a litiki* = a window that is opened, *odedudu* = that is broken, Tel—*terachina kitiki*, *pagilina kunda* = the pot that is broken, literally—the broken pot.

Thus it is clear that all those forms of expression which are considered as indicating or signifying the idea of the passive, are really phrases or compound verbal forms made by the help of various auxiliary roots like *padu*, *tinu*, *un*, etc., rather than regular passives, and the forms in *padu* seem to occur most in the works of those who have come greatly under the influence of Sanskrit, and those that prefer to follow the *dēśi* method or the indigenous mode of composition to the 'mārga' style seem to have avoided it as far as possible. Anyhow the passive expression with *an-padu* is generally considered in all these languages as a form of affectation and does not seem to have been recognised as the



regular idiom of the language. It appears to be one of the forms developed in course of time to express the idea of the Sanskrit passive. Hence, there is much truth in Dr Caldwell's saying that "the Dravidian languages are, indeed, destitute of passives, properly so called, and therefore resist every effort to bring the *padu* into general use."

## തിരുവോണവും കൊല്ലവർഷവും.

തിരുവോണമഹോത്സവത്തിന്റെ ആഗമത്തെ സ്തംബന്ധിച്ചുള്ള ഐതിഹ്യം —

“വാമനാവതാരമെടുത്ത മഹാവിഷ്ണുവിനാൽ വഞ്ചിക്കപ്പെട്ട പാതാളലോകത്തിൽ പാതൂർവരുന്ന മഹാബലിചക്രവർത്തി തന്റെ രാജ്യമായ കേരളത്തിന്റെ സ്ഥിതി കാണുവാൻ വർഷത്തിലൊരിക്കൽ വരുന്നതിനെയാണ് നാം ഓണമെന്നു കൊണ്ടാടിവരുന്നത്” എന്നു ഐതിഹ്യവാദികൾ പറയുന്നു ഇതിനെ അനുസരിച്ച്, അദ്ദേഹത്തിന്റെ പുത്രനായ ബാണന്റെ വരവിലുള്ള ആഘോഷമാണ് കന്നി മാസത്തിലെ “ആയില്യം മകം” എന്നും പറയുന്നുണ്ട്

ഓണപ്പാട്ട് —

“ആദികാലത്തു തൃക്കാക്കരമഹാദേവന്റെ തിരുനാളായ ഓണ മഹോത്സവം കൊണ്ടാടുവാൻ മഹാബലിചക്രവർത്തി ഏർപ്പാടുചെയ്തിരുന്നു അങ്ങിനെ കുറേ കഴിഞ്ഞപ്പോൾ ബാലനാരും വൃദ്ധനാരും തൃക്കാക്കരയ്ക്കു വഴിനടന്നു വളരെ കഷ്ടപ്പെടുന്നുണ്ടെന്നു മനസ്സിലാക്കി, അദ്ദേഹം, ഇനിമേൽ തൃക്കാക്കരപ്പനെ അവരവരുടെ മുററത്തു തന്നെ എഴുന്നള്ളിച്ച് ആഘോഷിച്ചാൽ മതിയെന്നു കല്പിക്കയുണ്ടായി അതനുസരിച്ചു തിങ്ങൾ തോറും അവരവരുടെ വീടുകളിൽവെച്ചുതന്നെ നാട്ടുകാർ ഓണമാഘോഷിച്ചു വന്നു അങ്ങിനെ തിങ്ങൾ തോറും ആഘോഷിച്ചു വന്ന ഓണമഹോത്സവം മഹാബലി മണ്ണുപേക്ഷിച്ചശേഷം നിന്നുപോകയാൽ, അന്നു നാടുവാണിരുന്ന ശ്രീകൃഷ്ണഭഗവാനോട് അദ്ദേഹം ആവലാതിപ്പെട്ടതനുസരിച്ച്, ഭഗവാൻ ആണ്ടുതോറും ചിങ്ങമാസത്തിലെ തിരുവോണത്തുനാൾ വന്നു നാട്ടു കണ്ടുപോകാൻ മഹാബലിയോടു പറകയും അന്നേദിവസം നാടൊക്കെയും ഓണമാഘോഷിക്കുവാൻ പ്രജകളോട് ആജ്ഞാപിക്കയും ചെയ്തു അതാണ് ഇന്നത്തെ ഓണ

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തിരുവനന്തപുരത്തു നടന്ന പൌരസ്ത്യഭാരതീയമഹാസമ്മേളനത്തിൽ വായിച്ചത്

മഹോത്സവം” എന്നിങ്ങിനെയാണ് “മഹാബലി ചരിതം” ഓണപ്പാട്ടിൽ പറഞ്ഞു കാണുന്നത്

മുൻപറഞ്ഞ ഐതിഹ്യത്തെ അടിസ്ഥാനമാക്കി ചില മനോധർമ്മങ്ങളും കൂട്ടിച്ചേർത്തു മഹാബലിചരിതകാരൻ ഓണപ്പാട്ടു നിർമ്മിച്ചുവോ, അല്ല, ഓണപ്പാട്ടിലെ സാരമായ അംശം പിന്നീടു ഐതിഹ്യമായി പ്രചരിച്ചുവോ എന്നറിയുന്നില്ല

ചരിത്രം —

“കേരളമൊട്ടുക്ക് ഒരുപോലെ കൊണ്ടാടിവരുന്ന തിരുവോണ മഹോത്സവം കേരളത്തിലെ ആദിചക്രവർത്തിയായ മഹാബലിയുടേയും അദ്ദേഹത്തിന്റെ വംശത്തിന്റേയും സ്തോരകമായി ചേരമാൻ പെരുമാളെന്നു പ്രസിദ്ധനായ ഭാസ്കരവിവർമ്മപ്പെരുമാൾ ഏറ്റെടുത്തിയതാണ്” എന്നു ശ്രീമാൻ ആറന്മുള കൃഷ്ണപ്പിഷാരോടി അവർകൾ തന്റെ ‘തിരുവിതാംകൂർ ചരിത’ത്തിൽ പറഞ്ഞിരിക്കുന്നു

ചേരമാൻ പെരുമാൾ നാടു ഭാഗിച്ചുകൊടുത്തു മക്കളേതേക്കുപോയ ദിവസത്തെയാണ് ഓണമായി ആഘോഷിച്ചു വരുന്നതെന്നു ലോഗൻ സായ്യാവർകൾ തന്റെ ‘മലബാർ’ എന്ന ഗ്രന്ഥത്തിൽ അഭിപ്രായപ്പെട്ടിരിക്കുന്നു

ഈ വിഷയങ്ങളെക്കുറിച്ചുള്ള സാമാന്യ ചർച്ച —

ചേരമാൻ പെരുമാളാണ് ഓണമഹോത്സവം നടപ്പാക്കിയതെന്നതിന്നും അത് മഹാബലിയുടേയും വംശത്തിന്റേയും സ്തോരകമായിട്ടാണെന്നതിന്നും പ്രമാണമൊന്നുമുള്ളതായിട്ടറിയുന്നില്ല ആ വകയൊക്കെയും വെറും അഭ്യൂഹം മാത്രമാകുന്നു എന്നുമാത്രമല്ല, മഹാബലി കേരളത്തിലെ ചക്രവർത്തിയായിരുന്നു എന്ന കാര്യം തന്നെ തീർച്ചയല്ല മഹാബലി എന്ന ഒരു അസുരരാജാവുണ്ടായിരുന്നു എന്ന കഥപോലും നാം ധരിക്കുന്നതു പുരാണത്തിൽനിന്നാണ് പുരാണത്തിൽ അദ്ദേഹത്തെ കേരളചക്രവർത്തിയായി പറഞ്ഞിട്ടില്ല നേരെമറിച്ച് മഹാബലിയുടേയും ബാണാസുരന്റേയും രാജധാനി നമ്മുമാരിൽത്തുള്ള “ശോണിതപുര”മാണെന്നാണ് പുരാണത്തിൽ പറഞ്ഞിരിക്കുന്നത് വിഷ്ണു ത്രിവിക്രമനായി ബലിചക്രവർത്തിയെ പാതാളത്തിലേക്കു ചവിട്ടിത്താഴ്ത്തി എന്ന പുരാണകഥയെ ആശ്ചര്യമാർ ബലിയെ കേരളത്തിലേക്ക് ഓടിച്ചതായി

ചരിത്രകാരന്മാർ വ്യാഖ്യാനിക്കുന്നതുകൊണ്ടും വലിയ പ്രയോജനമുണ്ടെന്നു തോന്നുന്നില്ല നാം ഓണക്കാലത്തു് മണ്ണുകൊണ്ടു പിടിച്ചു് അലങ്കരിച്ചു മുററത്തുവെച്ചു പൂജിക്കാറുള്ള പ്രതിമ മഹാബലിയുടേതാണെന്നിൽ താദൃശവ്യാഖ്യാനംകൊണ്ടു് വല്ല ഉപയോഗമുണ്ടാകുമായിരുന്നു ആ പ്രതിമയെ മലയാളികളായ നാം തൃക്കാക്കരപ്പനായിട്ടാണല്ലോ സങ്കല്പിച്ചു് ആരാധിച്ചുവരുന്നത് ശിവലിംഗാകൃതിയിലുള്ള പ്രസ്തുത പ്രതിമയെ മാതേർ (മാതേവർ—മഹാദേവർ) എന്നും തൃക്കാക്കരപ്പൻ എന്നുമാണു് നാമിന്നും പറഞ്ഞുവരുന്നത് പണ്ടു് ഇന്ത്യയിൽ പ്രചാരത്തിലിരുന്നിരുന്ന ലിംഗപൂജയുടെ ഒരു അവശിഷ്ടമാണോ ഇതു് എന്നു കൂടി സംശയിപ്പാൻ അവകാശമില്ലെന്നുമില്ല ഏതായാലും, ഈ പറഞ്ഞ ചരിത്രഭാഗത്തിലും അധികം യുക്തമായിരിക്കുന്നത് ഓണപ്പാട്ടിലെ കല്പിതകഥയാണെന്നുവേണം പറവാൻ ശിവഭക്തനായ മഹാബലിനാടു നടന്നുനോക്കുമ്പോൾ നാട്ടുകാരെല്ലാം ശിവനെ വെച്ചു പൂജിച്ചുകാണുന്നതിൽ അദ്ദേഹത്തിന്നു സന്തോഷം തോന്നാൻ അവകാശമുണ്ടല്ലോ

എന്നാൽ, ശ്രീകൃഷ്ണൻ കേരളത്തിലെ രാജാവോ പ്രഭുവോ ആയിട്ടറിവില്ലായ്കയാൽ മഹാബലി കൃഷ്ണനോടു ആവലാതിപ്പെട്ടതായും കൃഷ്ണൻ നാട്ടുകാരോടു് ഓണമാഘോഷിപ്പാൻ കല്പിച്ചതായും മറ്റും “ഓണപ്പാട്ടി”ൽ പറഞ്ഞിരിക്കുന്നതു വിശ്വാസയോഗ്യമാകുന്നില്ല മഹാബലി നാട്ടുകാണാൻ ആണ്ടുതോറും വരുന്നുണ്ടെന്ന ഐതിഹ്യവും അതുപോലെതന്നെ ഇക്കാലത്താരും വിശ്വസിക്കയില്ല

കൊല്ലവർഷത്തിന്റെ ആഗമത്തെക്കുറിച്ചും പലതും പറഞ്ഞുകാണുന്നുണ്ടു്.

ഐതിഹ്യം —

ലോകമുദയമായ ശങ്കരാചാര്യർ ചിങ്ങമാസം ഒന്നാംതീയതി കൊല്ലത്തുവെച്ചു് അറുപത്തിനാലു് അനാചാരങ്ങൾ ഏല്പെട്ടതിനെ തിന്നെ അടിസ്ഥാനമാക്കിയാണു് കൊല്ലവർഷം നടപ്പായതെന്നും അവിടെനിന്നും ആചാര്യർ ആ അനാചാരങ്ങളുടെ പ്രചരണത്തിനായി ബ്രിട്ടീഷുമലബാറിൽ എത്തുമ്പോഴേക്കു കന്നി ഒന്നാംതീയതിയാവുകയാലാണു് അവിടെ വർഷപ്പിറപ്പു കന്നി ഒന്നാംതീയതി മുതൽക്കായതെന്നും ഐതിഹ്യവാദികൾ പറയുന്നു

ഇതുപോലെ കൊല്ലവർഷാരംഭം ചേരമാൻ പെരുമാൾ മക്കേത്തേക്കുപോയതിനെ അടിസ്ഥാനമാക്കിയാണെന്നും സുന്ദരമൂർത്തിസ്വാമി കളോടുകൂടി പെരുമാൾ കൈലാസത്തേക്കുപോയതിനെ ആധാരമാക്കിയാണെന്നും പറഞ്ഞു വരുന്നുണ്ട്

ചരിത്രം —

മുൻപറഞ്ഞ ഐതിഹ്യത്തെ അല്ലമൊന്നു പരിഷ്കരിച്ചുകൊണ്ട്, ശ്രീമാൻ ആറൂർ അവർകൾ തന്റെ 'തിരുവിതാംകൂർ ചരിത'ത്തിൽ പറഞ്ഞിരിക്കുന്നത് ഇപ്രകാരമാകുന്നു

“ക്രിസ്തുവർഷം 823-ലാണ് ശങ്കരാചാര്യർ സ്വർഗ്ഗാരോഹണം ചെയ്തത്. അതിനുശേഷം 825-ൽ കൊല്ലം രാജാവ് കേരളത്തിലുള്ള സകല രാജാക്കന്മാരേയും ക്ഷണിച്ചു വരുത്തി കൊല്ലത്തുവെച്ച് ഒരു സഭയ്ക്കി ശങ്കരാചാര്യർ പരിഷ്കരിച്ചിട്ടുള്ള മതവ്യവസ്ഥകളെല്ലാം കേരളത്തിൽ പരക്കെ സ്വീകരിക്കണമെന്ന് ആ മഹാസഭയിൽവെച്ചു നിശ്ചയവും ചെയ്തു അതിന്റെ സ്മാരകമായി അന്നുമുതൽ പുതുതായി ഒരു വർഷപ്പിറപ്പു തുടങ്ങുവാനും തീർച്ചയാക്കി ഇപ്പോൾ കേരളത്തിൽ മുഴുവനും പ്രമാണമായി കണക്കാക്കിവരുന്ന കൊല്ലവർഷം ഇങ്ങിനെ തുടങ്ങിയിട്ടുള്ളതാകുന്നു”.

ശ്രീമാൻ ഗോവിന്ദപ്പിള്ള അവർകൾ തന്റെ ഭാഷാചരിത്രത്തിൽ പ്രസ്താവിച്ചിരിക്കുന്നത് മറെറാരു പ്രകാരത്തിലാകുന്നു :

“കലിവർഷം 3926-ന് ക്രിസ്തുവർഷം 825-ൽ തിരുവിതാംകൂർ രാജാഭാരം ചെയ്തിരുന്ന ഉദയമാർത്താണ്ഡവർമ്മരാജാവ് കൊല്ലത്തെഴുന്നള്ളി കേരളത്തിലെ സകല വിഭാഗന്മാരേയും വരുത്തി സൂര്യന്റെ ഗതി കണക്കുകൂട്ടി നോക്കി ചിങ്ങമാസം ഒന്നാംതീയതി മുതൽ ഒരു പുതിയ വർഷം നിശ്ചയിച്ച്, അതിനു കൊല്ലവർഷം എന്നുപേർ വിളിച്ചു കേരളത്തിൽ സകല ജനങ്ങളും അതു സമ്മതിക്കുകയും കേരളം മുഴുവൻ നടപ്പാക്കുകയും ചെയ്തു ഉത്തരകേരളത്തിൽ ഈ വർഷമാനം എത്തിയത് ഏകദേശം ഒരുമാസം കഴിയാറായപ്പോഴാകയാൽ അവിടെ കന്നിമാസം ഒന്നാംതീയതി മുതൽ ഒരു പുതിയ വത്സരം ആരംഭിച്ച് അദ്വാപി നടന്നു വരുന്നു” എന്നിങ്ങിനെയാണ് ഗോവിന്ദപ്പിള്ള അവർകൾ പറഞ്ഞുകാണുന്നത്

ആർ നാരായണപ്പണിക്കരാകട്ടെ, ഗോവിന്ദപ്പിള്ള അവർ കളെ അനുസരിച്ചുകൊണ്ട് കൊല്ലവർഷത്തിന്റെ പ്രവർത്തകൻ ഉദയമാന്താഡവർമ്മരാജാവുതന്നെയാണെന്നു തീർത്തുപറയുന്നു

“കൊല്ലവർഷം ആരംഭിച്ചത് ഉദയമാന്താഡവർമ്മരാജാവായിരുന്നു എന്നു നിസ്സംശയം പറയാം ഒന്നാംകൊല്ലവർഷം അഞ്ചാം തീയതി വേണാട്ടിലെ അഞ്ചുശാഖകളിലേയും മുത്തരാജാക്കന്മാരും, സ്വാമിയാന്മാരും, മാടവിമാരും പട്ടണാഭിഷേകശ്രീകളിൽ കൂടി ഭിക്ഷുപൂജാദികളെ സംബന്ധിച്ച ചില നിശ്ചയങ്ങൾ ചെയ്തതായി ഭിക്ഷുശ്രീനമ്പരിയിൽ കാണുന്നു അഞ്ചാമാണ്ട് ഈ വീരഉദയമാന്താഡവർമ്മനാട്ടനീക്കി കോളംബാബും തുടങ്ങിയത് ഉദയമാന്താഡവർമ്മയായിരുന്നതിനാൽ അതിനെ ഉദയവർഷമെന്നുകൂടി പറഞ്ഞുവരുന്നു അന്നത്തെ വേണാട്ടുതിരുവടികളായ ഉദയമാന്താഡവർമ്മ കൊല്ലത്തുവെച്ചു കലശേഖരപ്പെരുമാൾപട്ടം കൈക്കൊണ്ട ദിനത്തിന്റെ സ്മാരകമായി കൊല്ലവർഷം ആരംഭിച്ചതായിവരാം” എന്നിങ്ങനെ അദ്ദേഹംതന്റെ ‘കേരളഭാഷാസാഹിത്യചരിത്ര’ത്തിൽ അഭിപ്രായപ്പെട്ടിരിക്കുന്നു

ഇവയെക്കുറിച്ചുള്ള ചുരുക്കം —

ശങ്കരാചാര്യർ കൊല്ലവർഷം തുടങ്ങുന്നതിന്നു മുമ്പുതന്നെ പരമസ്വാമി പ്രാപിച്ചുകഴിഞ്ഞുവെന്നാണ് ചരിത്രകാരന്മാരിൽ പലരും സമ്മതിച്ചിരിക്കുന്നത് കൂടാതെ, അദ്വൈതപ്രവർത്തകനായ ആചാര്യസ്വാമികൾ അനാചാരങ്ങൾ ഏല്പെടുത്തി കേരളത്തിൽ പരക്കെ നടപ്പാക്കി എന്നുള്ളത് സംഭാവനീയമോ വിശ്വാസയോഗ്യമോ അല്ലതാനും അതുകൊണ്ട് ഐതിഹ്യം ഒരുവിധത്തിലും സ്വീകാര്യമാക്കേണ്ടുന്നില്ല ചേരമാൻപെരുമാൾ മക്കത്തേക്കുപോയ കഥ വിശ്വാസയോഗ്യമല്ലെന്നു ചരിത്രകാരന്മാർ സമ്മതിച്ചിട്ടുണ്ട് സുന്ദരമൂർത്തിനായനാരോടൊരുമിച്ചു കൈലാസത്തേക്കുപോയെന്ന കഥയും അതേ രൂപത്തിൽ വിശ്വസിക്കാൻ നിവൃത്തിയില്ല അങ്ങിനെയാണെങ്കിൽ തന്നെ ആ സംഗതി ചിങ്ങം കന്നി എന്നീ രണ്ടുമാസങ്ങളിലെ ഒന്നാം തീയതികളിലാവാൻ നിവൃത്തിയില്ല

ആറു പരമ്പരകാരം കേരളത്തിലെ സർവ്വരാജാക്കന്മാരും പ്രഭുക്കന്മാരും ഒത്തുചേർന്നു സഭകൂടി ശങ്കരാചാര്യർ പരിഷ്കരിച്ച മത

വ്യവസ്ഥകളെ കേരളത്തിൽ പരക്കെ സ്വീകരിക്കേണമെന്ന നിശ്ചയിക്കുകയും അതിന്റെ സ്മാരകമായി അന്നേദിവസം കൊല്ലവർഷം തുടങ്ങണമെന്ന തീർച്ചപ്പെടുത്തുകയും ചെയ്തിരുന്നുവെങ്കിൽ കൊല്ലംവർഷപ്പിറപ്പ് തെക്ക് ചിങ്ങമാസത്തിലേയും വടക്ക് കന്നിമാസത്തിലേയും ഒന്നാം തീയതികളിലാവാനു വ്യായമില്ലെന്നുള്ളത് തീർച്ചയല്ലേ? അങ്ങിനെ കൊല്ലത്തെ രാജാവ് മറുത്ത രാജാക്കന്മാരെ ക്ഷണിച്ചുവരുത്തി സഭ കൂടി നിശ്ചയിച്ചു കൊല്ലവർഷം ഒരു നൂറ്റാണ്ടോളം ആരം ആദരിച്ചില്ലെന്നു വരികയെന്നും സംഭാവ്യമാണോ? ആ കാലമത്രയും കലിദിനവും വ്യാഴത്തിന്റെ രാശിസ്ഥിതിയും മറുമാണ് പ്രമാണങ്ങളിൽ ഉപയോഗിച്ചുകാണുന്നത്. ആകയാൽ ആ പക്ഷവും ചിന്ത്യാമായിരിക്കുന്നു.

ശ്രീമാൻ ഗോവിന്ദപ്പിള്ള അവർകളുടെ പക്ഷത്തിലും വർഷപ്പിറപ്പ് കേരളത്തിലെ ഓരോ പക്ഷികളിലും ചിങ്ങം കന്നി എന്നീ മാസങ്ങളിലെ ഒന്നാം തീയതികളിലാവാനുള്ള ന്യായം പോരാ എന്നു തെളിയിക്കാൻ രാജാവ് കേരളത്തിലെ സകല വിദ്വാന്മാരെയും കൊല്ലത്തേക്കു ക്ഷണിച്ചു വരുത്തി അവരെക്കൊണ്ട് സൂര്യന്റെ ഗതി ഗണിപ്പിച്ചു പുതുവർഷാരംഭമായി നിശ്ചയിച്ചു ചിങ്ങം ഒന്നാം തീയതിയെ—എന്നും പ്രധാനമായ ആ അംശത്തെ—ഉപേക്ഷിച്ച് കൊല്ലവർഷം മാത്രം വടക്കു സ്വീകരിച്ചു എന്നു പറയുന്നത് യുക്തിക്കു ചേരുന്നതോ? അങ്ങിനെയാണെങ്കിൽ കേരളത്തിലെ സകല വിദ്വാന്മാരും കൊല്ലത്തു വന്നപ്പോൾ വെറുതെ മെനക്കെട്ടു സൂര്യന്റെ ഗതി കണക്കാക്കിയതും മറുമെന്തിനാണ്? കൂടാതെ, കൊല്ലവർഷപ്പിറപ്പിനു വല്ല അനുഷ്ഠാനമോ ആഘോഷമോ സദ്യയോ യാതൊരു വിശേഷവും നമുക്കില്ല കൊല്ലവർഷത്തെ അവലംബിച്ചു നാം കാലഗണനമാത്രമേ നടത്തുന്നുള്ളു അങ്ങിനെയിരിക്കെ, കൊല്ലവർഷത്തെക്കുറിച്ചുള്ള വസ്തുതമാനം വടക്കുള്ളവർക്കു കഴിഞ്ഞ ഒരു മാസമെന്നല്ല എത്രമാസം കഴിഞ്ഞെന്നായില്ലെന്നുണ്ടാകുമെന്നുള്ളത്? ആകയാൽ പിള്ള അവർകളുടെ അഭിപ്രായത്തിലും വർഷാരംഭമാസം തെക്കും വടക്കും വ്യത്യാസപ്പെടുവാനുള്ള കാരണം സുവചനമല്ല കൂടാതെ, ആർ നാരായണപ്പണിക്കരവർകൾ പറയുന്നതനുസരിച്ച് ചിങ്ങം അഞ്ചാം തീയതി പട്ടണാഭക്ഷേത്രത്തിൽ വെച്ച് അഞ്ചു താവഴികളിലെ മുത്ത തമ്പുരാക്കന്മാരും സ്വാമിയാന്മാരും മാടവിമാരുമായി കൂടി ആലോചിച്ചു പൂജാദികളെ

സംബന്ധിച്ച ചില നിശ്ചയങ്ങൾ ചെയ്യേണ്ടതായിരിക്കെ, കൊല്ലമാ  
 ണ്ട് ഏറ്റെടുത്തുവാനായി പ്രബലനായ വേണാട്ടുകാരും തന്റെ രാജ  
 ധാനിവിട്ടു കൊല്ലത്തേക്കുഴന്നെത്തി സ്ഥാമസിക്കേണ്ട ആവശ്യമുണ്ടെന്നും  
 തോന്നുന്നില്ല അല്ലെങ്കിൽ വർഷപ്പേര് കൊല്ലമെന്നു വരാൻ തരമി  
 ല്ലെന്നു വിചാരിച്ചു പിള്ള അവർകൾ വേണാട്ടുകാരെ കൊല്ലത്തേക്കു  
 തന്റെ ഗ്രന്ഥത്തിൽ എഴുതേണ്ടിയിട്ടുണ്ടായിരിക്കാനാണ് എടുപ്പം എ  
 ന്നമാത്രമല്ല, കൊല്ലവർഷം പ്രബലനായ ഉദയമാർഗ്ഗാധ്യവർമ്മരാജാവ്  
 നടപ്പാക്കിയതായിരുന്നുവെങ്കിൽ അന്നുതൊട്ടു കൊല്ലവർഷം ഉപയോ  
 ഗിച്ചുവരാതിരിപ്പാൻ അവകാശവുമില്ല നേരെമറിച്ച്, ഏറക്കുറെ  
 ഒരു നൂറ്റാണ്ടോളം ആരും തന്നെ കലിദിനമോ വ്യാഴവഹിതിയോ മ  
 റോ അല്ലാതെ കൊല്ലവർഷം ഉപയോഗിച്ചു കാണുന്നില്ലെന്നു മുമ്പു  
 തന്നെ പറഞ്ഞുവല്ലോ “തൊണ്ണൂറൊട്ടാമാണ്ടിൽ എതിരാമാണ്ടു പാർ  
 ത്തിവശേചരപുരത്തു പട്ടാരകക്കു—” എന്നിങ്ങനെയുള്ള പാർത്ഥിവ  
 ശേചരപുരം രേഖയിലെ വെറും തൊണ്ണൂറൊട്ടാമാണ്ടു കൊല്ലമാണ്ടാ  
 എന്നു ചിലർ ഉൾക്കൊള്ളിക്കുന്നതു സ്വീകരിക്കുന്നതായാലും അതിന്നു  
 മുമ്പുള്ള രേഖകളിൽ ഒന്നും കൊല്ലമാണ്ടു സ്വീകരിച്ചു കാണുന്നില്ല  
 ആകയാൽ ശ്രീമാൻ ഗോവിന്ദപ്പിള്ള അവർകളുടെ പക്ഷവും സ്വീകാര  
 യോഗ്യമായി തോന്നുന്നില്ല

ഈ വക നൂതനകളിൽ പലതും ആർ നാരായണപ്പണിക്കരു  
 ടെ പക്ഷത്തിന്നും ബാധകങ്ങളായിട്ടാണ് കാണുന്നത് ഒന്നാമതായി  
 വർഷപ്പിറപ്പ്, കേരളത്തിന്റെ ഒരുപകുതിയിൽ ചിങ്ങം ഒന്നാം തീയ  
 തിയ്യം മറേറപ്പകുതിയിൽ കന്നി ഒന്നാം തീയതിയുമാവാൻ കാരണമില്ലെ  
 ന്നു പറഞ്ഞ് എതിർപ്പും മുതലായവയെ ആക്ഷേപിക്കുന്ന പണിക്കർ  
 ആ അയ്യങ്കത്ത തന്റെ അഭ്യുഹപ്രകാരത്തെ ബാധിക്കാതിരുപ്പാനെങ്കി  
 ലും ശ്രദ്ധിക്കേണ്ടതായിരുന്നു കൊല്ലവർഷത്തെ ഉദയവർഷമെന്നുകൂടി  
 പറഞ്ഞു വന്നിരുന്നു എന്നതിലേക്കു തെളിവൊന്നും എടുത്തുകാണിച്ചി  
 ട്ടില്ല

ഏതായാലും ഈ വക അഭിപ്രായങ്ങൾ ഇത്തരം അനുപപ  
 ത്തികളാൽ സ്വീകാരയോഗ്യങ്ങളാവാൻ പ്രയാസമാകുകൊണ്ടു വേറെ  
 വല്ല അഭ്യുഹപ്രകാരത്തിന്നും വഴിയുണ്ടോ എന്നു നമുക്കൊന്നു ചിന്തിച്ചു  
 നോക്കാം



തൊൽകാപ്പിയം ചൊല്ലതികാരത്തിലെ,—

“ചെന്തമിറുചേർന്ന പന്നിരുനിലത്തു  
 നങ്കുറിപ്പിനവേ തിചൈച്ചൊർ കിളവി

എന്ന സൂത്രത്തിന്റെ വ്യാഖ്യാനത്തിൽ,

പന്നിരുനിലമാവന —കുമാരിയാററിൻ തെൻകരൈപ്പട്ട പഴ  
 ന്നീപമും കൊല്ലമും കൂപകമും ചിങ്കളമും ചെയഞ്ഞിൻമേക്കുപ്പട്ട കൊങ്ക  
 ണമും തുളുവമും കുടകമും കുൻറകമും കിഴക്കുപ്പട്ട കരുനടമും വടകും തെ  
 ലികമും കലികമും എൻറ കൊള്ളപ്പട്ടം

ഇവററും കൂപകമും കൊല്ലമും കുടൽകൊള്ളപ്പട്ടത്തിൻ കുമാ  
 റിയാററിൻ വടകരെയെ കൊല്ലമെന്നക്കുടിയേറിനാർപോലും” എന്നി  
 ണ്ണിനെ തൈവച്ചിലൈയാർ, കുമാരിനമിഴ്ക്ക തെക്കുണ്ടായിരുന്ന കൊ  
 ല്ലം കുടലെടുത്തുപോകയാൽ വടക്കു കൊല്ലമെന്നപേരിൽ കുടിപാത്തു  
 തുടങ്ങിയതായി കേട്ടിട്ടുണ്ടെന്നു സ്പഷ്ടമായി പറഞ്ഞിരിക്കുന്നു

ഉണ്ണുനീലീസന്ദേശത്തിൽ,—

“തൊല്ലം കൊല്ലം ഭവതു നിതരാം പിന്നെയും കൊല്ലമേവ”

എന്നു പറഞ്ഞിരിക്കുന്നതും ഈ അഭിപ്രായത്തിന്മേലാണെന്നു വിചാരി  
 ക്കാവുന്നതാണ് കൊല്ലമേവ=ഈ പുതിയകൊല്ലം തന്നെ, പിന്നെ  
 യും=വീണ്ടും—വളരെ നൂറററാണ്ടുകൾക്കു ശേഷവും, തൊല്ലം കൊല്ലം=  
 ആ പഴയകൊല്ലമായി, ഭവതു നിതരാം=സർപ്പാത്മനാ ഭവിക്കട്ടെ എന്ന്  
 അത്ഥം പറയാമല്ലോ

ഇതുകൊണ്ടു കൊല്ലവഷാരംഭം പുതിയ കൊല്ലംനഗരത്തിന്റെ  
 ആവിർഭാവത്തെ ആധാരമാക്കിട്ടായിരിക്കാമെന്ന് ഉപഹിതാൻ അവകാ  
 ശം കാണുന്നു പഴയ ചെമ്പുപട്ടയങ്ങളിലും ശിലാലിഖിതങ്ങളിലും  
 കാണുന്ന “കൊല്ലം തോൻറി ഇന്നു ആണ്ടു്” എന്ന സർപ്പസാധാരണപ്ര  
 യോഗം ഈ ഉപഹാരത്തെ ബലപ്പെടുത്തുകയും ചെയ്യുന്നു

1 “സ്വസ്തി ശ്രീ കൊല്ലം തോൻറി നൂറററുനാർപത്തൊമ്പതാ  
 മാണ്ടു് തുലാന്തുന്നാൾ വിയാഴംനിൻറ മിരുച്ചികുണായിററു അച്ചുവതിയി  
 ന്നാളിൻ കൊല്ലത്തു പൂങ്കാവിൽ കോയിലുൾ ഉറിയകെട്ടിലുൾ തിരുചെ  
 ണ്ണൻറുർവരട്ടെ പെരുമക്കൾ കൂട്ടംകൂടി ഇരുന്തരുളിയ എടുത്തു വൈച്ചു

തിരുക്കലയപുരത്തു ആതിച്ചൻ ഉമയമ്മെ അയിരൂരിൽ പിരതിട്ടെ ചെയ്തു പട്ടാരകരെയും പട്ടാരകർക്കുള്ള പൂമിയും ആതിച്ചൻ ഉമയമ്മെ ക്കു നിരോട്ടികൊടുത്താൻ വേണാട്ടുകൈയെ ശ്രീവല്ലഭൻ കോതെ—”  
എന്ന മാമ്പള്ളി ചെമ്പുപട്ടയവും,

2 “സ്വസ്തി ശ്രീ കൊല്ലം തോൻറി ഇരുന്തററമ്പത്തിര ളഭാമാണ്ടു നാഞ്ചിനാട്ടതിയന്തരാന അഴകിയ പാണ്ടിയപുരത്തു കണ്ണൻ തേവനാന ഉത്തമപാണ്ടിയച്ചിലെചെട്ടിയോൻ—”

3 “സ്വസ്തി ശ്രീ കൊല്ലം തോൻറി ഇരുന്തററഴുപത്തെ ടാമാണ്ടെക്കുന്നിയിൽ വിയാഴം പൂക്ക ചികു ഞായിരറു വെതു ചെൻറ നാറു ഇരളഭാമാണ്ടെക്കെതിർ പതിനൊൻറാമാണ്ടെയ് ഇരാമൻ തിരു വടി കോയിലതികാരികളായിന ശ്രീ കലചേകരചക്കിരവർത്തികൾ കൊല്ലത്തു—”

4 “സ്വസ്തി ശ്രീ കൊല്ലം തോൻറി ഇരുന്തററിത്തൊണ്ണ റററമ്പതാമാണ്ടു മിതുനത്തിൽ വിയാഴം നിൻറ ആണ്ടു നാഞ്ചിനാട്ട തിയന്തരാന അഴകിയ പാണ്ടിയപുരത്തു നകരത്തോം ഇന്നകരത്തു തിരുമേൽ കോയിൽ പവിത്രമാണിക്കവിണ്ണകരവെരുമാനുക—”

ഇത്യാദി ശിലാലിഖിതങ്ങളും നോക്കുക

ഇതെല്ലാംകൊണ്ടു് കൊല്ലവർഷം തുടങ്ങിയതു കൊല്ലം നഗരത്തിന്റെ ഉല്പാദനത്തെ ആധാരമാക്കിട്ടായിരിക്കണമെന്നു നമുക്കു നിശ്ചയിക്കാമെന്നു സിദ്ധിക്കുന്നുണ്ടല്ലോ

പക്ഷേ, “കൊല്ലം തോൻറി നൂറുനാർപത്തൊമ്പതാമാണ്ടു്” ഇത്യാദിയിലെ “കൊല്ലം” എന്നതു നഗരനാമമായിട്ടല്ല, ആണ്ടിന്റെ നാമമായിട്ടാണു് പ്രയോഗിച്ചിരിക്കുന്നതു് എന്നു വരരുതേ എന്നൊരാൾ കയ്യുക്തം ഇടയുണ്ടെങ്കിലും അല്ല മനസ്സിരുത്തുന്നതായാൽ ആ ആശങ്ക അസ്ഥാനത്തിലാണെന്നു മനസ്സിലാക്കുന്നതാണു് ‘കൊല്ലം’ വർഷപത്രായമാസ്തിനിരിക്കുന്നതു് ഈ അടുത്തകാലത്തുമാത്രമാണെന്ന വസ്തുത പ്രമാണങ്ങളിൽനിന്നു തെളിയുന്നുണ്ടു് എന്നുമാത്രമല്ല, കൊല്ലമെന്നതു് ‘കൊല്ലമാണ്ടു്’ എന്ന അർത്ഥത്തിലാണു് പ്രയോഗിച്ചിരിക്കുന്നതെങ്കിൽ ‘തോൻറി’ എന്നതു് അനാവശ്യമാണെന്നാവും വിശേഷിച്ചു്, കൊല്ലം

നശിച്ചതിനെ അടിസ്ഥാനപ്പെടുത്തിക്കൊണ്ടുപോലും ആണ്ടുകണക്കാക്കി ഉപയോഗിച്ചുവന്നതായും കാണുന്നുണ്ട്

\* “പിന്യു”, പരാക്കിരമ പാണ്ടിയറാകിറവർ ആണ്ടുകൊണ്ടു ഇരക്കെയിൽ ചാലിവാകനചകാത്തം ൫൧ 1246-ക്കുമേൽ കൊല്ലമഴിഞ്ഞ ആണ്ടു 227-ക്കുമേൽ രതിരോത്കാരി ൫൧ ആനിമാതം വടക്കേടിലലിരുത്തു ആതിചുലുത്താൻ മലുക്കനേമി യെൻപാന്നം വന്തു പരാക്കിരമ പാണ്ടിയതേവരെ പ്പിടിത്തു കൊണ്ടാർകൾ” എന്നും മറുമുള്ള രേഖ നോക്കുക

ഈ അഴിവിട്ട് കൊല്ലം നഗരം കടലെടുത്തുപോയതുകൊണ്ട് ഉണ്ടായിട്ടുള്ളതല്ല † ക്ലോത്തുംഗചോളന്റെ സേനാനിയായ നരലോകവീരന്റെ ആക്രമണംകൊണ്ടുണ്ടായിട്ടുള്ളതാണ് ഏതായാലും ഈ സ്ഥിതിക്ക്, “കൊല്ലം തേൻറി” എന്നിവകപ്രയോഗത്തിലെ ‘കൊല്ലം’ എന്ന ശബ്ദം നഗരവാചിയാണ് വർഷപയ്യായമല്ല എന്നു തീർച്ചയാക്കാമല്ലോ

ആദ്യകാലങ്ങളിൽ കൊല്ലമെന്നതു നഗരത്തിന്റെ പേർ മാത്രമായിരുന്നു അതിന്റെ ഉല്പാടനമനുസരിച്ചു സംഭാഷണങ്ങളിൽ വർഷം കണക്കാക്കിവന്നു എന്നുമാത്രം അതുകൊണ്ടാണ് ആദ്യകാലത്തെ പ്രമാണങ്ങളിൽ “കൊല്ലം തോൻറി ന്നറുന്നാർപത്തൊമ്പതാമാണ്ടു” അതായത്, കൊല്ലം നഗരമുണ്ടായി 149-ാമാണ്ടു എന്നിപ്രകാരം പ്രയോഗിച്ചു കാണുന്നത് പിന്നീടു അതു ക്രമേണ വർഷപ്രസ്ഥാനത്തിന്റെ പേരായിത്തീർന്നു അപ്പോൾ “കൊല്ലമാണ്ടു” എന്നെഴുതിത്തുടങ്ങി ഇന്നാകട്ടെ ‘കൊല്ലം’ എന്നത് വർഷത്തിന്റെ ഒരു പയ്യായ പദംപോലെയായി പരിണമിച്ചിരിക്കുന്നു അതുകൊണ്ടാണ് അധികം പേരും കൊല്ലം 1113 എന്നിങ്ങിനെയല്ലാതെ “കൊല്ലമാണ്ടു” എന്നു പ്രയോഗിച്ചു കാണാതിരിക്കുന്നത് എന്തിനു? കൊല്ലമാണ്ടു എന്നു

\* (P 201 Historical Manuscripts, by William Taylor Missionary )

† “മല്ലർകലവരെയൊൽ ന്നറുന്നാർമണ്ഡപത്തെ  
ത്തില്ലെപ്പിരാൻകു ചെങ്കുമെത്താനം—കൊല്ലം  
അഴിവുകണ്ടാന ചേരനളപ്പെരിയവാറൻ  
കിഴിവുകണ്ടാനൊണ്ടെയോരേറു ”

എന്ന ചിതംബരശാസനം നോക്കുക

പ്രയോഗിച്ചാൽ പൗനര്യമുണ്ടെന്നു ആക്ഷേപിക്കുന്ന വിഭാഗം  
 നാർപോലും ഇപ്പോൾ ദർശ്യമല്ലെന്നുകൂടി പറയാം

ആകയാൽ കൊല്ലമാണ്ടു പുതിയ കൊല്ലംനഗരം ഏറ്റെടുത്തി-  
 യതിനെ സ്തംഭമായി സ്വാഭാവികമായി സംഭാഷണവഴിക്കു നാട്ടിൽ  
 നടപ്പായതാകണമെന്നാണ് ഈയുള്ളവർ തോന്നുന്നത് ഏകദേശം  
 ഒരു നൂറ്റാണ്ടോളം കാലത്തേക്കു ചെമ്പുപട്ടയം ശിലാലിഖിതം എന്നിവ  
 യിൽ കൊല്ലവർഷം ഉപയോഗിക്കാതെ, കലിദിനം, വ്യാഴത്തിന്റെ  
 രാശിസ്ഥിതി മുതലായവയെത്തന്നെ അനുസരിച്ചു കാണുവാനുള്ള കാര-  
 ണവും അതുതന്നെയായിരിക്കണം

ഇനി, കൊല്ലം വർഷപ്പിറപ്പു തെക്കും വടക്കും ചിങ്ങമാസത്തി-  
 ലേയും കന്നിമാസത്തിലേയും ഒന്നാം തീയതികളിലായി മാറിക്കാണുവാ-  
 നുള്ള കാരണമെന്തായിരിക്കുമെന്നാണ് ചിന്തിക്കേണ്ടിയിരിക്കുന്നത്

ഈ വിഷയത്തിൽ എനിക്കുള്ള അഭിപ്രായം, 'കൊല്ലം നഗരം  
 ഏറ്റെടുത്തിയതു ചിങ്ങം ഒന്നാം തീയതിയോ കന്നി ഒന്നാം തീയതി-  
 യോ അല്ല, ക്രിസ്തുവർഷം ൪25-ലെ ആഗസ്തമാസം ഒന്നാം തീയതിയാ-  
 യ ചിങ്ങം ൪-ാം തീയതി തിരുവോണത്തുനാളായിരിക്കണം അതാണ്  
 പിന്നീട് കൊല്ലവർഷപ്പിറപ്പായി പ്രചരിച്ചത്' കാലക്രമത്തിൽ സൗ-  
 കൃതം ഉദ്ദേശിച്ചു തെക്കും വടക്കും വർഷപ്പിറപ്പിനെ യഥാക്രമം  
 ചിങ്ങം ഒന്നാം തീയതിയായും കന്നി ഒന്നാം തീയതിയായും സ്വീകരിച്ചു  
 കണക്കു കൂട്ടിവന്നു എന്നാണ്

തിരുവോണമഹോത്സവത്തിന്റെ ആഗമം എങ്ങിനെയായാ-  
 ലും വേണ്ടില്ല—കൊല്ലം നഗരത്തിന്റെ കുറുപുഴയോ കടികുലോ  
 പണ്ടെയ്ക്കുപണ്ടേ ആഘോഷിച്ചു വന്നിരുന്ന ഓണംദിവസമായാലും  
 ശരി, അല്ലെങ്കിൽ ഓണമഹോത്സവംതന്നെ ആ സംഭവത്തെ നിമിത്ത-  
 മാക്കി ആവിർഭവിച്ചതായാലും ശരി—കൊല്ലം വർഷഗണനയ്ക്ക് ആ-  
 ധാരമായ കൊല്ലം നഗരത്തിന്റെ ഉല്പാദനകർമ്മം നടന്നതു തിരു-  
 വോണത്തുനാളായിരിക്കണമെന്നും, അതുകൊണ്ടു ശരിയായി കൊല്ലം  
 വർഷപ്പിറപ്പു ചിങ്ങത്തിലെ തിരുവോണംനാളായിരിക്കണമെന്നും വി-  
 ചാരിക്കാവുന്നതാണ് അതിലേക്ക് ഒന്നാമതായി എനിക്കു ഹാജരാ-  
 ക്കാനുള്ള പ്രമാണം "ഓണവും വിഷുവും ആണ്ടുതി" എന്ന പഴി

ഞ്ചൊല്ലാകുന്നു “പഴഞ്ചൊല്ലിൽ പതിരില്ല” എന്ന ന്യായം ജാഗരരിക്കെ, പഴഞ്ചൊല്ലിന് പ്രാമാണ്യമില്ലെന്നു പറഞ്ഞു തീരെ തള്ളിക്കളയാനും തരമില്ല

കൂടാതെ, ഇന്നും വൃദ്ധജനങ്ങളിൽ പലരും ഓണത്തെ വർഷപ്പിറപ്പായി ഭാവിച്ചു “കൊല്ലം പിറന്ന ഇന്ന്” “വർഷപ്പിറപ്പായ ഇന്ന്” എന്നും മറ്റും ഓണദിവസത്തെ ഉദ്ദേശിച്ചു വ്യവഹരിച്ചുവരുന്നതുമുണ്ട് ഈ ദൃശ്യവ്യവഹാരം താൽക്കാലികമോ യാദൃച്ഛികമോ ഏകദേശവിഷയമോ മറ്റോ അല്ല പരമ്പരയാതവും കൊച്ചിശ്ശീമ, ബ്രിട്ടീഷു മലബാർ എന്നീ രാജ്യങ്ങളിൽ വൃദ്ധജനങ്ങൾക്കിടയിൽ ഇന്നും സാധാരണവുമാകുന്നു “കൊല്ലം വർഷപ്പിറപ്പു ചിങ്ങമാസത്തിലെ തിരുവോണം ദിവസമായിരുന്നുവെന്നും ചേരമാൻ പെരുമാൾ മക്കത്തേക്കു പോയതു അന്നായിരിക്കയാൽ അതിനെ അടിസ്ഥാനമാക്കി കൊല്ലവർഷം ഗണിച്ചു തുടങ്ങിയെന്നും” ലോഗൻസാജു തന്റെ “മലബാർ” എന്ന ഗ്രന്ഥത്തിൽ അഭിപ്രായപ്പെട്ടിരിക്കുന്നതും ഈ വ്യവഹാരം ദൃഷ്ടിയിൽ വെച്ചു കൊണ്ടായിരിക്കണം

എന്നുമാത്രമല്ല, ഉത്തരകേരളത്തിലെ ആധാരങ്ങൾ, തലക്കറികൾ, മറ്റു രേഖകൾ മുതലായവയിൽ ചിലതിലെല്ലാം കൊല്ലവർഷം നിർദ്ദേശിച്ചിരിക്കുന്നത് ഓണത്തിന്നു തലേന്നാൾ വർഷം അവസാനിക്കുന്നതായി സൂചിപ്പിച്ചുകൊണ്ടാണെന്നു കൂടി അദ്ദേഹം തന്റെ “മലബാർ” ഒന്നാം വാല്യം 160-ാം ഭാഗത്തിൽ പറഞ്ഞിട്ടുണ്ട് അതും ഇതിലേക്കു ഉപോദ്ബലകമായ മറ്റൊരു തെളിവായെടുക്കാം

പുറമേ, വർഷപ്പിറപ്പിനുവേണ്ട ചടങ്ങുകളും ആഘോഷങ്ങളും സദ്യകളും എല്ലാം ഓണത്തുന്നാളാണ് കാണുന്നത്, ചിങ്ങത്തിലേയോ കന്നിയിലേയോ ഒന്നാം തീയതികളിലല്ല പ്രായേണ ഏതു രാജ്യത്തും ആ രാജ്യക്കാർ ആദരിച്ചുവരുന്ന വർഷപ്പിറപ്പിന് കുടിയന്മാർ യഥാശക്തി ജന്മികൾക്കു കാഴ്ചകൊണ്ടുപോയി കൊടുക്കുകയും അവർ കുടിയന്മാർക്കു വിഭവസമൃദ്ധമായ സദ്യയും പൂടവ മുതലായ സമ്മാനവും നൽകുകയും പതിവാണു് അതുപോലെ കാരണവർ അനന്തരവന്മാർക്കും അപ്പുൻ മക്കൾക്കും ഭർത്താവു ഭാര്യക്കും യജമാനൻ ഭൃത്യന്മാർക്കും യഥോചിതം സമ്മാനം കൊടുക്കുകയും സാധാരണമാണു് ഈ സമ്പ്രദായം

ഭായമൊന്നും ഓണത്തിനല്ലാതെ ചിങ്ങത്തിലേയോ കന്നിയിലേയോ ഒന്നാം തീയതികളിൽ കേരളത്തിലൊരേടത്തും കാണുന്നില്ല മേടമാസത്തിലെ വർഷപ്പിറപ്പിനുപോലും മലയാളികൾ ഇന്നും വിഷുക്കണി വിഷുക്കേണേട്ടും മുതലായ ചടങ്ങുകളും സദ്യ മുതലായ ആഘോഷങ്ങളും മുടങ്ങാതെ യഥാശക്തി നടത്തിപ്പോരുന്നെന്ന് അങ്ങിനെയിരിക്കെ, സ്വന്തം വർഷപ്പിറപ്പായ ചിങ്ങത്തിലേയോ കന്നിയിലേയോ ഒന്നാം തീയതിയിൽ മാത്രം മലയാളികൾ മൗനമിരിക്കുമെന്നു വിചാരിപ്പാൻ വഴിയുണ്ടോ? വർഷപ്പിറപ്പിന്റെ ചിന്തപോലുമില്ലാതെ ഏതൊരു മലയാളിയും ആ ഒന്നാം തീയതികളെ സാധാരണദിവസമായിട്ടാണ് കരുതിപ്പോരുന്നത് എന്നതു നമുക്കേവർക്കും അനുഭവസിദ്ധവുമാണല്ലോ ആകയാൽ കൊല്ലം വർഷപ്പിറപ്പ് ഓണത്തുനാളാചിതന്നുവെന്നും അങ്ങിനെ മാസത്തിന്റെ ഇടയ്ക്കു വരുന്ന വർഷപ്പിറപ്പ്, കാലം കണക്കുകൂട്ടുന്നതിൽ പല കുഴപ്പങ്ങൾക്കും ഇടയാക്കുകകൊണ്ട്, കാലാന്തരത്തിൽ തെക്കും വടക്കുമുള്ള വല്ല നാടുവാഴികളോ മറ്റോ അവരുടെ ഇഷ്ടപോലെ ചിങ്ങത്തിലേയും കന്നിയിലേയും ഒന്നാം തീയതിയായി കണക്കുപിടിച്ചു രേഖകളിൽ എഴുതിയതനുസരിച്ച്, പ്രമാണങ്ങളിലും കണക്കുകളിലും മാത്രം ആ രീതി തെക്കും വടക്കും പ്രചരിച്ചുവെന്നും വർഷപ്പിറപ്പിനെ സംബന്ധിച്ച ആഘോഷം മാത്രം മുൻപോലെ നടന്നുവെന്നും വിചാരിപ്പാനാണ് അധികം ന്യായംകാണുന്നത്

മലയാളത്തിലെ പ്രധാനഘോഷങ്ങളായ ഓണം, വിഷു, തിരുവാതിര എന്നീ മൂന്നിൽ “കാണം വിററും ഓണമുണ്ണണം” എന്നിങ്ങിനെ മറ്റു രണ്ടിനുമില്ലാത്ത പ്രാശസ്തം ഓണത്തിന്നു വരുവാനുള്ള കാരണവും അതു മലയാളികളുടെ സ്വന്തം വർഷപ്പിറപ്പാകകൊണ്ടായിരിക്കണം

ഈ സ്ഥിതിക്ക്, അടുത്തകാലംവരെ ആധാരങ്ങളിൽ ഉപയോഗിച്ചു വന്നിരുന്ന “പുക്കുചിങ്ങം” “പോക്കുചിങ്ങം” എന്നീപ്രയോഗങ്ങൾ തന്നെ, വർഷപ്പിറപ്പു മാസത്തിന്റെ ഇടയ്ക്കുവെച്ചാകയാൽ ഉണ്ടാകുന്ന കുഴപ്പങ്ങളെ ഒരുവിധം ഒഴിച്ചുനിർത്തുവാനായി ആദികാലത്തു ആധാരമെഴുത്തുകാർ സൃഷ്ടിച്ചു വിട്ടതായിരിക്കണമെന്നുകൂടി വിചാരിക്കാവുന്നതാണ് വർഷപ്പിറപ്പു ചിങ്ങമാസത്തിന്റെ നടുവിലെങ്ങാനുമൊകയാൽ ഒരു ചിങ്ങമാസത്തിൽ രണ്ടുവർഷവും ഒരു വർഷത്തിൽത്തന്നെ

രണ്ടു ചിങ്ങമാസവും വരുന്നതാണ് അതുകൊണ്ട് ഏതെങ്കിലുമൊരു വർഷം ചിങ്ങത്തിലെഴുതിയ രേഖ, ആ വർഷം ആരംഭിച്ച ചിങ്ങത്തിലോ അവസാനിച്ച ചിങ്ങത്തിലോ എന്നു സംശയത്തിന് ഇടവരാതീച്ചുവരുത്തണമെങ്കിൽ തീയതി അനുസരിച്ച് ഓണം എന്നാണെന്നു ഗണിച്ചുനോക്കുകതന്നെ വേണം അതു് ആയാസകരമാണെന്നു മാത്രമല്ല, എല്ലാവർക്കും സാധിക്കുന്നകാര്യവുമല്ല പണ്ടുള്ളവർ ഈ ബുദ്ധിമുട്ടു കൂടാതെ കഴിപ്പാൻ ആണ് ആരംഭിച്ച ചിങ്ങത്തിന്റെ ഭാഗമോ ആണ് അവസാനിക്കുന്ന ചിങ്ങത്തിന്റെ ഭാഗമോ എന്നു വ്യക്തമായി അറിയത്തക്കവണ്ണം 'പോക്കചിങ്ങം' എന്നും 'പുക്കചിങ്ങം' എന്നും ആധാരങ്ങളിൽ എഴുതിവന്നു 'പുക്കചിങ്ങം' എന്നതിന്, വർഷം പൂകിയ ചിങ്ങമെന്നും 'പോക്കചിങ്ങം' എന്നതിന്, വർഷം പോകുന്നചിങ്ങം എന്നുമാണല്ലോ അർത്ഥം എന്നാൽ, ഈ കഴുപ്പും കാലംവെച്ചെഴുതുന്ന പണയാധാരം, കാണാധാരം, വെറുവാട്ടാധാരം മുതലായവയിലേ വരികയുള്ള ഈ വക ആധാരങ്ങൾ പണ്ട് ഓലയിലെഴുതുകയുമാണ് പതിവ് അവയൊന്നും ഇന്നു കിട്ടുവാനും വഴിയില്ല എന്നൊന്നും അനുഭവിക്കത്തക്കവണ്ണം—മടക്കിക്കൊടുക്കേണ്ട ആവശ്യമില്ലാത്തവിധം—എഴുതിക്കൊടുക്കുന്ന പ്രമാണങ്ങളിലൊന്നും മുൻപറഞ്ഞ കഴുപ്പത്തിനിടയില്ലായ്മയാൽ പോക്കിന്റേയും പുക്കിന്റേയും ആവശ്യമില്ലതാനും നമുക്ക് ഇന്നു കണ്ടുകിട്ടിട്ടുള്ള പഴയരേഖകളൊക്കെയും ഈ വകയിലുള്ള ചെമ്പുപട്ടയം ശിലാലിഖിതം എന്നിവയുമാകുന്നു വർഷപ്പിറപ്പ് ഓണത്തിനാണെന്ന സംഗതി നിവ്വിചാദമായി സമർത്ഥിക്കുന്നതിന്നു സാധകമായ "പുക്കി"ന്റേയും "പോക്കി"ന്റേയും ആവശ്യം വർഷപ്പിറപ്പ് ഒന്നാംതീയതിയായി കണക്കാക്കുന്നതിന്നു മുൻപുതീട്ടുള്ള കാലാവധിയോടുകൂടിയ രേഖകളിലാണ് ആ വകയൊക്കെയും കാലപ്പഴക്കം സഹിക്കുന്ന ചെപ്പേടുകളിലോ ശിലകളിലോ എഴുതേണ്ട ആവശ്യമില്ലായ്മയാൽ നശിച്ചുപോയിരിക്കാനാണവകാശം എങ്കിലും വർഷപ്പിറപ്പ് ഓണത്തിനാണെന്നു മറ്റു തെളിവുകളെക്കൊണ്ടു സിദ്ധിക്കുന്ന സ്ഥിതിക്ക് അടുത്തകാലംവരെ ഇവിടങ്ങളിലുള്ള ആധാരമെഴുത്തുകാരാൽ അനുവർത്തിക്കപ്പെട്ടു കാണുന്ന 'പോക്കചിങ്ങം'വും 'പുക്കചിങ്ങം'വും പിന്നീട് മറ്റുതരത്തിൽ ഉപയോഗപ്പെടുവെന്നിരിക്കിലും അതു പരമ്പരാപ്രാപ്തമായ അതിപ്രാചീനസമ്പ്രദായമാണെന്നും ആദികാലത്തു വർഷപ്പിറപ്പു

ഓണത്തിനായിരുന്നു എന്നതിലേക്ക് ഉപോദ്ബലകമാണെന്നും വിചാരിക്കാവുന്നതാണ്

എല്ലാറ്റിനും പുറമെ, ഈ പക്ഷത്തിൽ വർഷപ്പിറപ്പ് തെക്കും വടക്കും ചിങ്ങത്തിലേയും കന്നിയിലേയും ഒന്നാംതീയതികളിലായി മാറിക്കാണുന്നതിനുള്ള കാരണം യുക്തിയുക്തമായി ഉപപാദിക്കാൻ കഴിയുമെന്നുള്ള ഒരു വിശേഷവും കൂടി ഉണ്ട്

കഷ്ടിച്ച് ഒരു വർഷത്തോളം വ്യത്യാസം വരാവുന്നതായ വലിയ കഴുപ്പും പൂക്കും പോക്കും പ്രയോഗിച്ച് ആദികാലത്ത് പരിഹരിച്ചു വന്നുവെങ്കിലും ദിവസങ്ങളുടെ ഏറ്റക്കുറച്ചുലാകുന്ന ചെറിയ കഴുപ്പും പിന്നേയും നേരിട്ടിരുന്നു ഉദാഹരണമായി, അടുത്തു മൂന്നും പിന്നുമുള്ള വർഷങ്ങളെത്തന്നെ ഓണംകൊണ്ടു കണക്കാക്കിനോക്കുക 1936-ലെ ആഗസ്റ്റ് 30-ാംതീയതി ഓണമായിരിക്കെ 1937-ലെ ഓണം ആഗസ്റ്റ് 20-ാംതീയതിയാകുന്നു അപ്പോൾ ഒരു വർഷത്തിൽ 10 ദിവസം കുറവു വരുന്നു 1938-ലെ ഓണമാകട്ടെ, സപ്തംബർ 7-ാംതീയതി ആകയാൽ ആ വർഷത്തിൽ 18 ദിവസം കൂടുതലായി വരുന്നു ഇങ്ങിനെ ആകെ വർഷത്തിലുള്ള ദിവസങ്ങൾക്ക് ഏറ്റക്കുറച്ചൽ കൊണ്ടുള്ള ബുദ്ധിമുട്ടു പിന്നെയും അനുഭവപ്പെട്ടതുടങ്ങി അതു തീർക്കുന്നതിന്ന് വർഷപ്പിറപ്പ് ഒന്നാംതീയതിയായി കണക്കിൽ പിടിക്കയല്ലാതെ ഗന്ധനരമില്ലെന്നായി അതുകൊണ്ട്, കേരളത്തിലെ ഏതെങ്കിലും ഒരു പക്ഷതിയിലുള്ള പ്രബലനായ ഒരു രാജാവു വർഷപ്പിറപ്പ് ഒന്നാംതീയതിയായി കണക്കാക്കി ആ വൈഷമ്യവും പരിഹരിച്ചിരിക്കണം അതറിഞ്ഞു മറ്റേ പക്ഷതിയിലുള്ള രാജാവ് അതുപോലെ ഒന്നാംതീയതിയായി നിശ്ചയിക്കയും അതിനെ നാട്ടുകാർ അനുസരിച്ചുവരികയും ചെയ്തു എന്നാൽ, ഒരു രാജാവു ചെയ്തുകാണിച്ചതിനെ അങ്ങിനെതന്നെ മറ്റേ രാജാവ് അനുകരിച്ചില്ല അതു പോരായ്മയാവുമല്ലോ തെക്കെപ്പക്ഷതിയിൽ വർഷപ്പിറപ്പ് ഒന്നാംതീയതിയിലേക്കു മാറ്റിയ രാജാവ് ആരായിരുന്നാലും, 'ചിങ്ങത്തിലെ വർഷപ്പിറപ്പ് ആ മാസം ഒന്നാംതീയതിയാകാനേ ന്യായമുള്ളൂ' എന്ന അഭിപ്രായത്തിന്മേൽ ചിങ്ങം ഒന്നാംതീയതിക്കാകുകയും ആ നാട്ടുകാർ അതു സ്വീകരിക്കുകയും ചെയ്തു "ഓണം ചിങ്ങമാസം അവസാനത്തിൽ കൂടി വരാവുന്നതുകൊണ്ട് ശരിക്കു വർഷപ്പിറപ്പ് തുടങ്ങുന്നതിനു പത്തുദിവസം മുമ്പുതന്നെ വർഷ



പ്പിറപ്പു തുടങ്ങിയതായി കണക്കാക്കുന്നതിലും യുക്തം ആ മാസം അവസാനിച്ചിട്ടുതന്നെയാണ് എങ്ങിനെയാവാലും വർഷപ്പിറപ്പു തുടങ്ങാതെ തുടങ്ങിയതായി കണക്കാക്കുന്നതു കഷ്ടമല്ലേ? അതുകൊണ്ട്, ആ മാസം കഴിഞ്ഞിട്ടാവുകയാണ് നല്ലതു്” എന്ന അഭിപ്രായത്തിന്മേൽ വടക്കേപ്പകുതിയിലുള്ള രാജാവും നാട്ടുകാരും വർഷപ്പിറപ്പു കന്നി ഒന്നാം തീയതിയായി കണക്കിൽ പിടിക്കാൻ തീർച്ചയാക്കി ഇങ്ങിനെയായിരിക്കണം വർഷപ്പിറപ്പു ഭക്ഷണകേരളത്തിൽ ചിങ്ങം ഒന്നാംതീയതിയായും ഉത്തരകേരളത്തിൽ കന്നി ഒന്നാംതീയതിയായും മാറിവന്നതു് എന്നു വിചാരിക്കാൻ ന്യായമുണ്ടുതാനും ആകയാൽ തെക്കും വടക്കും വർഷപ്പിറപ്പിനുള്ള മാസവ്യത്യാസത്തിന്റെ ഉപപത്തിയും കൊല്ലംവർഷപ്പിറപ്പു തിരുവോണത്തുനാളാണെന്നതിലേക്കു സാധകമായിരിക്കുന്നു അല്ലാത്തപക്ഷം മാസവ്യത്യാസത്തിനുള്ള കാരണം ദുരുപപാദമായിരിക്കും

ഈ വക കാരണങ്ങളാൽ കൊല്ലംനഗരം പുതുതായി ഏറ്റെടുത്തി ആഘോഷിച്ചതു് ക്രി പി 825 ആഗസ്തമാസം 1-ാംതീയതിക്ക് എതിരായ കലിവർഷം 3926 ചിങ്ങമാസം 8-ാംതീയതി തിരുവോണത്തുനാളായിരുന്നുവെന്നും ആ സംഭവത്തെ ആധാരമാക്കിയാണ് നമ്മുടെ കൊല്ലവർഷം ആരംഭിച്ചിരിക്കുന്നതെന്നും ഇങ്ങിനെ നമ്മുടെ വർഷപ്പിറപ്പു ചിങ്ങത്തിലെ തിരുവോണത്തുനാളായതുകൊണ്ട് ഓണത്തിനും കൊല്ലവർഷപ്പിറപ്പിനും പരസ്പരം അഭേദ്യമായ ബന്ധമുണ്ടെന്നും ഉള്ള ഈയുള്ളവന്റെ അഭിപ്രായം പരിശോധനത്തിനും ഉപരിഗവേഷണത്തിനുമായി അഭിജ്ഞാനാരുടെസമക്ഷം ഇതാ സവിനയം സമർപ്പിച്ചു

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UNIVERSITY OF MADRAS

1938

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## PREFACE

In 1929 I chanced to come across a bundle containing a few palm-leaves in a neglected corner. They were fragments of manuscripts. The writing was in Malayalam. When I examined them I found that many sheets contained commentaries on Vedic Mantras. A few of such sheets I could easily identify as containing commentaries on the Rgveda by Skandasvāmin, Udgītha and Mādhava son of Venkatārya. Only very few leaves for each of them were found in the bundle.

Then there were many leaves which contained commentaries on Vedic Mantras, which at that time I could not identify. So I arranged all such sheets in proper order noting the numbering of the leaves on the left hand corner. I was able to get two works. One is the present work. To my great delight and surprise this was found to be complete. The other is the commentary on the Mantras in the Āśvalāyana Grhya Sūtras. This is incomplete. The commentary, on comparison with the copies found in the Oriental Manuscripts Library, Madras, was found to be by two authors, one being Cakrapāṇin and the other being Haradatta.

I found a great similarity between these two commentaries (the present work and the commentary by Cakrapāṇin and Haradatta) on one hand and the commentaries on the Rgveda by Skandasvāmin and Udgītha, the commentary on the Nirukta by Mahesvara and the commentary on the Sāma Veda by Mādhava on the other hand. I have drawn attention to this similarity in a Paper that I read at the sixth session of the All-India Oriental Conference held at Patna in 1930.

For various reasons I was not able to begin the printing of this work till a few months ago. In editing the work I have taken some liberties in the form of conjecturing the readings, omitting certain words, adding some words and in various other ways. But in the Notes I have given all the information about the manuscript. I think that I have been able to give a readable edition of the work and at the same time to correctly represent the manuscript. There is only one manuscript of the work and this edition is based on that single manuscript.



At the time the manuscript was in my possession, a transcript was made out of it for the Adyar Library which bears the shelf number XXXVIII—H—4 Later, I deposited the original palm-leaf manuscript itself in the Adyar Library It first bore the shelf number XIX—G—72 But now it is given the shelf number XXI—N—3 I have already given a short description of the work in the Adyar Library Bulletin, Vol I (1937) In that description it is the first shelf number that is given I have made some small mistakes in that description I have said there that in the second Kalpa there are only 21 Mantras Really there are 22 Mantras The Mantra jusānah etc which is number 6 in this edition was omitted there

After printing the work I have been able to find out a few mistakes which I give below

### TEXT

Page	Line	Correction
3	21	Remove the anusvāra in vyaññitavān ity arthah
7	1	tādrām āyuh not wanted
9	5	ayā instead of athā
12	9	tam prajñayā instead of tatprajñayā, also in list of quotations App II No 39
13	12	Note No 15 to be after sah
15	17	prthivī instead of prthivī
18	2	dabhra instead of darbha
27	8	dyumnām instead of dyumnat
30	20	jyotir ādityākhyam instead of jyātir ādityākhyam
33	19	Note No 15 to be after iti yathā
37	6	vidyākarmāṇi instead of vidyākarmāṇi
37	22	yal lokasamyānam instead of yal lākasamyānam
53	11	uktañ ca—asmin prakarane havirbhāja instead of uktañ cāsmīn prakarane—havirbhāja
55	8	Note No 16 to be after devapitrmanu
61	17	adhrigo instead of adhrino
63	3	śronī instead of śronā
66	9	adyamānāḥ instead of adyamānā
71	10	stotre instead of stātre
79	7	There should be a Note number after jāyate
81	22	There should be a Note number after ādāya

## NOTES

(Here the Page Nos refer to the Pages for which the notes are given and not the Pages where the notes are given )

Page	Note No	Correction
5	2	prādhānyastutibhājah instead of pradhānastutibhājah
9	3	R V 4-4-15 instead of R V 4-4-25
10	19	The note number to be read as 10
12	8, 9	Between these two notes, for matvarthīyo rapī utyayah, there must be a note P 5-2-107
15	5	Change the bracket into a semi-colon
15	9	N 12-41 instead of N 12-42
22	8	R V 6-61-10 instead of R V 6-61-0
26	24	Un 4-118 instead of Un 4-117
35	24	Add TS 3-4-11-5
36	14	Add TS 3-4-11-5
37	20	TS 3-4-11-6 instead of TS 3-3-11-6
40	12	Add after portion of amr
42	22	" in TS or in MS " to follow the next line
46	2	P 3-2-170 instead of P 3-2-160
51	2	R V 1-93-9 instead of R V 1-39-9
55	2	abhibhāve instead of abhibhave
55	18	Un 1-10 instead of Un 1-7
57	25	2-3-4 instead of 3-2-8 and 3-4 instead of 3-8 in the third line
59	19	smaranāt instead of smaranat , remove the bracket before " within "
68	6	hrasvatvañ ca instead of hrasvatvāñ ca
80	6	23-24 instead of 23-24-25

There are a few mistakes in the text portion which I have already corrected in the Notes. Then there are a few very small mistakes in punctuation which I have not given in the above list. In giving the reference to the Mantras that are commented on, I have given the note "and in many other places", in some of these cases the occurrence may be only in another place.

In giving the references, I have used the Madras University edition of the Unādi Sūtras. When only Un is said it refers to the commentary of Nārāyaṇa. For the Manusmṛiti I have used the edition in the Kashi Series. For the Mahābhārata I have used the

edition of Kṛsnācārya For Pāṇini I have used the edition of Boehtlingk

For the Mantras, when the Mantra is in the Rgveda, I have given only the reference to that Veda But in the second Kalpa, since the commentator takes the Yajurveda readings, I have given the references to the Taittirīya and the Maitrāyaṇi Samhitas also

Since this is the only Manuscript of the work available and since there is no other source from which the existence of such a work can be known, I am giving a specimen of the first and the last pages of the work On the last page the work ends and for the rest of that page and for the next leaf (till the end of the second page) there are a few stanzas quoted from the Brhaddevatā

I take this opportunity to thank the G S Press for the good printing of the work The Proprietor was always taking keen interest in the work and he has done the work very satisfactorily and during a very short period

*University of Madras,  
15th August, 1938*

C KUNHAN RAJA

## INTRODUCTION

The Vārarucaniruktasamuccaya is a short work in which about one hundred vedic mantras are commented upon. The name of the work and of the author is known from the colophons found at the end of the various sections of the work. The work is divided into four sections called Kalpas, and at the end of each section there is the colophon *iti vāraruce niruktasamuccaye*, etc. Apart from this there is no information about the author or the work. The work was not known before. This is the first time that a manuscript of the work has been discovered. There is no reference or citation from this work anywhere.

Vararuci is a very mysterious name in Sanskrit Literature. The Prākṛtaprakāśa is his work. Then there are a large number of works fathered on him. The Vararuci Vākyas, in which the various positions of the Moon are given according to the notation current in South India, beginning with *gīr na śreyah*, belong to the field of astronomy. Vararuci is identified with Kātyāyana the author of the Vārtikas on Pāṇini. Nothing is definitely known either about his personality or his date. Thus by knowing from the colophon that the work is by Vararuci we are not able to fix the work in the field of Sanskrit Literature chronologically any better than if we did not know the name of the author.

From the name of the work it may seem that the work has something to do with the Nirukta of Yāska. But the title simply means that it is a collection of the interpretations of various mantras. It is true that the work has a close relation to the Nirukta of Yāska in so far as Yāska's work is the basis for the commentary. Apart from the name, there are many passages which indicate this obligation of the author to the Nirukta of Yāska in writing this commentary. In the very mangalāśloka there is the expression *nairuktasamaye sthītaḥ*. There are also in the immediately following section expressions like *niruktam antarena na bhavati* and *niruktaparakriyānurodhenaiva mantrā nirvaktavyāḥ*. In a large number of places in the work, the author cites the authority of Yāska. In one place he says that he is ignoring the Pada-kāra and interpreting a word on the authority of Yāska. The passage is *sūnarah padakārenaitat padan nāvagrhitam tathāpi bhāsyakāravacanāt padakāram anādṛtyaitat padan niruktam* (Page 67,

Kalpa IV, Verse 7) The book is in the nature of a practical application of the Nirukta of Yāska to specific vedic mantras

The book contains the commentary on about one hundred vedic mantras, divided into four sections called Kalpas The number of mantras is divided into the Kalpas as follows

Kalpa	I	29	mantras
Kalpa	II	22	mantras
Kalpa	III	22	mantras
Kalpa	IV	31	mantras
Total		104	mantras

Of these mantras, No 6 in the fourth Kalpa is the same as No 8 in the second Kalpa and No 11 in the fourth Kalpa is the same as No 21 in the second Kalpa Thus there are only 102 Mantras commented actually At the end of the work the author says that he has commented on one hundred mantras in the book The passage is kalpaś caturbhīr vyākhyātam sārabhūtam rcām śatam (Page 82, closing stanzas) It may be that the number hundred is only approximate

As regards the size of the work, the author says that it extends to one thousand and five hundred Granthas His words are

sahasram pañcaśatam ślokenānustubhā kṛtam  
sahasram pañcaśatam sankhyā granthasya kīrtitā

(Page 82, closing stanzas)

I have not been able to count the number of syllables accurately But from a rough calculation I find that the number of granthas in the work is only about one thousand two hundred and fifty Even if we add the one hundred vedic stanzas, the work is below one thousand and five hundred granthas Here also the author must be giving the approximate size and not the exact size of the work

The first Kalpa is of a miscellaneous nature The author himself says so He says pūrvasmīn Kalpe prakīrnakarūpena nīrvacanakramah pradārśitah (Page 25, beginning of the second Kalpa) In the first Kalpa the author simply shows the method of interpretation with reference to a few mantras selected at random There is some method in the remaining three Kalpas In the second Kalpa the mantras commented upon are those that are used in the nityakarmas In the third Kalpa some mantras used in the

darśapūrnāmāsa are commented In the fourth Kalpa the thirty-one kinds of mantras are commented, selecting one specimen for each kind

There is something to be said about these thirty-one kinds of mantras The thirty-one mentioned here are

1	praisa	12	vikalpa	23	āmantrana
2	āhvāna	13	sankalpa	24	ācikyāsā
3	stuti	14	paridevanā	25	pralāpa
4	nindā	15	anubandha	26	vrilā
5	sankhyā	16	yācñā	27	upadhāvana
6	āśis	17	abhyanuññā	28	ākrośa
7	karma	18	samvāda	29	prabāhikā
8	vikatthanā	19	samuccaya	30	parivāda
9	praśna	20	prasamsā	31	paritrāna
10	vyākaraṇa	21	śapatha		
11	sodhita	22	abhiśāpa		

The Brhaddevatā gives 36 kinds of mantras They are

1	stuti	13	niyoga	25	prativākya
2	praśamsā	14	anuyoga	26	pratiśedha
3	nindā	15	ślāghā	27	upadeśa
4	samsāya	16	vilapita	28	pramāda
5	paridevanā	17	ācikyāsā	29	apahṇava
6	sprhā	18	samlāpa	30	upapraisa
7	āśis	19	pavitrākhyāna	31	samjvara
8	katthanā	20	āhanasyā	32	vismaya
9	yācñā	21	namaskāra	33	ākrośa
10	praśna	22	pratirādha	34	abhiśtava
11	praisa	23	sankalpa	35	ksepa
12	prabāhikā	24	pralāpa	36	sāpa

These thirty-six varieties of mantras are given in the Brhaddevatā in stanzas 35 to the first half of 39 Out of these thirty-six kinds given in the Brhaddevatā, only fifteen are common to the kinds given in this book They are

Serial No	Name	No in this book	No in the BD
1	praisa	1	11
2	stuti	3	1
3	nindā	4	3
4	āśis	6	7
5	vikattahanā	8	8
6	praśna	9	10

Serial No	Name	No in this book	No in the BD
7	sankalpa	13	23
8	paridevanā	14	5
9	yācñā	16	9
10	praśamsā	20	2
11	abhisāpa	22	36
12	ācikyāsā	24	17
13	pralāpa	25	24
14	ākrośa	28	33
15	prabāhikā	29	12

Thus there are sixteen kinds in this book and 21 kinds in the Brhaddevatā for which there is nothing in the other corresponding to them. When we take into consideration the examples given in the two works for these kinds, there is not much correspondence. In the following table I give the examples in the two works —

Serial No	Name	Example in this work	Example in B.D
1	praisa	daivyāh śamitārah	hotā yaksat
2	stuti	nakir indra	
3	nindā	mogham annam	mogham annam
4	āsīs	tac caksuh	vāta ā vātu
5	vikatthanā	aham bhuvam	aham manuh
6	praśna	prcchāmi tvā	prcchāmi tvā
7	sankalpa	yad indrāham	
8	paridevanā	sudevo adya	dandāh
9	yācñā	prayājān me	yad indra
10	praśamsā	bhojāyāśvam	citra it
11	abhisāpa	prati caksva	yo mā , aprajāh santu
12	ācikyāsā	na mrtyur āsīt	na mrtyur āsīt
13	pralāpa	etā aśvā	yad indrāham
14	ākrośa	mātā ca te	mātā ca
15	prabāhikā	vitatau	vitatau

It will be found that for stuti the Brhaddevatā does not give any specific example. All that is stated is

rūpādibhih stutih proktā

For nindā, praśna, ācikyāsā, ākrośa and prabāhikā, i.e., for five out of fifteen the examples are the same. Out of the thirty-six kinds of mantras mentioned in the Brhaddevatā, examples are given for thirty-three, for stuti and sankalpa examples are not

given, for abhīstava also there is no example given. I give below a table giving the various kinds of mantras as noted in the Brhaddevatā with the examples cited there. The stanza number is according to the edition by A. A. Macdonell in the Harvard Oriental Series.

Serial No	Name	Stanza No	Example	Stanza No
1	stuti	35		47
2	praśamsā		citra it	48
3	nundā		mogham annam	49
4	samśaya		adha svid āsīt	51
5	paridevanā		dandāh	50
6	sprhā		sudevah	53
7	āsis		vāta ā vātu	50
8	kattahanā		aham manuh	51
9	yācñā		yad indra citā	49
10	prasna		picchāmi tvā	50
11	praisa		hotā yaksat	57
12	prabāhikā		vitatau	57
13	nyoga	36	iman no yajñam	51
14	anuyoga		iha bravītu	52
15	ślāghā		avirām	53
16	vilapita		nadasya mā	53
17	ācikhyāsā		na mṛtyur āsīt	58
18	samlāpa		upopa me	52
19	pavitrākhyāna		haye jāye	53
20	āhanasyā	37	mahānagnī	55
21	namaskāra		namas te astu	54
22	pratirādhah		bhuk	55
23	sankalpa			55
24	pralāpa		yad indrāham	55
25	prativākya		ayam vedih	50
26	pratisedha	} 38	aksair mā	52
27	upadeśa			
28	pramāda		hantāham	56
29	apahnava		{ na sa svah	56
30	upapraisa		{ na jāmāye	57
31	sañjvara		indrākutsā	56
32	vismaya		na vi jānāmi	56
			ko adya	57
33	ākrośa	39	mātā ca	48
34	abhīstava			
35	ksepa		abhīdam	49
36	śāpa		{ yo mā	49
			{ aprajāh santu	58



From the above table it will be found that for the numbers 29 and 36 there are two examples given For sprhā (No 6), the example given is sudevo adya This mantra is given in this book as example for paṇḍevanā For paṇḍevanā, the example given in the Brhaddevatā is dandāh For pralāpa (No 24) the example given is yad indrāham This mantra is given as example for sankalpa in this book For sankalpa no specific example is given in the BD All that is said is

sankalpayann idam tulyo 'ham syām iti yad ucyate  
sankalpas tu

This is according to the interpretation of the Brhaddevatā verses by Macdonell He takes

yad indrāham pralāpas tv aīśasya yah

together But the real construction should be that yad indrāham goes to the previous part and is the instance for sankalpa Since eīśa has only one Rk (10 136 6) it is not necessary to give the pratika So there is instance given for sankalpa and this is the same as what is given in this book Thus there are really six and not five for which the examples given in the two books agree But in the list given above I left out sankalpa, following the interpretation of Macdonell Number 10 in this book is vyākaraṇa, or prativacana I did not include this in the list of correspondence since the main name used in this book is vyākaraṇa, although the term prativacana is also given The example given is the same, namely ayam vedih The term used in BD is prativākyam, not quite identical with the term used in this book, but nearly identical Number 18 in this book is samvāda and the example given is the conversation between yama and yamī In BD there is samlāpa (No 18) for which the example given is upopa me There is āhanasyā in BD (No 20) for which the example given is mahānagnī In this book there is vrilā (No 26) for which the example given is kim ayam idam āha Thus there are various other points in which there is partial correspondence between this book and the Brhaddevatā

It will be further noticed that the list is given in one order first and when the examples are given there is another order In the first list there is the term pavitrākhyāna, but when the examples are given the term is only ākhyāna Number five in the present book is vikatthanā, but in the Brhaddevatā it is only katthanā (No 8) In the present book, number 22 is abhiśāpa, in the

Brhaddevatā it is only śāpa in the original list, but it is abhiśāpa when the examples are given

But it is evident that in giving this list of the various kinds of mantras, the author is not following the Brhaddevatā and the correspondence with the Brhaddevatā is too slender to be the basis of a hypothesis that the author had the Brhaddevatā in view at all. I am not suggesting that he was pre-Brhaddevatā in point of chronology. All that can be said is that there is no evidence of the author having made use of the Brhaddevatā. Perhaps the scribe who wrote the manuscript knew the difference between the various kinds of mantras given in this book and the kinds given in the Brhaddevatā, and so he added the relevant passages from the BD at the end of the book. That must be the reason for appending the Brhaddevatā passages at the end of the manuscript after the work is over.

The following is the quotation from the Brhaddevatā. The figures refer to the stanza numbers in the edition of A. A. Macdonell. The entire quotation is from the first chapter.

stutih praśamsā nindā ca samśayam parivedanāt sprhāśih katthanā yācnā praśnah praisah prabāhikā	35
niyogaś cānuyogaś ca ślāghā vilapitam ca yat ācikyāsātha sallāpah paritrākhyānam eva ca	36
āhanasyā namaskārah pratirādhas tathaiva ca sankalpas ca pralāpas ca prativākyañ ca nāma yat	37
pratishedhopadeśau ca pramodāpahnavau ca yat upapraisaś ca yah proktah sañcaro nāma vismayah	38
ākrośo 'bhīplavaś caiva ksepah śāpas tathaiva ca	39 (a)
mantrah praśamsā bhojasya citra yit sobhareh stutih ākrośārthās tu diśyante mātā cety abhimethane	48
rn mogham annam nindā ca śāpo yo mety rgeva tu yācnā yad indra citretu ksepo 'hīdam itī tv rci	49
āsīs tu vāta ā vātu dandādī paridevanā praśnañ ca prativākhyāñ ca prechāmi tve ty rcau prthak	50
samśayo 'dhaścīd āsītu kalpanā syād aham manuh īman no yajñam ityasyā niyogah pāda uttame	51

īha bravītv anuyogah sallāpas tv rg upopa me pratīsedhopadeśau tu aksair ity aksasamstutau	52
ākhyānan tu haye jāye 'khulās tv rn nadasya mā avīrām iva mām ślāghā sudeva itī tu sprhā	53
namaskāro nama rseh namas te astu vidyute yām kalpayanti no rāyah paritrāsūktam ucyate	54
sankalpas tu yad indro 'ham pralāpas tv etasasya ha mahānagny āhanasyā tu pratirādhō bhug ity uta	55
pramodas tv esa hantāham na sva sva ity abhūplavah indrāharety upapraisah na vī jānāmi sañjvarah	56
hotā yaksad itī praisah ko adyeti tu vismayah jāmāyo 'pahnāvo netī vitatādi prabāhikā	57
na mrtyur āsīd ity etām ācīkhyāsām pracaksate abhīsāpo 'prajāh santu bhadram āsīstu gautame	58
bahv apy evamprakāras tu sakyam drastum ihārsa vaktu prayogatas caisām rksūktārdharcasah sthūtiḥ	59
ete tu mantravākyārthā devatām sūktabhāginīm samśrayante yathānyāyam stutir atrānumānikī	60

I have quoted all the lines to show that the readings are different in the recension represented by this quotation. I have printed the passage exactly as it is in the manuscript with all the mistakes found there.

There are other places where the kinds of mantras are enumerated differently. In the Rgvedabhāṣya of Skandasvāmīn there is a division into five kinds, namely, praisa, karana, kriyamānānuvādinah, śāstrābhīstavanādīgatāh, jāpānuvacanādīgatāh. Mādhava in his Sāmavedabhāṣya accepts these five and adds thirty-one kinds of mantras that are special to the Sāmaveda (see the Introductory passages to the Rgvedabhāṣya of Skandasvāmīn edited in the Madras University Sanskrit Series and to the Sāmavedabhāṣya of Mādhava edited in the Adyar Library Bulletin, 1938). These thirty-one kinds mentioned by Mādhava have nothing to do with the thirty-one kinds mentioned in this book.

Yāska too refers to different kinds of mantras in the beginning of the seventh chapter of the Nirukta. His words are athāpi stutir eva bhavati nāśīrvādah athāpy āśīr eva na stutiḥ athāpi

śapathāphīśāpau athāpī kasyacid bhāvasyācīkhyāsā athāpī pari-  
devanā kasmāccid bhāvāt athāpī nīdāpraśamse (N 7 3)

Nothing definite can be said about the date of the book. All that can be said is that all the authors and works cited in this book are old ones: the vedic literature, the Nirukta, the Mahābhārata, the Manusmṛti, Pāṇini, the Mahābhāṣya. There is a citation from a līṅānusāsana (pages 19 and 20). I have not been able to trace this quotation. This does not at present help us in fixing the date of the work. Although we cannot fix the date of the work, the relation of the work to the Rgvedabhāṣya of Skandasyāmīn is very clear. The method, the words used and certain points raised, are closely related to the work of Skandasyāmīn.

In the field of vedic commentaries three main divisions are noticeable. One is the school represented by Yāska. Here the words of the text are not taken up for commenting upon, but the meanings of the words are given in the order in which the words occur in the text. Sometimes the words in the text are also taken up. The etymologies of words are also sometimes given. For example

Text	agnih	pūrvabhīr	rsibhīr	īdyo	nūtanair uta
Com	agnir yah	pūrvair	rsibhīr	īltavyo	'smābhīś ca

Text	sa devān	eha vaksati	
Com	navataraiḥ	sa devān	ihāvahatv iti (N 7 16)

But in commenting on the first stanza of the Rgveda, Yāska gives some etymologies also. The commentary is: agnim ile 'gnim yācāmi ilir adhyesanakarmā pūjākarmā vā purohito vyākhyāto yajñāś ca devo dānād vā dipanād vā dyotanād vā dyusthāno bhavatiṭi vā hotāram hvātāram juhote aurnavābhah ratnadhātāmam ramanīyānān dhanānān dātṛtamam (N 7 15)

The commentary on these two stanzas by Mādhava son of Venkātārya is very closely related to Yāska. He too does not take up the words of the text, he simply gives the meanings of the words of the text in the order in which they occur. His commentary is

agnim staumi puro nihitam uttaravedyām yajñasya dyusthānam  
sve sve kālē devānām yastāram hvātāram devānām ramanī-  
yānān dhanānān dātṛtamam

agnih pūrvair rsibhīh īltavyo 'smābhīś ca navataraiḥ sa devān  
ihāvahatu

There is another Mādhava who has written a commentary on the Rgveda His method is also the same I give below his commentary on these two stanzas

agnim ile agnim staumi yadī vā yāce agnir angam sannamamāno  
 nayatī agram vā yajñesu praniyate sa vā eso 'gre devānām  
 ajāyata tasmād agnir nāma itī vājasaneyakam purohitam  
 āhavanīyam sa hī purastān nihītah athavā pranetāram tam hī  
 puraskurvanti yajñasya devam yajñasya svāminam yajño  
 yajes tarpanārthāt devo diver dānārthāt dyotanārthāt vā  
 rtvijam yastāram rtvig rtāu devān yajatī vidvān rtūn rtupate  
 yajeha itī hotāram hvātāran devānām juhoter hotety aurna-  
 vābhah ratnānām atīsayena dātāram

agnir yah pūrvair rṣibhir iditavyo vanditavyah asmābhiś ca nava-  
 tarah sa devān ihāvahatu itī

(The commentaries of these two Mādhavas are being published in the Adyar Library Bulletin, 1937, 1938 ) It will be found that the two Mādhavas closely follow Yāska in method and there is some correspondence in words also

Skandasvāmin agrees with Yāska in so far as he comments on the words in the text in the order in which they occur But he takes up the words and comments on them The following example will make the point clear

agnim ile agnim staumi kīdrśam purohitam śāntikapaustikah  
 karmabhir yo rājānam āpadbhyas trāyate sa purohitah tat-  
 sthānīyam kasya yajñasya adhikrtasya āpadām apahantāram  
 devan dātāram dīptam vā athavā purohitaśabdah kriyāśabdah  
 pūrvasyān dīśi nihītam āhavanīyātmanā sthāpitam yajñasyety etat  
 tu devam ity anena sambadhyate yajñasya dātāram dīpayitāram  
 vā yajñam hī devebhyo manusyebhyaś ca agnir dadātī tadāyat-  
 tatvāc ca dīpayatī ca na ca yajñasya devam apī kevalam kīn tarhī  
 rtvijam katamam hotāram agnir vai devānām hotā itī śruteh  
 agnir dāvyo hotā tadadhīsthitas tu mānuso hotā hautram karotī  
 athavā rtvigghotrśabdāv apī kriyāśabdāv eva rtāv rtāu yastā rtvik  
 yāgasya kāle kāle yastāram hotāram āhvātāram kasya sāmārthyād  
 devānām ratnadhātām ratnam itī dhananāma dadhātīr dān-  
 ārtah dhanānām atīsayena dātāram

This method of commenting is followed by a large number of vedic commentators There is the commentary of the Rgveda by Udgīthācārya for which only portions in the tenth mandala are available His method and style are very similar to those of

Skandasvāmin I give the commentary on one verse as example  
uttaram yamayamyoh samvādasūktam ocid iti caturdaśarcam

samvādesu tu sarvesu sa rsir yasya vākyaṇ tat  
ucyate tena vākyaena yah sa syād devatā tatia

atretihāsam ācaksate yamī kila yamam samudrasya madhye kañcid  
avāntaradvīpam ramyam ramanīyam nītvā kāmītavatī sa ca yamas  
tām bhaginītvāt pratyākhyātavān iti

o cit sakhāyam sakhyā vavrtiān tīrah purū cid arnavam  
jaganvān

pitur napātām ā dadhīta vedhā adhi ksami prataran  
dīdhyanah

yamīvacanam etat o ity ayan nīpāta ānupasargasyārthe vavrtiām  
ity anena ca kriyāpadena sambadhyate cinnīpātaḥ pūjārthe cit  
pūjitaṁ istam śreṣṭham vety arthaḥ sakhāyam garbhavāsād ārabhya  
sakhībhūtam yamam sakhyā sakhyāya śrīpurusasamparkajanīta-  
mitratvāyety aithah o vavrtiām āvartayāmi ābhīmukhyena sthītvā  
lajjām parityajya sambhogam karomi ity arthaḥ tīrah antarhītam  
anyajanāprakāśam vijanam puru cit bahu vīstīrnañ cety arthaḥ  
arnavam samudraikadeśam avāntaradvīpam jaganvān gatavatī  
satī kāmasya tvaritā gatih ity anena nyāyena kāmasyāpi tvarita-  
gatītvāt api ca bhaviṣyataḥ putrasya pitus tavārthāya napātām  
apatyan garbhalaksanam kīdrśam prataran sarvagunopetam ity  
arthaḥ ādadhīta ādadha vedhāḥ vidhātā garbhādhāne hi tasyādhī-  
kāra ity evam ucyate uktañ ca mantrāntare garbhādhānādītvam

viśnur jonīm kalpayatu tvastā rūpāni pīśatu  
ā siñcatu prajāpatir dhātā garbhan dadhātu te

iti kva ādadhātu ucyate adhi ksami adhi prthivyām mātur upari  
udare ity arthaḥ kin kurvañ ādadhātu garbhan dāmpatī ity  
āvayor anurūpatām āvayor anurūpasyāpatyajananāiṭham raty-  
artham sambandhan karotu ity arthaḥ

To this same school belongs the commentary on the Sāmaveda  
by Mādhava, which is now being published in the Adyar Library  
Bulletin (1938) I give below the commentary on one verse as a  
sample

ni tvā naksya viśpate dyumantan dhīmahe vayam  
suvīram agna āhuta (S V 1 3 6)

vasīsthasyārsam nīty ayam upasargah naksyety anena sambandha-  
yitavyah naksatīś ca naksatī iti vyāptikarmasu pāthāt vyāptikarmā

nīnaksya nīyamena vyāpya kena sāmārthyād dhastābhyām  
grhītvety arthah tvā tvām vīspate vīso manusyāh tesām patih  
svāmī vīspatih tasya sambodhanam he vīspate manusyānām  
adhīpate kīdrśan tvām ucyate dyumantam dīptimantam jvālā-  
vantam ity arthah dhīmahe sthāpayāmah kva vedyākhye pradeśe  
vayam kīdrśan tvām ucyate suvīram śobhanā vīrah purusāh  
rtvigākhyāh paricāarakatvena sambandhino yasya sa suvīrah tam  
suvīram śobhanair vīrais sambaddham ity arthah he agne āhuta  
ābhīmukhyena huta (Page 26 )

Another work which I will put to this school is a commentary on the mantras in the āśvalāyanagrhyasūtra As the manuscripts available go, the commentary is by two persons One is by Haradatta for which a copy is available in Mysore The latter part of his commentary is available in Madras The other one is by Cakrapāṇin, the earlier part of whose work is available in Madras In this work also the method and style are the same as what is found in Skandasvāmīn I give examples one for Haradatta and the other for Cakrapāṇin

Haradatta yadī kṣitāyur yady apy ayam kṣīṇāyuh yadī vā  
paretah caksurādībhīh karanāh parāgatah yadī vā svayam mrtyor  
antīkan nītah tathāpī tam puruṣam āharāmi kutah nīritē mrtyu-  
devatāyāh upasthāt āhṛtya enam puruṣam satasārādāya satam  
śarado yad bhāvi jīvanam tasmā tad asya yathā syād itī aspārsam  
sṛmotih pālana-karmā te te prāṇān sparisyatī itī darśanāt pālayāmi  
(Adyar Library, XXXVIII H 14, Page 230, 31 )

Cakrapāṇin tesām purastāt catasra ājyāhutir juhuyāt agna  
āyūmsī pavase itī tīsrbhīh asya trcasya śatam vaikhānasā rsayah  
gāyatrī chandah agnir devatā agnir rsih drastā śubhāśubhasya  
lokapālatvāt pavamānah pūñ pavane kṛtsnañ jagat śodhayan  
pañcājanīyah pañcabhyo jānebhyo hitah pañca janā devamanusyā-  
dayo brāhmanoktāh catvāro vā varnā nīśādapañcamāh purohitah  
purohitasthānīyah yathā śāntīkapaustīkakarmabhyh rājānam āpad-  
bhyas trāyate tathā yajamānānām havīrvahanādīvyāpārena trātā  
ity arthah athavā purohitaśabdah kṛiyāvacanah pūrvasyām dīśī  
āhavanīyātmanā nīhitah ya itthambhūto 'gnih tam īmahe yācñā-  
karmāyam yācāmahe mahāgayam gayāśabdah apatyanāma  
dhananāma grhanāma vā mahad apatyam mahad dhanam mahad  
grham vā apatyamahattvam vidyaisvāyādībhīh dhanamahattvam  
parimānatah grhamahattvam asambādhatvena athavā mahāgaya-  
śabdah agnīviśesanam na tu yācñāyāh karma asmin pakse yācñā-  
yāh karma adhyāhartavyam tac ca sāmārthyāt putrapasvannādī  
drastavyam (Adyar Library, XXXVIII H 14 Page 10 to 12)

The commentary of Haradatta cited above is on a passage which is also commented in this book. The relation of these commentaries to the commentary of Skandasvāmin is very clear.

Another work which can be assigned to this school is the commentary on the Nirukta by Maheśvara. This commentary has been published by Dr. Lakshman Sarup from Lahore under the title of "a commentary on the Nirukta by Skandasvāmin and Maheśvara." I give below an example to show the relation of the commentary to this school.

ā paprau pārthivam rajo badbadhe rocanā divi  
na tvāvān indra kaścana na jāto na janisyate  
ati viśvam vavaksītha (R V 1 81 5, N 3 13)

Gautamasya āpūrayati indro vrstyā pārthivam rajah pīthivilokam  
vrstīdvārena evaṅ ca badbadhe badhnāti rocanā rocanāni  
naksatrādīni divi tesān divi bandhanasya dharmamūlatvāt  
dharmasya ca vrstimūlatvāt vrstipādānatvena badhnātīty ucyate  
paṇi 'rdharcaḥ pratyaksakṛtatvāt bhūnam vākyaṃ na tvāvān  
tvatsadrśaḥ he indra kaścana kaścid api pūrvam na jāto nāpi  
janisyate kutah yato 'tiśayena sarvaṃ bhuvanam vavaksītha  
anūśāsitaṃ vodhūṃ vā icchasi anūśāsi vahasī vā ity arthah  
atiśayavataḥ sāmāthyān mahān asīto bhavantam stuma itī śeṣaḥ  
upādhyāyas tv āha anekārthatvād dhātūnām mahadarthasya vakter  
vā vahater vā sābhyāsasya idam rūpaṃ atyupasargād योग्यक्रि-  
यādhyāhārah atītya sarvaṃ mahān bhavasīty arthah

Here the reference to upādhyāya is to Skandasvāmin. (See his commentary on the verse in the edition in Madras University Sanskrit Series.) So the relation of the author of this work to Skandasvāmin is not merely in method and style but also as teacher and disciple.

The third school of vedic interpretation, so far as the method is concerned, is that of Durga on the Nirukta, to this school may be assigned Sāyana. They both take the words of the text in the prose order and comment upon the words. I give an example from Durga.

ṇigamah justo damūnāḥ itī vasuśrutasya ātreyaśyeyam ārsam  
tristup āgneyī prātaranuvākāśvinayoh śasyate svīṣṭakṛtpuronu-  
vākya ceyam cāturmāsyesu sākamedhe he bhagavann agne justaḥ  
āsevitā tvam asmābhis stutibhiḥ damūnāḥ damamanāḥ akrūra-  
manāḥ bhūtvā tataḥ upa yāhi athavā grham mamedam itī ceto  
'vasthāpya tata upa yāhi athavā dānamanā bhūtvā dātavyam



ebhyo mayety evam ceto 'vasthāyapa tata upa yāhi athavā  
 dāntesv eva tava manah vayan ca dāntāh atithis ca  
 tvam agnihortrinām dāntamanasām prātaḥ sāyañ ca ud-  
 bodhyamāno bhavasī svabhāva evaisa tava agnihotrinām  
 atithitvena upasthātavyam itī ato brūmah vayam apī dāntamanasah  
 agnihotrinas ca asmākam apī ya esa durone yajñagrhe yajñas  
 tanyate tam tvam upa yāhi tam āgaccha vidvān jānānah svam  
 adhikāram bhaktatāñ ca asmākam kiñ ca viśvāh sarvāh abhiyujah  
 abhitah sarvatah yujah abhiyoktryah śatrusenāh tvadāgamana-  
 pratibandhena vartamānāh vihatya nānāprakāram hatvā tata  
 upayāhi kiñ ca evam āgacchams tvam śru yat kurusva śatrūya-  
 tām ye 'smākam śatrutvam kāmayinge kartum tān vihatya tesām  
 balāni tato yāni tesām bhojanāni annāni dhanāni vā tāni asmabhyam  
 ābhara āhara itī samastārthah (N 4 6)

The following is an example from the commentary of Sāyana

sasasya yad viyutā sasmīn ūdhann rtasya dhāman  
 ranayanta devāh  
 mahān agniḥ namasā rātaḥavyo ver adhvarāya sadam  
 id rtāvā  
 (R V 4 7 7)

yad yam agniḥ devāh stotārah sasasya svapnasya viyutā viyute  
 viyoge usasīty arthah rtasya udakasya dhāman dhāmani sthāne  
 sasmīn sarvasmīn ūdhann ūdhanī yajñe ranayanta ramayanti  
 stotrair itī śesah mahān prabhūto namasā namaskārena rātaḥavyo  
 dattahaviskah rtāvā satyavān so 'gniḥ sadam itī sadaiva adhvarāya  
 adhvaram yajamānāḥ kṛtam yajñam supām supo bhavanti  
 vaktavyam itī vacanāt atra dvitīyārthe caturthī voh vetti jānāti  
 yadvā devā indrādayah sasasya rtvighbhiḥ sevyasya yady asya agner  
 viyutā viśiste sasmīn bhajanīya rtasya satyasya dhāman dhāmani  
 yonau ūdhann ūdhanī yajñe ranayanta ramayante mahān prabhūto  
 namasā havisā rātaḥavyah dattahaviskah rtāvā satyavān so 'gniḥ  
 adhvarāya yajñārtham sadam itī sadaiva voh gantā bhavati  
 adhvarāya yajñam voh kāmayinge vā

From the above quotations it would be found that there is some  
 similarity between Yāska on one side and the two Mādhyas on  
 the other side, between Skandasvāmīn on one side and Mādhyas  
 (the author of the Sāmavedabhāṣya), Haradatta, Cakrapānī and  
 Maheśvara on the other side, and between Durga and Sāyana  
 The correspondence is very pronounced in the case of the first two  
 groups Between Durga and Sāyana the correspondence is not  
 clear The present work belongs to the group represented by

Skandasvāmin It is not possible to give an analytical list of all cases of agreement among the commentators coming within this school But I can give a general idea of the style of the school by giving representative illustrations from this book

Yāska speaks of the mantras being pratyaksakṛta and parokṣakṛta In the commentaries coming within this School the following expression is very common

parokṣakṛto 'yam mantrah prathamapurusa-yogāt Page 2, Line 6

pratyaksakṛto 'yam mantrah kuta etaj jñāyate madhyamapurusa-yogāt Page 11, Line 3

pratyakṣakṛto 'yam mantrah Page 17, Line 3

pratyaksakṛto 'yam mantrah madhyamapurusa-yogāt Page 22, Line 20

pratyaksakṛto 'yam mantrah Page 34, Line 9

pratyaksakṛto 'yam mantrah madhyamapurusa-yogāt tvam iti ca prayujyamānavāt Page 46, Line 11

pratyaksakṛto 'yam mantrah madhyamapurusa-yogāt tvam iti ca sarvanāmnah prayujyamānavāt sambodhanāvadyotanārtho heśabdah prayoktavyah Page 59, Line 21

Yāska speaks of the vibhaktis having to be altered according to sense (yathārtham vibhaktih sannamayet) On the basis of this statement, the commentators of this School use the following expressions (This principle is adopted by all the commentators, but here I am speaking of the expressions used)

sah lingavyatayah tat Page 3, Line 9

usasām ekasyā eva pūjanārthe bahuvacanam Page 4, Line 7

cakrā lnmadhyamapurusasya bahuvacanam etad rūpam bhaviṣyad arthe drastavyam Page 6, Line 15

bhavanti bhaviṣyadarthe lat bhaviṣyanti Page 7, Line 2

te ṣasthī caturthī vā dvitīyārthe dvitīyāikavacanasya vā ayādeśah chāndasatvāt Page 9, Line 10

vidhema paricarāma lodarthe lın Page 9, Line 11

mama ekavacanam bahuvacanasya sthāne asmākam ity arthah Page 10, Line 12

goṣu saptamībahuvacanam sasthībahuvacanasya sthāne gavām  
Page 11, Line 13

saparyantah bahuvacanam ekavacanasya sthāne saparyan  
Page 15, Line 11

pañcamyekavacanam etat saptamyekavacane drastavyam Page 29,  
Line 16

sasthyarthe caturthī tathā ekavacanam bahuvacanasya sthāne  
drastavyam Page 32, Line 1

dvitīyārthe vā sasthī Page 39, Line 22

dvitīyābahuvacanam etat prathamābahuvacanasya sthāne drastav-  
yam Page 40, Line 1

yathārtham vibhaktīh sannamayet iti bhāsyakāravacanāt vibhakti-  
vyatyayena bhavitavyam caturthyekavacanam api dvitīyaika-  
vacanasya sthāne drastavyam Page 40, Line 7

prathamābahuvacanasya sthāne dvitīyābahuvacanam etat Page 40,  
Line 19

dvitīyaikavacanasya sthāne sasthyekavacanam pañcamyekavacanām  
vā Page 41, Line 4

asmbhyam vibhaktiviparināmah kāryah Page 52, Line 22

tritīyaikavacanam prathamaikavacanasya sthāne Page 74, Line 15

As was noticed before, the commentators who belong to this school take the words in the text for interpretation in the order in which the words occur in the text. Therefore it is necessary for them to show the syntactical relation of the words. Meaning and not proximity is the governing factor in deciding this syntactical relation. In this commentary the passage

arthato hy asamarthhānām ānantaryam akāranam

is cited (Pages 2 and 36). The following passages are typical expressions used to indicate the syntactical relation of words

vi ityayam upasargah āvir ityākhyātena sambadhyate kuta etat

arthato hy asamarthhānām ānantaryam akāranam

ity abhiyuktopadeśāt Page 2, Line 19

praśabdah tirate ity atra sambadhyate Page 4, Line 14

ivaśābdah caksuśśābdāt paro drastavyah Page 5 , Line 23

mā itī pratīśedhārtho nīpātaḥ nīśata ity ākhyātena sambadhyate  
Page 7 , Line 2

abhiḥ nah sacasva vyavahītasambandhah Page 8 , Line 22

pratīty ayam upasargo grbhāyety anena sambadhyate Page 9 ,  
Line 11

ākāśasya upayātam ity ākhyātena sambandhah Page 11 , Line 6.

ākhyātopasargayor madhye ākārah praviśatī Page 11 , Line 10

ākārah aprāḥ ity anena sambadhyate Page 11 , Line 15

avety ayam upasargah īmahe ity ākhyātena sambadhyate Page 11 ,  
Line 22

īmahe itī smīhāvalokananyāyena ākhyātasya apakarṣah Page 12 ,  
Line 1

smīhāvalokananyāyena ākhyātam apakrastavyam Page 12 , Line 18

metī pratīśedhārtho nīpātaḥ vrksīty ākhyātena sambadhyate  
Page 18 , Line 10

apety ayam upasargo nudasvety anena sambadhyate Page 23 ,  
Line 10

utaśābdo 'pyarthe dyāmśābdāt paro drastavyah Page 28 , Line 4

na ity esa nīpātaḥ aśnotī ity ākhyātena sambadhyate Page 29 ,  
Line 8

ākārah vartamāna ity anena sambadhyate Page 30 , Line 1

metī pratīśedhārtho nīpātaḥ pramosīr ity ākhyātena sambadhyate  
Page 35 Line 16

mā itī pratīśedhārtho nīpātaḥ īśatety ākhyātena sambadhyate  
Page 53 , Line 1

The following remarks that are found here and there in the commentary are also interesting when we compare this commentary with the other works belonging to this school

nanu ca sarvo 'pī lokah paśyati mandalam na sūriṇa eva satyam  
etat tathāpī

paśyad aksanvān na vi cetad andhah

iti vacanāt nṛgamaniruktavyākaranādividyārūpena caksusā yah  
paśyati sa eva paśyati ity ucyate sa eva hi samsārabandhanān  
mucyate nāny itī tathā cōktaṃ

samyagdarśanasampannah karmabhīr na sa badhyate

iti Page 5, Line 17

etad uktam bhavati

jīvan bhadrānī paśyati

iti lokasamvādāt sarvasampatsādhanaabhūtaṃ āyuh śatasamvatsara-  
laksanam āśāsyate Page 6, Line 17

tathā ca lokavādaḥ—dhanam abhijānam āpādayati itī Page 9,  
Line 3

evam ākhyānasamayena iyaṃ mantrasya yojanā athavā kaścid  
yajamāna uttamādhama madhyamaḥ pāśair baddho rājānam  
varuṇam prārthayate uttamam utkrstaṃ ghoram he varuṇa  
pāśam bandhanahetubhūtaṃ pāpam brahmahatyādīmahā-  
pātakarūpam asmattah ucchradhaya apanayety arthah adha-  
mam api pāpam abhojyabhojanādīnimittam apanaya madhya-  
mam api pāpam upapātakādīrūpam nāśaya athānantaram  
tvayā kṣāntitasarvakalmasāḥ santo vayam he āditya dīpta-  
svabhāva vrata karmanī tava tvaddevatyē vartamānāḥ  
anāgasah āgah pramādaḥ pramādarahitāḥ aditaye syāma  
akṣīṇāya syāma akṣayam gamisyāma ity abhiprāyah Page 13,  
Line 1

yato laukikā āhuh—svagrhe nivāsah svarganivāsah itī Page 13,  
Line 23

nanu ca sarve eva devā nityayauvanayuktā amṛtapānāt kim idam  
ucyate yuvabhya itī satyam evaitat tathāpi sarvadevānām  
vayovasthocyata itī viśeṣah Page 18, Line 3

nanv astī vināśārthasya prayogaḥ astīti brūmah yutam asya  
dhanam yutā vā itī Page 41, Line 5

nanu ca indro vrtrahety ucyate ucyatām kāmam ayam api somo  
madhyamasthānasyendrasya sākṣyāṃ vrtravadhe pratipadya-  
māno vrtrahety ucyate Page 46, Line 16

bhuvah nedam prthivīnāmadheyasya bhūśabdasya rūpam kim  
tarhi bhavateḥ tanī varnavyāpattih ādabhāvaś ca Page 49,  
Line 3

tena ca tatsthāh padārthāh pratīnīrdisyante mañcāh krośanti iti  
yathā Page 50 , Line 18

bhuvah nedam prthivīnāmadheyasya bhūśabdasya rūpam kim  
tarhi bhavater lanī chāndasatvād aḍabhāvah varṇnavyāpattis  
ca (Cf the quotation from Page 49 just above ) Page 57 ,  
Line 23

bhuvam nedam prthivīnāmadheyasya bhūśabdasya rūpam kim  
tarhi bhavater lanī uttamapurusaikavacane chāndasatvād  
aḍabhāvah akāśasya utvam ca (Cf the previous quotation)  
Page 68 , Line 4

In interpreting the vedic passages, it is found that many words  
have to be added to the passages to make the meaning complete  
Reference to such things is seen frequently in the old commentaries  
The way in which such references are made is something peculiar  
to the commentary of Skandasvāmīn and to those who follow  
Skandasvāmīn The following passages may be specially noted

upa upasargaśruteh yogyalyabantapadādhyāhārah kāryah upa-  
gamyā Page 19 , Line 6

abhi upasargaśruteh yogyalyabantapadādhyāhārah kāryah abhi-  
gamyā Page 21 , Line 8

neti pratishedhārtho nīpātah astīkriyām āksīpatī Page 21 , Line 21

pratyaksakrtatvān mantrasya sajosāh sagano vtrahā vidvān ity  
etesām anāmantritratvād ekavākyatāprasiddhyartham yattac-  
chadbā adhyāhāryau Page 23 , Line 6

ekavākyatāsampādanārtham yattacchadbāv adhyāhāryau Page 31 ,  
Line 3

taccabdaśruter yogyārthasambandho yacchabdo 'dhyāhāryah  
Page 31 , Line 16

yācer dvikarmakatvāt prakaranānvitam karmapadam adhyāhāryam  
Page 34 , Line 18

pratyaksarūpatvān mantrasya sambodhanāvagatyartho heśabdah  
pūrvam adhyāhāryah Page 38 , Line 18

dūrapratīyogitvāt samīpaśabdo 'dhyāhāryah Page 50 , Line 19

caśabdasya karmopasangrahārthatvāt tvāñ cetī śesah Page 77 ,  
Line 9

The following statements and interpretations are also peculiar and of some interest to students of vedic commentaries

dīkṣābdenātra dīnnivāsina ucyante mañcāh krośanti iti yathā  
Page 10, Line 19

dosāvastah aharnāmatad anyatra iha tu ahaśśabdena paunar-  
uktyaparihārātham evam yojanīyam Page 19, Line 8

marucchabdena sarvā eva devatā ucyante kutah madhyama-  
sthānānām marutām sagana ity etenaivābhīhitatvāt Page 22,  
Line 23

bruvāna iti pāthe bruvānaśabdo yajamānavacanah prānarūpatvāt  
Page 28, Line 14

jīvann eva paśyati iti paunaruktyaprasango jātah atas tat-  
parihārātham evam yojanīyam Page 34; Line 1

cid hi dvāv api nīpātau anekārthau cid ity esa anekakarmā hi ity  
esa anekakarmā iti bhāsyakāravacanāt tathāpi iha pūjādīnām  
arthānām avidyamānatvāt padapūranārthau anarthakāvity  
arthah Page 35, Line 23

punaruktiparihārātham kriyāyogam angīkṛtya pravartate aham  
pārtho dhanañjayah iti yathā Page 56, Line 23

In many places words are taken in their laksanā sense The  
usual way of stating this is by the expression “pradarśanārtham”  
I give some typical examples

pradarśanārtham idam kusthabhagandarapramehādīn astāv api  
mahārogān Page 14, Line 17

pradarśanārtham idam carsanīgrahanam carsanīprabhrtīnām  
bhūtajātīnām Page 26, Line 10

pradarśanārtham idam sarvesva apy ahasu ity arthah Page 34,  
Line 14

pradarśanārtham idam adhrīgugrahanam adhrīguprabhrtayah  
śamitārah Page 63, Line 17

There are certain interpretations and statements which need  
some special consideration I take up a few of them

sarvamantravyākhyāne prathamam ārsakathanam kartavyam  
matsyānām jālam āpannānām etad ārsam vedayante ity atra  
pradarśitam Page 2, Line 4

matsyānām jālam āpannānām etad āsam is a reference to R V VIII 67 1 (tyān nu ksatryān) The passage is in N 6-27 The word pradarśitam ordinarily means "it has been shown" If this is the meaning the question arises "by whom?" In this connection, the passage in the Niruktabhāṣyaṭikā by Maheśvara is very interesting I have quoted the passage in the Notes (Note 4 for page 2) But there need not be any reference to the commentary of Maheśvara Pradarśitam may simply mean indicated (i e , indicating a general line by a single example )

tathā hi śaunakarśidarśanam—yasya vākyam sa rsih yā tenocyate  
sā devatā Page 2 , Line 5

This passage occurs in the Sarvānukāmanī of Kātyāyana Perhaps the author simply means a work based on the Anukramanī of Śaunaka and does not mean that the Sarvānukāmanī is by Śaunaka

In some places, the author speaks of the nityapakṣa in interpreting vedic passages, as opposed to aitiḥāsikapakṣa The nityapakṣa is also called nairuktapakṣa To him this is the only view that can be accepted If the aitiḥāsika point of view is accepted, that comes into conflict with the eternity of the vedas Thus he says evam aitiḥāsikapakṣe yojanā nairuktapakṣe tu evam nairuktapakṣe yojanā aupacāriko 'yam mantresv ākhyāna-samayah nityatvavirodhāt paramārthena tu nityapakṣa eva itī nairuktānām siddhāntah (Page 72 , Line 5) A similar statement we find on Page 75 , Line 1

On Page 35, in commenting on the mantra tat tvā yāmi, he makes the following interesting remark athavā tatvā itī tanu vistāre ity asya ktvāpratyayāntasya udito vā itī itah vā itī vikalpe etad rūpam This may be compared with what Maheśvara says in his Niruktabhāṣyaṭikā in commenting on the words of Yāska "athāpi varnalopo bhavati tat tvā yāmi itī" Maheśvara's words are atra kecīd vyācaksate yāmīty atra yācāmi itī cavarṇasya lopa itī mantram ca udāharanti

tat tvā yāmi brahmanā vandamānas tad ā śāste yajamāno  
haviṛbhūh  
ahelamāno varuneha bodhy uruśamsa mā na āyuh pra  
moṣih

śunahśepo yūpe baddho varunam āha tat tvā tvām yācāmi etad  
apavyākhyānam yācñākarmasu yāmi itī paṭhyate imahe yāmi



manmahe itī tasmān na yācāmi itī cakāralopasya pradārśanārtham kim tarhi yā prāpane ity asya anekārthatvād dhātūnām yācñā-karmapradārśanārtham tataś ca yāmi ity etan na yācater varnalopena rūpam kim tarhi yāteh yadī ca syāt dvayor varnayor lopo 'yam syāt cakārasya akārasya ca tataś ca "athāpi dvivarnalopah" ity atra udāhriyeta na tu "athāpi varnalopah" ity atra laukikāś ca atra śabdāh prattam avattam ityādayah udāhartum prakrāntāh tatra ekasyaiva etasya vaidikasya udāharanam abuddhipūrvakam syāt tata etad anyathā vyākhyāyate tattvā ity etad atrodāharanam na yāmi itī na caitat "tat tvā yāmi brahmanā vandamānah" ity asyā rcāh pratīkagrahanam kim tarhi laukikam etad udāharanam tattvā yāmi itī laukikam vākyam tanitvā gacchāmi ity arthah

There is some relation between the two commentaries I am not able to say who the borrower is My own feeling is that the author of the present book borrowed from Maheśvara For the interpretation of tattvā as the form of the root tan he must have got the hint from Maheśvara Whatever the fact may be, the relation of this book to the commentary on the Nirukta by Maheśvara is very intimate There are many expressions and passages and ideas that are common to both and this relation cannot be accidental In order to facilitate a comparison of the two works, I am giving a list giving those stanzas in this book that are also commented by Maheśvara and I give the figures for both

	Verse No in this book	Nirukta ch and section
Kalpa I.	1	1-7
	2	11-6
	5	4-23
	11	12-40
	13	2-13
	16	2-2
	17	9-32
	18	1-3
	20	3-20
Kalpa II	2	10-22
	3	2-13
	6	12-15
	7	12-16
	11	9-21
	14	9-27

	Verse No in this book	Nirukta ch and section
Kalpa III	8	4-19
	9	10-43
	17	7-2
	18	1-20
Kalpa IV	1	5-11
	4	7-3
	5	11-40
	8	7-2
	14	7-3
	16	8-22
	17	8-22
	20	7-3
	21	7-3
	24	7-3
	30	6-32

On a comparison of the above commentaries, it would be found that the two commentaries agree with each other closely. I need not give here definite examples. But there are one or two points on which I may make some remarks in this connection. The name *niruktasamuccaya* itself is rather interesting in view of the fact that the commentary on the *nirukta* by *Maheśvara* is also called by a name which has the element *samuccaya* at the end. There are two places where there is a colophon in the form of a verse in that commentary. This appears only twice, in all the other places the colophon is in prose. The colophon in verse reads

*niruktamantrabhāsyārthapūrvavṛttisamuccayah  
maheśvarena racitah sūnūnā pīṭṣarmanah*

This appears at the end of Ch. III and at the end of Chapter XIII. I have said something on this point in my Paper on the Vedic Commentators read by me at the Fifth Session of the All-India Oriental Conference held at Lahore in 1928 (Page 250 of the Reports). Here we are concerned with another point in the name, namely, the element *samuccaya* at the end. The fact that the author of the commentary now being published called it by the name of *Niruktasamuccaya* cannot be an accident. It is very likely that he had in his mind this name of the commentary on the *Nirukta* by *Maheśvara* when he called his own by this particular name.

The similarity on certain doubtful passages between the works is also worth noting. In the commentary now being published

there is the passage tathā hy āyurvedavidō nīḍīgdhikāḍisu dosesu tāt prayuñjate The passage is in the commentary on the verse

apsu me somo abravīd antar viśvāni bhesajā  
agnīṁ ca viśvaśambhuvam

which is verse No 19 in the second Kalpa (Page 42) I have taken the liberty to alter the reading to vīdagdhāḍisu instead of nīḍīgdhikāḍisu There is a passage in the commentary on the Nirukta by Maheśvara which reads osadhayo vrīhyādyāḥ osad dāham ksudham dhayanti pibanti nāśayanti ity arthah osateḥ pūrva-padam dhayater uttarapadam kartari kārake osati dhayanti jvarādāv enāḥ pibanti iti vā vaidyopadeśena āturāḥ nīḍīgdhikā-dyabhīprāyam caitat Here the word nīḍīgdhikā is the name of a medicinal plant and the word is correct here But in the work now being published, the word is wrong The mistake cannot be of the author of the commentary It may be of the scribe How the mistake arose and whether the presence of the word nīḍīgdhikā in the commentary on the Nirukta in a context not unrelated to the context in which it occurs in the present work has any influence on the mistake creeping in here, are problems on which I cannot at present give a satisfactory answer At the same time, the relation is something which cannot be overlooked

On Page 26, Line 1 there is the passage in this work sarvathā mantrāksaravyatiriktaṁ devatāyāḥ pramānam nāsti iti siddhāntah This may be compared to the passage in the commentary on the Nirukta by Maheśvara for 7-7 sarvadhā abhīdhānavyatīrekena devatāyāḥ sadbhāve rūpaviśese ca mantraśabda eva pramānam iti sarvathāpy avirodhah Here also some kind of mutual relation is noticeable

I have already stated that the relation of the present work to the Nirukta of Yāska is very intimate There are various places where the authority of Yāska is cited to justify his statements I have given a list of the quotations from Yaska found in this book in giving the description of the work in the Bulletin of the Adyar Library (Vol I) There are some places where the quotations from Yāska are not traceable to the Nirukta as it is now available

Since the list given in the Adyar Library Bulletin is neither complete nor quite accurate, I am giving the list below

Serial No	Quotation	Page	Note No	No in App II
1	yata āha—athāpidam antarena mantresv arthapratyayo na vidyate iti	1	4	1
2	mantrārthajñānasya ca śāstrāda prayojanam uktam—yo 'rthajña it sakalam bhadram asnute nākam eti jñānavidhūtapāpmā iti		6	3
3	matsyānāñ jālam āpannānām etaḍ ārsam vedayante	2	3	6
4	tathā hi—tatra nāmāny ākhyāta- jāni iti śākatāyanah nirukta- samayaś ca iti		8	8
5	na nirbaddhā upasargā arthān nirāhuh iti niruktabhāsyakāra- vacanāc ca		19	12
6	yathārtham vibhaktiḥ sanna- mayet iti niruktakāravacanāc ca		23	14
7	atrānpūrvād gamer agraśabdo niruktah	4	11	18
8	tathā hy uktam—athāto daiva- tam tad yāni nāmāni prā- dhānyastutīnām devatānām tad daivatam ity ācaksate iti	5	2	23
9	tathā hi—arthamityah parikseta iti bhāsyakāravacanam		9	25
10	puru bahu trāyate iti putra ity ucyate	7	9	33
11	na ity uparistād upacāra upamārthīyah	8	10	37
12	uktañ ca bhāsyē—tam prajñayā stauti iti	12	10	39
13	āgah pāpam āha ānpūrvād gameh kilbīsam iti niruktam		20	40
14	tathā hi—agnir vasubhu vasur vāsava iti samākhyā tasmāt			

Serial No	Quotation	Page	Note No	No in App II
	prthivīsthānāḥ itī bhāsyakāra- vacanam	15	9	47
15	bhāsyakārena darśitah—athāpi nir ity esa sam ity etasya sthāne itī	17	6	51
16	dabhram arbhakam ity alpasya	18	3	54
17	tathā hi—tīśra eva devatāḥ itī nairuktāḥ agnih prthivīsthānāḥ vāyur vendro vā antarīkṣa- sthānāḥ sūryo dyusthānāḥ itī pratijānīte		12	55
18	mitro madhyamasthānadevatā- su pathitātāt	25	6	66
19	te yadā amuto 'rvāñcaḥ paryā- vartante sahassthānād udakasya- ādityāt atha ghṛtenodakena prthivī vyudyate itī nirukta- vacanam	26	14	69
20	asya ca nirvacanam—pitā kṛta- sya karmanāś cāyitā itī	27	1	75
21	amhahśabdo hanter nirūdho- padhād viparītāksaro 'sunpratya- yānto niruktah	29	11	84
22	dyuter ādivarnavyāpattyā kṛm- pratya-yāntasya jyotiḥśabdo niruktah	31	1	88
23	tathā hi yāskasya nirukta- bhāsyakārasya vacanam—sarve- sām bhūtānām darśanāya itī	32	3	92
24	tathā cōktam bhāsyakārena— yac ca kṛñ ca prabalhitam ādityakarmaiva tat itī		24	95
25	cīd ity esa anekakarmā hi ty esa anekakarmā itī bhāsyakāra- vacanāt	35	27, 29	107

Serial No	Quotation	Page	Note No	No in App II
26	tathā cōktam bhāṣyakārena— sarvāsu devatāsv aṣvāryam vidyate itī	37	23	113
27	kurutanety anāthakā upajanā bhavanti itī bhāṣyakāravacanāt	39	17	120
28	yathārtham vibhaktih sanna- mayet itī bhāṣyakāravacanāt	40	6	122
29	tathā ca niruktabhāṣyakāia āha—śamanāñ ca rogānām yāva- nañ ca bhayānām itī	41	17	127
30	athāśya karma rasānuprādānam vrtravadha itī	45	17	136
31	nīyuto vāyoh ity ādiṣṭopa- yojanatvāt	49	12	145
32	tathā hy uktam — athāśya sāmstavikā devāh indrah somo varunah pūsā brhaspatih itī	51	4	149
33	tathā hy uktam—athāśya sām- stavikā devāh agnih somo varunah ityādi	52	18	153
34	tathā hi—putrah puru trāyate nīparanād vā pun narakam tatas trāyate itī vā itī ācārya- vacanam	54	17	158
35.	tathā cōktam—athāśya sāmsta- vikā devāh indrah somo varunah parjanya rtavah itī	59	9	167
36	tathā hy uktam—athāśya karma vahanam haviṣām itī	60	28	175
37	nābhīh sannahanāt pradeśa- vacanah itī niruktam	69	6	192
38	muṣṭir mohanād vā itī niruktam	80	16	206

Thus 38 out of 208 quotations are from Yāska. Then there are some places where the quotations seem to be from Yāska, but are not found in the Nirukta of Yāska. I deal with that point now.

On Page 25, Line 6, there is the remark *mitro madhyamasthānadevatāsu pathitātvaṇ madhyamasthānatvena niruktah dyusthāno 'pī mitro 'stī* The word *mitra* we find in the *Nighantu* (5-4) among the *madhyamasthānadevatās* But it is not found among the *dyusthānadevatās*

On Page 26, Line 12, there is the statement *tathā ca prakaranavaśa eva viniyoktavyah itī bhāsyakāravacanam* Usually in the literature of Vedic interpretation, *Bhāśya* means the work of *Yāska* beginning with *samāmnāyah samāmnātah* And *Bhāśyakāra* is *Yāska* But this passage is not found in the *Nirukta*

On Page 30, Line 2 there is the statement *krśnena itī dāśatayīsu pāthah tathā satī krśnam karsater nāsārthasya tamaāder nāśayitā* In *Nirukta* there is the statement *krśnam krsyateh nīkrsto varnah* In the *Dhātupātha* also there is no root *krś* with the meaning *nāśa* There are only the roots *krśa tanūkarane* and *krṣa vilekhane*

On Page 32, Line 22, there is the statement *atter dhātor ātmaśabdo niruktah* In *Yāska* the passage is *ātmā atater vā āpter vā apī vā āpta iva syāt yāvadvyāptibhūta itī* (3-15)

On Page 67, Line 1, there is the statement *sūnarah padakāienaitat padam nāvagrhitam tathāpī bhāsyakāravacanāt padakāram anādrtya etan niruktam* Usually *Bhāśyakāra* is *Yāska* Here is a very noteworthy reference to *Yāska* and yet the point is not found in the *Nirukta* of *Yāska* The word *sūnara* is not found in the *Nirukta*

Again on the same page, Line 7, there is the statement *udakam apī hīranyam ucyate itī bhāsyakāravacanāt* This point is also not found in the *Nirukta* of *Yāska*

Then there are some places where the etymology of certain words are given, for which we expect, from the method of statement, a reference in the *Nirukta* of *Yāska* On Page 3, Line 17, there is the statement *veter vaninpratyayāntasya varnavyāpatyādīnā yonīśabdo niruktah* On Page 4, Line 14, there is the statement *candramāh cāyan paśyan bhūtāni dravatya antarīksam nirmātā codakasya itī dhātujatvam pradarsitam* But none of these points are found in the *Nirukta* of *Yāska*

I have not been able to find out the authority for these statements It may be that there was a larger recension of the *Nirukta* of *Yāska* and these references may be from that recension Or it

may be that the references are to other Niruktas which were available to the author and which are now lost to us. It may also be that the references are only to certain vedic commentaries and not to Niruktas. Whatever be the position, the sources of these statements are not traceable now.

In this connection I may draw attention to another point. On the very first page there is the passage *śāstrānte ca yām yām devatām nirāha tasyās tasyās tādḥbhāvyam anubhavatī itī ca*. The reference is to the end of the Śāstra, namely the Nirukta of Yāska. The Nirukta of Yāska begins *samāmnāyah samāmnātah*. And it ends *vyantu devyah kāmāyantām ya rtukālo jāyānām ya rtukālo jāyānām* (end of the 12th Chapter). Sāyana also quotes the same in his commentary on the Rgveda (Upodghāta, Page 39 in Vol I of the 1st Ed of Max Muller) *tadvyākhyānam ca samāmnāyah samāmnāta ity ārabhya tasyās tasyās tādḥbhāvyam anubhavaty anubhavatī ityantair dvādasabhir adhyāyair*. So according to Sāyana this is the end of the 12th chapter. The passage is not found in the extant Nirukta of Yāska.

Now we will consider some details regarding the commentary proper. The commentary is a fairly elaborate one. First the Rṣi and the Devatā are given. Thus in the very first verse, it is said *nakulo nāma rsih ādityo devatā* (Page 2, Line 4). There are a few places where the Rṣi is not given. Verse 6 in the 1st Kalpa is from *Āśvalāyana Srauta Sūtra*. And for the mantra no Rṣi is given. Similarly for verse No 4 in the 3rd Kalpa, verse No 6 in the same Kalpa, the first mantra in the fourth Kalpa (which is a *praiṣa* mantra), verse No 23 in the fourth Kalpa, for these verses no Rṣi is given. There is no scope for giving the Rṣi in these cases. In verse No 7 in the third Kalpa and verses 28 and 29 in the fourth Kalpa also no Rṣi is given.

Although the Ārseya Brāhmaṇa says *yo ha vā aviditārseya-chandodaivatabrāhmaṇena*, etc., the chandas and the viniyoga of mantras are not given in this commentary. In Skandasvāmīn's commentary on the Rgveda we find the statement *tatrārsadevatayor arthāvabodhane upayujyamānatvāt te darśayisyete na chandah anupayujyamānatvāt* (immediately before the 1st mantra in the Rgveda). Maheśvara gives only the Rṣi in commenting on the Vedic mantras in his Nirukta Commentary. Sāyana gives all the four elements.

Sometimes in this commentary an Upākhyāna is given. In verses 15, 21 and 27 in the fourth Kalpa there is an Upākhyāna.



stated In the last case there is some break in the narration of the story This narration of an Upākhyāna is also in agreement with the method of Skandasvāmin

In trying to make the press copy of the book I have found that some passages are not quite intelligible On the 1st Page, Line 12, there is the passage abahuśrutasyāpi kartvacaṇāt tathārthābhivādibhiḥ śraddadhānasya jantor api iti sarasvatisūktigunastutya-surā mudam kurvate Then on Page 5, Line 3, there is the statement dyusthapradarśanārtham samāmnāstasya mandalam abhistūyate devatākānde ca sa prādhānyastutibhājah On Page 10, Line 5, after the word yajamānaganasya there is in the Ms the passage ya esto 'dhikṛtasya karmanī tasya, before the word dūtam The passage is not quite intelligible and so is not printed in the text On Page 13, Line 15, after the word dātāstu, there is daivyāgā dāstu syāt Then the stu is deleted and between dā and the stu deleted, there is ta inserted below the line Here also the passage is not clear and some portions are put by me in the notes and are not printed in the text On Page 27, Line 10, after dyotayatīti dyumnam, there is the passage upāyam vītate dvaya (ntadyotayati yāśasādhanaṭva) dvayam tadyotayati yāśasādhanaṭvād yāśa ucyate attī ca bhaumam rasam The eleven syllables are within brackets and are deleted This passage too is not intelligible and so I print it in the notes and not in the text On Page 57, Line 10, there is the passage dadāty asau bhaktātīnībhūtebhyo, which is not intelligible On Page 65, Line 21, there is the passage meghajanmā stanayitnūlaksanopacārah adhīsthātrī gaurīty ucyate This too is not quite intelligible On Page 81, Line 11, the passage kṛiyāśabdād uttarapadam iti bhedah is also not quite intelligible

In many places I have made some conjectural readings and I have also taken some liberties In some places I have suggested in the notes some improvement in the reading actually printed in the text For example in Line 7 on Page 2, kṛiyāyogam angīkṛtya prayogah can be improved by reading it as kṛiyāyogam angīkṛtya prayogah pradarśanīyah On Page 4, Line 3 I have printed rājayaksmagrhīstasya, I have given the nearest approximation of the Ms reading which is yācayaksmagrhīstasya On Page 26, Line 10, the Ms has vṛstiprasādādinā, and this occurs again vṛstipradānādīnā would have been a better reading On Page 53, Line 15, the reading given, namely, prārthayate mantrāksarārūpena is only a conjecture, the Ms has prārthayatevahāraksarūpena On Page 57, Line 1, for śatrukāyesu what the manuscript has is śatrunīkāyesu On Page 62, Line 19, what the manuscript has is antarīksam pratī asum prānam śārīradhāranam dīśah pratī śrotram I have

changed the order of the two sentences to suit the order in the text On Page 68, Line 5, there is the passage *chāndasatvād aḍabhāvah akārasya utvam ca* What the Ms has is *chāndasatvād aḍabhāvah hrasvatvam ca akārasyetvam ca* For reasons stated in note No 6 for the page, I have altered the reading In verse 25 in the fourth Kalpa (Page 78), the printed editions of Atharva Veda has *prātisutvanam* in the second line But the manuscript has in the commentary the word as *satvana* and not as *sutvana* From the statement *satvanaśabdah satvaparyāyah* in line 22, I take it that the commentator had the word as *satvanah* and not as *sutvanah* *satvanaśabdah satvaparyāh* seems more reasonable than *sutvanaśabdah satvaparyāyah* So I have retained the word as *satvana* as found in the Ms in spite of the reading found in the printed editions of the Atharva Veda

There are some places where the text and the commentary vary On Page 11, Line 4, there is the passage *rdhu vrddhau rddham samrddham svarasausthavādīnā stomam yusmadguna-sampūnam kurma itī śesah* The text is *rdhyāma stomam* Instead of this, the commentary seems to take it is *rddham stomam* Otherwise there is no purpose in saying *kurma itī śesah* On Page 49, Line 20, there is the passage *prajānām jarāyujādīnām vrstidānādīdvārena pātā pālayitā vā prajāpatih pātes trnī hrasvatvam pālayater antalopas ca dhātvanyatvamātram arthah sa eva* This etymology seems correct for *pātā* and not for *patī* I am afraid that the commentator has made a confusion between the two words In the Unādis the word *patī* is derived as *pāter datih pāter datipratyayo bhavati tīlopaś ca patih svāmī pātī raksatīti* (Śvetavanavāsīn, 4-59) and *pāter datih pāter datipratyayah pātīti patih svāmī datyantāyāh sankhyāyāh satsankhyāvidhānāt bahuganādisūtre vatunā sāhacaryāt taddhītasyaiva dater grahanāt pataya itī jāsah śravanam bhavaty eva* (Śvetavanavāsīn 5-5) *pāter datih patih* (Nārāyana 4-59) and *pāter datih patih idam prāg ukteh heyam* (Nārāyana 5-5) *yupābhyām kit ābhyām atipratyayah kit bhavati yuvatih tarunī patih bhartā* (Bhojā 2-1-192) *pāter datih asmād datipratyayo bhavati pā raksane pātīti patih svāmī* (Kātantra 3-52) The *trnpratya* found in the commentary must be due to a confusion with *pātā* which has that termination

There are places where the commentary differs from recognised authorities like Pāṇini and the Unādi Sūtras I have already given some instances where the commentary does not agree with the Nirukta of Yāska Now I give instances for Pāṇini and the Unādi Sūtras

On Page 52, Line 10, there is the statement *avadyāt avapūrvād dyateh pāpe abhidheye avadyam itī nīpātyate* In

Pāṇini we have avadyapanyavaryā garhyapanitavyānīrodhesu (3-1-101) Śvetavanavāsini in the commentary on the Unādi avadyāvamārvāh kutsite (5-60) says avadyādayah kutsite nindite vācye nīpātyante vader nañpūrvād yat avadyam avadānārham kutsitam

On Page 53, Line 17 there is the statement he indrāgnī devatādvandve ca itī dīrghatvam vidhīyate The Sūtra occurs three times in Pāṇini In 6-2-141 accent on both the members of the compound is prescribed In 6-3-26 long ā in cases like indrā-varunau is prescribed In 7-3-21 vrddhi in both the members of the compound is prescribed as in āgnumāruta Here the long ā in indrāgnī can be by the ordinary sandhi process and the relevancy and need for quoting the Sūtra is not clear

On Page 57, Line 14, there is the statement parjanyaḥ tar-payatīti trper ādyantaviparyayena takāralope ca janyapratyayāntam etad rūpam Śvetavanavāsini in his commentary on the Unādis says parjanyaḥ arja sarja ārjane asmād anyapratyayānto bhavati dhātoḥ pudāgamah parjanya indrah (3-96) Nārāyana in his prakriyāsarvasva says parjanyaḥ prnāter anyapratyayasya jut pālayati pūrayati vā parjanyaḥ (Un 3-102) Bhoja in his Sarasvatikanthābharana says madhyavindhyaśikyānyaparjanyaḥ pro-jat ca parjanyaḥ meghah (Un 2-3-4) In kātāntra we see parjanya-punye ete anyapratyayāntau nīpātyete prci samparke prnkte prnakti vā parjanya indrah (Un 3-4) The explanation given in this work is not in agreement with the explanation given in the Unādis But it is in agreement with what Yāska says His words are parjanyas trper ādyantaviparītasya janyah paro jetā vā paro janayitā vā prārjayitā vā rasānām (N 10-10)

In the commentary, as has already been stated, the words are taken up for interpretation in the order in which they occur in the text But there are some cases where the order is slightly disturbed Thus on Page 12 in Line 10 the word krtāni is taken up first and then the word śīsrathah is taken up, although in the text the order is śīsrathah krtāni On Page 64, Line 7, the word indubhiḥ is taken up before the word vardhāse though the order of words in the text is vardhāsa indubhiḥ On Page 74, Line 3, the word sarvah is taken up before the word astu though in the text the order is astu sarvah

It would be worthwhile to make a thorough comparative study of this commentary with other Vedic commentaries, especially with the commentary of Skandasvāmīn on the Rgveda and with the commentary of Maheśvara on the Nirukta I have already, even in 1930 at the sixth session of the All-India Oriental Conference held

at Patna, drawn attention to the close similarity that exists among a certain number of vedic commentaries. The commentary on the Sāma Veda by Mādhava and the commentary on the Mantras found in the Āśvalāyanagrhyasūtra by Cakrapāṇin and Haradatta have yet to be published, a small portion of the former has already been published in the Adyar Library Bulletin. It is better to leave off this comparative study until all the works are available in print, and to be content with a general survey of the field for the time being.

This edition of the Vārarucanīruktasamuccaya is based on a single manuscript. So far as I know this is the only manuscript available. The manuscript looks old. It is written in Malayalam characters. It contains 45 leaves. The leaves are numbered by the letters of the alphabet in Malayalam, beginning with a, ā. The letters used here are

a	1	ai	12	cha	23	da	34
ā	2	o	13	ja	24	dha	35
i	3	au	14	jha	25	na	36
ī	4	am	15	ña	26	pa	37
u	5	ah	16	ta	27	pha	38
ū	6	ka	17	tha	28	ba	39
r	7	kha	18	ḍa	29	bha	40
ṛ	8	ga	19	dha	30	ma	41
ī	9	gha	20	na	31	ya	42
ī	10	na	21	tā	32	ra	43
e	11	ca	22	tha	33	la	44
		va	45				

There is the letter śrī also written above the letters a, ā, etc. The second page of the leaf marked kha (17) is left blank. For the marks ta, tha, the marks are written twice, one above the other, but both below śrī. For pa, na was first written under śrī but was scored off. For the marks pha, ba, bha, ma and ya the letters are repeated, one below the other, but both below śrī. ra is written three times under śrī, but the two above are scored off and only the bottom one is retained. The matter now printed ends with the second page of the leaf marked la (44). The remainder of that page, the first page of the leaf marked va (45) and half of its second page are used for writing some passages from the Brhaddevatā. The entire Ms. ends at the middle of the second page of the leaf marked va (45).

The manuscript has been corrected after it was written. Some corrections must have been carried out during writing. Usually when any matter is to be added, it is done under the line between the letters where the addition is to be made, with a cross mark

above the line If any letters are to be deleted a small horizontal stroke is put above that letter Thus on Page 1, Line 3 the manuscript had originally only nīruktam antarena sambhavatī Then na is added below the line between antarena and sambhavatī Here there is no cross mark But on Page 4, Line 20, the manuscript had originally only jyotścakravīdbhir abhidhiyate usaso 'gram āgamanam That is, the word usasām was omitted Then in correcting, that word is inserted in its proper place below the line with a cross mark above the line But the corrections are not carried out very carefully There are still many mistakes remaining For example, on Page 2, Line 20, the scribe began nīruktabhāsyakāra-vacanāt and then he wrote also cca But he has not deleted the unwanted t at the end of vacanāt On Page 13, Line 1, he began kaścīt and then continued dyajamāna, he did not delete the unwanted t at the end of kaścīt On Page 3, Line 1, what was first written was jagadī, then tī was written after that and dī was deleted Such mistakes are quite common Thus in many places the corrections are made But in many places the corrections have not been carried out In some places the deletion is not made in a regular way Thus on Page 55, Line 7, what was first written is asmākam itīśśesah Then of the two śa letters written one below the other to make up the double śa in śśe, one is to be deleted and for this a horizontal line is drawn above the double letter This many mean that the entire double śśa is to be deleted But here the scribe must have meant that only one is to be deleted

There are places where long insertions are made For example, on Page 4, Line 10, what was first written is savitāry usākāla-vartinī Then samīpa was added in its place below the line with a cross mark above the line Similarly there are very long deletions also On Page 27, Line 10, there was originally written dyotayatīti dyumnam upāyam vitate dvaya (ntadyotayatī yaśas-sādhanaiva) dvayan tadyotayatī yaśassādhanaiva dvaya ucyaite attī ca bhaumam rasam The eleven syllables between dvaya before and dvaya after are enclosed within brackets and are also deleted by small horizontal strokes above them On Page 31, Line 4, there was first written tatrasthasāmarthyayogena sūryam sartāran devam Then all the syllables except tatrastha in the beginning and ndevam in the end are deleted by horizontal strokes above them On Page 59, Line 25, there was first written mākātakarmakatvasmaranāt The letter after mākā is completely scored off and cannot be deciphered Then karmakatvasmaranāt deleted with horizontal strokes above the letters

Sometimes deletion is made unnecessarily Thus on Page 37, Line 5, pāpaparyāyah was first written Then the pa of pā was

deleted with a horizontal stroke above it, which deletion is unnecessary. A new pa was later added just below it. Sometimes there is a deletion which is not absolutely necessary but which is wanted only for the sake of Sandhi. For example, on Page 28, Line 9, what was originally written is na tisthanti na ni misanty ete iti. Then the e mark in te was deleted with a horizontal stroke above so that what remains is eta iti, which is the form when Sandhi is effected. Similarly on Page 80, Line 7, what was first written is mātā ca te pitā ca te ity ākrośah. Then the mark in te after pitā ca is deleted with a horizontal stroke above it so that what is left is pitā ca ta ity ākrośah, and this is the form when the Sandhi is effected.

The scribe is very particular about this sandhi, i e, when e is followed by a vowel, e is changed to ay and then the y in ay is dropped. But once he goes wrong. On Page 30, Line 1, what is written is vartamāne ity anena. It ought to be vartamānah ity anena, and with Sandhi it would be vartamāna ity anena. But he writes it as vartamāne ity anena. If what is wanted is vartamāne ity anena, even then with Sandhi what ought to be written is vartamāna ity anena. Here is a case where the scribe not only ignores Sandhi but in giving the form without Sandhi he gives the wrong form.

Various mistakes have been committed in the course of the transcription. A large number of extra words are put in at various places. I give a list, which is not at all complete, but which will give a fair idea of the number of such extra words in the manuscript.

Page	Line	Extra	Between
2	6	paroksakrto 'yam	vinīyogah and paroksa-
		vinīyogah	krtoyam
3	18	vivrnot	vivah and vyavrnot
31	23	ketava enam	{ raksasās }
32	1	visvasyasya	{ cainasās ca }
		(first sya deleted)	and viśvāya and viśvaśabdah
33	11	casta iti pasyati	tac caksuh and casta iti
		caksuh	
57	4	madotsedhayuktān	māraya and tataś ca
		pratiyodhana-	
		samarthān	
63	1	svadhityākārav	śastrākārāv and athavā
		ity eke	ity eke
64	17	paripakva	megham vā and kim bahunā
65	22	taksati kurvati	śesah and salilāni

There are some cases where the extra matter is deleted For example on Page 63, Line 15, there is pūānām extra between putresu ca and putrānām and this extra matter is deleted with horizontal strokes above the letters

The number of places where some word is missing in the Ms is far more than the number of extra words found in the Ms I give a few instances where I have taken the liberty to insert some matter in places where I felt that there is an omission in the Ms The list is not at all complete I am giving only some representative cases

Page	Line	Inserted word	Between
6	2	ā	prakāśarūpe- and ābhimukhyena nāvasthītam
7	1	putrāsah	tādṛśam āyuh and chādasas tv asugāgamah
15	15	mitram	sādhayitr and manusyah
20	17	upāvaroha	abhimantryate and prthivīlokam
27	2	itī	tāyate and tesām
29	9	amhah	tvadārādhana- and amhaśśabdah tatparam
41	14	iśānā iśvarāh	bhesajam (in and vṛnoter etad the mantra) rūpam
57	10	vāryānām mahān	vatsasyārsam and mahater dānārthasya
60	9	tathā ca śrūyate	devānam and sucim adhvaram
70	12	indhe	indra and dīpayati
70	15	yathā	putrebhyo and pitā yathā
79	22	kah	ity arthah and prajāpatih
81	1	śesah	itī and kim punah

There are many places where the letters are missing in the Ms since the leaf is broken In many places the number of letters missing is very large and reconstruction of the passage has been a matter of considerable difficulty In a few cases I have to leave some blank as no suitable words could be even guessed to fill up the gap

On Page 2, Line 8, there is a break after tatra nāmāny ākhyāta-jāni itī śā , and what begins after that is nairuktasamayaś ca But since the meaning of the passage is well known there is no difficulty in reconstructing the missing portion Immediately after this there is another break In Line 10 of the same page after āditya-mandalam ucya there is a break and what begins after that is

vanasya The letter te after ucya could easily be replaced So is the case with bhu which should precede vanasya (though not printed) Since I could not in any way complete the quotation, I did not print this letter But the letter te completes the previous sentence So I printed that letter I have to leave the rest blank

On Page 8, Line 14, ā pradiava harī is missing as the corner of the leaf is broken Similarly immediately after that, in Line 12, vanah vanatī is also missing since the corner is broken

On Page 38, Line 19, pūrvam adhyāhāryah is missing as the corner of the leaf is broken Similarly in Line 20 tābhīr hī viśvam vyāptam is missing for the same reason The reading is only a guess But I am sure that this must be correct reading

On Page 39, Line 20, after yusmākam sambandhī, the leaf is broken and the letters tī śesah śivata are missing

On Page 42, Line 17, after tanve śarirā the corner is broken The broken portion can contain about sixteen syllables Then the Page ends and what begins the next Page is k jyok śabdo As it is reconstructed it looks all right and I see no room for so many syllables Perhaps the scribe did not continue the line to the end of the Page

On Page 48, Line 10, after prthivī the leaf is broken and sthānasya is missing In Line 11, da part in de and va part in vā are completely missing as the leaf is broken In a transcript of this Ms made for the Adyar Library the scribe had written bhogānām But I suspect this is only a guess of the scribe and that the portion was not in tact even then The word that is wanted is devānām From the bottom of the letters that are seen (only some points) the word can be made out to be that

On Page 65, Line 3, after satyam eva atha the leaf is broken and a large number of letters are missing What begins after the break is ranārthah varjayatī The reading is only a conjecture

On Page 72, Line 19, after māvāvibhyā the leaf is broken and about fifteen syllables are missing The next line begins śāka-santapta This śā is the latter portion of śoka The e mark which precedes śā to form śo is also missing Some bits of the letters are visible The reading is a conjecture from those bits

Similarly on Page 77, Line 14, the small mantra and the commentary in the next two lines are mostly broken, the whole thing



is a conjecture Only some bits of the letters are seen In this case the guess work was more difficult

Now I will make a few remarks about the writing I have already said something about the corrections It was already stated that corrections are made by deleting letters that are not wanted with a small horizontal stroke above the letter When the same letter is repeated unnecessarily it is usually the first that is deleted But in a few cases the second is deleted For example, on Page 12, Line 17, śunnaśśepa was first written śunnaśśapa (i.e., there are two e marks before śśa) Then the second is deleted On Page 15, Line 13, mitram na was first written mitrannanna Then the second nna is deleted On Page 47, Line 16, what was first written is aśnāśnātu Then the second śnā is deleted On Page 56, Line 19, parasyāh is written twice and the second is deleted

Sometimes letters are deleted unnecessarily On Page 70, in yāmaṇi, the ā mark in yā is unnecessarily deleted On Page 74, Line 5 the anusvāra in mahatām is deleted unnecessarily

In writing Malayalam, there are certain marks that are tagged on to the main letter Certain others are kept detached from the main letter To the former class belong the marks for i, ī, u, y (following a consonant), etc To the latter class belong the marks for ā, e, etc In the case of the marks of the former class, it is not possible to draw a horizontal line over the mark alone So such letters are shown to be unwanted by crossing the mark For example, on Page 6, Line 13, there was first written lyaksyate, then the y mark in lya was crossed

Sometimes letters and marks forming parts of letters are also scored off, instead of crossing or deleting with a stroke For example on Page 8, Line 12, there was first written duristamipī Then the i mark in mī was scored off Sometimes even full letters are scored off instead of being deleted with a horizontal stroke above For example, on Page 8, Line 11, first svistakrm was written Then kr was scored off

When insertions are made I have said already that they are made below the line Sometimes the insertions are made above the line also For example, on Page 51, Line 1, asmākā was first written Then in correcting, the ā mark was deleted with a stroke above and the anusvāra was inserted above the line

Certain corrections are such as cannot be properly described in Roman letters On Page 29, Line 14, aśnoti was first begun as

agno, since ga and śa are more or less similar to each other in Malayalam. Then when agne was finished and when there was only the ā mark after that to be written to finish gno, the gna part alone is deleted with a stroke above and śnā was written, thus there is śno. There are many cases like this.

Some peculiarities of Malabar are worth noting. On Page 32, Line 10, kutsa is written as kuthsa. On Page 72, Line 22, vaivasvatam is written as vaivatsvatam. As a matter of fact it is quite common in Malabar. In the Raghuvamśa, I have studied the verse

vaivasvato manur nāma mānanīyo mansinām

as

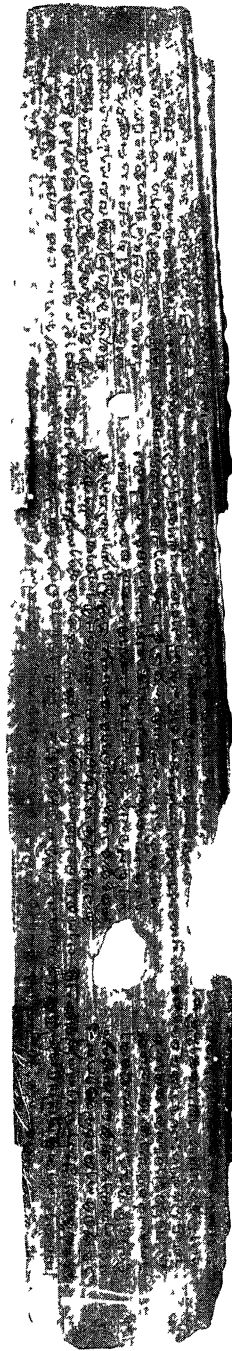
vaivatsvato manur nāma mānanīyo mansinām

when I learned the Epic as a very young boy. On Page 50, Line 23, the word viśvasrk is clearly written so and I have printed it also in the same way. The text also I have printed as viśvasrg jīvadhanyah. In Prakriyāsarvasva, which is a commentary on the Sūtras of Pāṇini, the author Nārāyaṇa Bhatta tries to justify the form as viśvasrk. In the Amarakośa I have learned the passage as vidhātā viśvasrg vidhiḥ when I learned that work as a young boy. So I retain the reading.

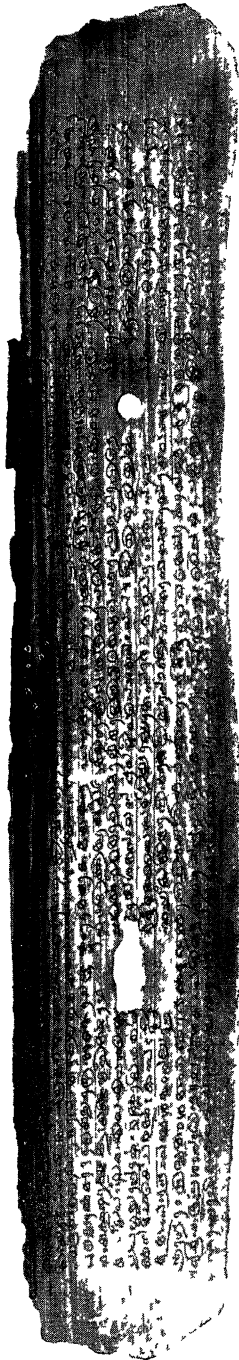
In Malayalam the letters t and d are pronounced as l and the letters t and d are pronounced as l under certain conditions. I have said something about this in my article on the subject in the Journal of Oriental Research of the University of Madras (later changed into the Annals of Oriental Research of the University of Madras), Vol. I. This peculiar pronunciation affects the writing also. For example, since t has the sound of l, where we expect l, we find t. vikalpah is written vikatpah (P. 70, Line 10), in the first case and in the second case vikat (then this t is deleted) tvah. (It may be noted that pa and va are very similar to each other in Malayalam.) On Page 76, Line 8, alpam idam uktam is written as atpam itpam idam uktam (then the first tpam is deleted with strokes above). Kalmasa is written as kanmasa on Page 34, Line 22.

There are various features which I cannot give here in full. I have only given representative examples of what I consider to be noteworthy points.





This is Page 1-a of the original manuscript harh śrī ganapataye namah up to idam jagat pratishtitam iti See note 2 for Page 1 and note 13 for Page 2



This is Page 44-b ko maganda ucyaṭe See note 22 for Page 81 The Page ends samkālpaś ca pra which is in the quotation from the Brhaddevatā



## वाररुचनिरुक्तसमुच्चयः

प्रथमः कल्पः<sup>१</sup>

<sup>२</sup>हरिः श्रीगणपतये नमः ।

वायुं तथा सूर्यं लोकानामीश्वरानहम् ।

नमामि नित्यं देवेशान् नैरुक्तसमये स्थितः ॥

अथेदानीं मन्दप्रज्ञावबोधनार्थं मन्त्रविवरणं निरुक्तमन्तरेण न सभवति<sup>३</sup> ।  
यत आह—अथापीदमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यते<sup>४</sup>—इति ।

नानिरुक्तार्थवित् कश्चिन्मन्त्रं निर्वक्तुमर्हति ॥<sup>५</sup>

इति च वृद्धानुशासनम् । निरुक्तप्रक्रियानुरोधेनैव मन्त्रा निर्वक्तव्या । मन्त्रार्थज्ञानस्य  
च शास्त्रादौ प्रजोजनमुक्तम्—

योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा<sup>६</sup> ॥

इति । शास्त्रान्ते च—यां यां देवतां निराह तस्यास्तस्यास्ताद्भाव्यमनुभवति<sup>७</sup> इति  
च । वेदपदार्थविवरणे च बाहुश्रुत्यमन्वेष्टव्यम् ।

बिभेत्यल्पश्रुताद्वेदो मामयं प्रचलिष्यति ॥<sup>८</sup>

इति व्यासवचनम् । अबहुश्रुतस्यापि कर्तृवचनात् तथार्थाभिवादिभिः श्रद्धानस्य<sup>९</sup> जन्तो-  
रपि इति सरस्वतीसूक्तिगुणस्तुत्यसुरा मुदं कुर्वते<sup>१०</sup> । अतो यथाशक्ति दिङ्मात्रं प्रदर्शयते ।

ब्रह्म जज्ञानं<sup>११</sup> प्रथमं पुरस्ता-

द्वि सीमतः सुरुचो वेन आवः ।

स बुध्न्या उपमा अस्य विष्टाः

सतश्च योनिमसतश्च विचः<sup>१</sup> ॥

॥ १ ॥

सर्वमन्त्रव्याख्याने प्रथममार्षकथनं कर्तव्यम्<sup>२</sup> । मत्स्यानां जालमोपन्नानां-  
मेतदार्षं वेदयन्ते<sup>३</sup> इत्यत्र प्रदर्शितम्<sup>४</sup> । नकुलो नाम ऋषिः । आदित्यो देवता ।  
तथाहि शौनकर्षिदर्शनम्—यस्य वाक्यं स ऋषिः या तेनोच्यते सा देवता<sup>५</sup>—  
इति । धर्माभिष्टवनेऽस्य विनियोगः<sup>६</sup> । परोक्षकृतोऽयं मन्त्रः प्रथमपुरुषयोगात् ।  
ब्रह्म । नामानि सर्वाणि सामान्येनाख्यातजानि हि नैरुक्तसमयत्वात् । क्रियायोगमङ्गी-  
कृत्य प्रयोगः<sup>७</sup> । तथाहि—तत्र नामान्याख्यातजानि इति शाकटायनः नैरुक्तसमयश्च  
इति<sup>८</sup> । बृह बृह बृद्धौ इत्यस्य अन्येभ्योऽपि<sup>९</sup> दृश्यते<sup>१०</sup> इति मनिनप्रत्ययान्तस्य  
एतद्रूपम् । सर्वतः परिवृद्धत्वात् ब्रह्मशब्देन आदित्यमण्डलमुच्यते

वनस्य<sup>११</sup> तदाधाररूपे स्थितिः इत्युपनिषत्सु गीयते । मण्डले  
हि इदं जगत् प्रतिष्ठितम्<sup>१२</sup> इति<sup>१३</sup> । जज्ञानमिति । जायमानं उत्पद्यमानम्<sup>१४</sup> ।  
प्रथममिति मुख्यमुच्यते । अन्येषां तेजसाम् । तथा च स्मरणम्—

ब्राह्मणो वा मनुष्याणामादित्यस्तेजसामिव<sup>१५</sup> ।

शिरो वा सर्वगात्राणां धर्माणां सत्यमुत्तमम्<sup>१६</sup> ॥

इति । पुरस्तात् पूर्वतः । कस्य । सामर्थ्यात् जगदुत्पत्तेः । अथवा प्रत्यहमुदयास्तमयमङ्गी-  
कृत्याह<sup>१७</sup> । पुरस्तात् पूर्वस्यां दिशि । पूर्वमेव वा सर्वप्राणिनामुत्थानात् । वि इत्ययमुप-  
सर्गः आविरित्याख्यातेन संबध्यते । कुत एतत्

अर्थतो ह्यसमर्थानामानन्तर्यमकारणम्<sup>१८</sup>

इत्यभियुक्तोपदेशात् । न निर्बद्धा उपसर्गा अर्थान्निराहुः<sup>१९</sup> इति निरुक्तभाष्यकारवच-  
नाच्च<sup>२०</sup> । सीमतः । सिमशब्दः सर्वादिषु पठितः । विभक्तिव्यत्ययेन सप्तम्येकवचनं  
द्रष्टव्यम् । कुत एतल्लभ्यते । सुपां सुप आदेशा भवन्ति<sup>२१</sup> इति वैयाकरणस्मरणात्<sup>२२</sup>  
यथार्थं विभक्तीः संनमयेत्<sup>२३</sup> इति निरुक्तकारवचनाच्च । सिमस्मिन् सर्वस्मिन्नित्यर्थः ।

सामर्थ्यात् सर्वस्मिन् जगति<sup>१</sup> । अथवा सीमशब्दः सीमापर्यायः । अस्मिन् पक्षे आकारो मर्यादार्थ आहर्तव्यः<sup>२</sup> । आ सीमतः । सर्वस्य सीमारूपेणावस्थितो लोका-  
लोकपर्वतः । आलोकालोकपर्वतमित्यर्थः । सुरुचः । रुचयः रश्मयः<sup>३</sup> रोचमानत्वात्<sup>४</sup> ।  
सुदीप्तान् रश्मीन्<sup>५</sup> सहस्रसंख्याकान्<sup>६</sup> । वेनः ।

सुप्तिडुपग्रहलिङ्गनराणाम् ।<sup>७</sup>

इति लिङ्गव्यत्ययः । वेनम् । वेनतिः कान्तिकर्मा । कान्तम् । कस्य<sup>८</sup> । सर्वस्य  
भूतजातस्य । आवः । वृञ् वरण इत्यस्य लिङि छान्दसमेतद्रूपम्<sup>९</sup> । विशब्दस्यात्र  
सबन्धः । व्यवृणोत् । विवृतवान्<sup>१०</sup> । विसृष्टवानित्यर्थः । न केवल रश्मिविसर्गमेवा-  
करोत्<sup>११</sup> । किं तर्हि । सः । लिङ्गव्यत्ययः । तत् । अथवा मण्डलमध्यस्थः पुरुषो-  
ऽभिधीयते । स आदित्यः । बुध्न्या । बुध्नमन्तरिक्षम् । बद्धा अस्मिन् धृता आप  
इति । तत्र भवा बुध्न्या दिश उच्यन्ते । तथा च<sup>१२</sup> स्मरणम्—

ताभ्या स<sup>१३</sup> शकलाभ्यां तु<sup>१४</sup> दिव भूमि च निर्ममे ।

मध्ये व्योम दिशश्चाष्टावपां स्थानं<sup>१५</sup> च शाश्वतम् ॥<sup>१६</sup>

उपमाः । उप इत्यन्तिकनाम । परितोभूताः अस्य आदित्यस्य सर्वस्य  
वा जगतः<sup>१७</sup> सर्वस्य<sup>१८</sup> समीपोपलब्धेः । विष्टा<sup>१९</sup> । विष्टभ्य स्थात्री । अष्टावपि  
दिशो विवृताः करोतीत्यर्थः । सतश्च योनि विद्यमानस्य<sup>२०</sup> वस्तुनः स्तम्भकुम्भादेर्योनिम् ।  
असतश्च अविद्यमानस्य<sup>२१</sup> योनिम् । वेतेर्वनिन्प्रत्ययान्तस्य<sup>२२</sup> वर्णव्यापत्यादिना योनि-  
शब्दो निरुक्तः<sup>२३</sup> । योनिमवगतिम् । विवः<sup>२४</sup> व्यवृणोत्<sup>२५</sup> । प्रकाशितवानित्यर्थः ।  
किमिदमुच्यते । यावत् खलु भगवत आदित्यस्य तेजसा न व्याप्प्रियते<sup>२६</sup> भुवनमण्डले  
तावत् सदसद्भावौ न व्यासज्येते<sup>२७</sup> । व्यापृते तु घटोऽस्ति न वा इति वक्तव्यं भवति ।  
अतः सत्त्वमसत्त्वं<sup>२८</sup> च व्यञ्जितवानित्यर्थः ॥

नवो नवो भवति जायमानो-  
ऽह्नां केतुरुषसामेत्यग्रम् ।



भागं देवेभ्यो वि दधात्यायन्

प्र चन्द्रमास्तिरते दीर्घमायुः<sup>१</sup> ॥

॥ २ ॥

सूर्याया आर्षम् । चन्द्रमाः स्तूयते आदित्यो वा । राजयक्ष्मगृहीतस्य<sup>२</sup> आदित्ये चरौ पुरोऽनुवाक्यैषा<sup>३</sup> । नवो नवः । नवशब्दः<sup>४</sup> प्रियवचनः । वीप्सायां<sup>५</sup> द्विर्वचनम्<sup>६</sup> । प्रत्यह प्रियतमः<sup>७</sup> । प्रतिपत्प्रभृतिष्वहस्सु पूर्वपक्षाश्रयेषु जायमानः । कुतः । प्रतिदिनमेकैकस्याः कलाया वृद्धेः । अह्ना केतुः । केतयतिः प्रज्ञापनार्थः<sup>८</sup> । प्रज्ञापयिता । कर्तेत्यर्थः । स निशाकर इति कालविद्धिरभिधीयते । उषसाम् । एकस्या एव<sup>९</sup> पूजनार्थं बहुवचनम् । उषसां अग्रम् । अत्राङ्पूर्वाद्गमेरग्रशब्दो<sup>१०</sup> निरुक्तः<sup>११</sup> । अग्रमागमनमुदयं<sup>१२</sup> प्रत्येति गच्छति अपरपक्षान्ते । कथम् । प्रत्यहं क्षीयमाणावयव क्रमेणापरपक्षान्ते<sup>१३</sup> सवितर्युषःकालसमीपवर्तिनि<sup>१४</sup> लयं यातीत्यर्थः । एव पूर्वपक्षापरपक्षान्ते<sup>१५</sup> निर्वाहनिर्वाणेन<sup>१६</sup> । भाग भजनीयमाहारत्वेनाज्यादिहविरुच्यते<sup>१७</sup> । तथा च श्रूयते—इतः प्रदान देवा उपजीवन्ति<sup>१८</sup>—इति । तद्देवेभ्यो यागाङ्गभूतेभ्यो विदधाति करोति । आयन् आभिमुख्येन गच्छन् । चक्रवत् ब्राम्हण्यमाण<sup>१९</sup> इत्यर्थः । प्रशब्दः तिरते इत्यत्र संबध्यते<sup>२०</sup> । चन्द्रमा । चायन् पश्यन् भूतानि द्रवत्यन्तरिक्ष<sup>२१</sup> निर्माता च उदकस्य<sup>२२</sup> इति धातुजत्वं प्रदर्शितम् । सः प्रतिरते<sup>२३</sup> । प्रकर्षेण<sup>२४</sup> वर्धयति । दीर्घं शतसंवत्सरलक्षणम्<sup>२५</sup> । आयुः दृष्टादृष्टसाधनम् । कस्य । स्तोतृणां यष्टृणां च । अथवा पूर्वापर चरतः<sup>२६</sup> इति पूर्वस्यां ऋचि सूर्याचन्द्रमसोः सहस्तुतिदर्शनादत्रापि तयोः स्तुतिसंभवात्<sup>२७</sup> द्वितीयः पादः आदित्यदैवतः<sup>२८</sup> । अत एवायमादित्ये चरौ विधीयते<sup>२९</sup> । अह्नां केतुः । केतुशब्दो<sup>३०</sup> व्याख्यातः । स च दिनकर इति ज्योतिश्चक्रविद्धिरभिधीयते । उषसां उषसः । अग्र आगमनम्<sup>३१</sup> ।

मर्यो न योषामभ्येति पश्चात्<sup>३२</sup> ।

इति मन्त्रान्तरदर्शनात् ॥

तद्विष्णोः परमं पदं

सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम्<sup>१</sup> ॥

॥ ३ ॥

मेधातिथेरार्धम् । द्युस्थप्रदर्शनार्थं समान्नातस्य मण्डलमभिष्टूयते । देवता-  
काण्डे च स प्राधान्यस्तुतिभाजः । तथा ह्युक्तम्—अथातो दैवतम् । तद्यानि  
नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते<sup>२</sup>—इति । निरुक्ते काण्डत्रय<sup>३</sup>  
श्रूयते नैघण्टुकं नैगमिकं दैवतमिति । तथा चाहुर्नैरुक्तिकाचार्याः—

आद्य नैघण्टुकं काण्डं द्वितीयं नैगम तथा ।

तृतीयं दैवतं<sup>४</sup> काण्डं शास्त्रमेतत्त्रिधा स्थितम् ॥<sup>५</sup>

इति । तच्छब्देन निरुपमं तेजोनिधानं<sup>६</sup> जगद्व्यापारकारणं मण्डलमुच्यते । विष्णोः ।  
विष्ट व्याप्तौ<sup>७</sup> इत्यस्य विशते. व्यश्नोतेर्वा एतद्रूपम् । त्रयाणां घातूनां अस्य  
अर्थस्य<sup>८</sup> विद्यमानत्वात् । तथा हि—अर्थनित्य. परीक्षेत<sup>९</sup>—इति भाष्यकार-  
वचनम् । निरुपबन्धो<sup>१०</sup>विष्णुरादित्य एव । नभसो व्याप्त्या दीप्त्या । न वस्त्व-  
न्तरम् । निरुक्तदर्शनात्<sup>११</sup> । विष्णो. भगवत आदित्यस्य<sup>१२</sup> । परम उत्कृष्टम्<sup>१३</sup> ।  
पदम् । पद्यते अधिष्ठीयत इति पदशब्देन स्थानमुच्यते । तथा च श्रूयते<sup>१४</sup>—स  
यश्चायं पुरुषे यश्चासावादित्ये<sup>१५</sup> स एक एव<sup>१६</sup> इति । अत्र हि आदित्यशब्देन<sup>१७</sup>  
आदित्यमण्डलमभिधीयते । आदित्यमण्डलं<sup>१८</sup> सदा सर्वदा एव<sup>१९</sup> । पश्यन्ति  
सूरयः पण्डिताः परिपक्वज्ञानाः । ननु च सर्वोऽपि लोकः<sup>२०</sup> पश्यति मण्डलं न  
सूरिण<sup>२१</sup> एव । सत्यमेतत् । तथापि

पश्यदक्षणाच्च वि चेतदन्धः<sup>२२</sup> ।

इति वचनात् निगमनिरुक्तव्याकरणादिविद्यारूपेण चक्षुषा यः पश्यति स एव पश्य-  
तीत्युच्यते । स एव हि संसारबन्धनान्मुच्यते नान्य इति । तथा चोक्तम्—

सम्यग्दर्शनसंपन्नः कर्मभिर्न स<sup>२३</sup> बध्यते<sup>२४</sup> ।

इति । दिवि द्युलोके । इवशब्दः चक्षुश्शब्दात् परो द्रष्टव्यः । चक्षुरिव । यथा

चक्षुः प्रत्यक्षगोचराणां पदार्थानां प्रकाशकं एवमन्तरस्थस्य सर्वस्य हिमवदादेर्वस्तुनः प्रकाशरूपेणावस्थितम् । आ<sup>१</sup> आभिमुख्येन । ततं पदार्थं प्रति । तनु विस्तारे । विस्तीर्णमवस्थितमित्यर्थः । तथा च श्रूयते—तस्मात्सर्वं एवं मन्यते मा प्रत्युदगात् इति । तस्मात् पुरुषं पुरुषं प्रति आदित्यो भवति—इति च<sup>२</sup> । तद्वयमपि वन्दामह इत्यभिप्रायः ॥

**शतमिन्नु शरदो अन्ति देवा**

**यत्रा नश्चक्रा जरसं तनूनाम् ।**

**पुत्रासो यत्र पितरो भवन्ति**

**मा नो मध्या रीरिषतायुर्गन्तोः<sup>३</sup> ॥**

**॥ ४ ॥**

गौतमो विश्वान् देवानायुः प्रार्थयते । शतम् । इत् नु इत्येतौ शब्दौ<sup>४</sup> निपातितौ पदपूरणौ । शरद् । शरच्छब्दं संवत्सरपर्यायः । संवत्सरान् । शत-संवत्सरमायुरित्यर्थः । कुतः । उत्तरत्र आयुर्ग्रहणात् । अन्ति । अतः सातत्यगमने इत्यस्यैतद्रूपम् । सातत्येन नित्यत्वं लक्ष्यते<sup>५</sup> । नित्यम् । जरामरणनिर्मुक्तान्<sup>६</sup> कुरुध्वमिति वाक्यशेषः । कीदृशं तदायुः । उच्यते । यत्रा न । ‘ऋचि तुनुधमक्षु<sup>७</sup> इति दीर्घत्वम् । यत्र यस्मिन्नायुषि । नः अस्माकम् । चक्रा<sup>८</sup> । लिङ्मध्यमपुरुषस्य बहुवचनमेतद्रूपं भविष्यदर्थे द्रष्टव्यम् । करिष्यथ यूयमित्यर्थः । जरसं जराम् । तनूनाम् । तनुशब्दः शरीरवचनः । एतदुक्तं भवति—

जीवन् भद्राणि पश्यति<sup>९</sup> ।

इति लोकसंवादात् सर्वसंप्रसाधनभूतमायुः शतसंवत्सरलक्षणमाशास्यते । उत्तरो-र्ध्वर्चोऽस्यैव प्रपञ्चः । अस्मासु जीवत्सवस्तपुत्रा अपि पुत्रवन्तो भविष्यन्तीत्यर्थः । प्रार्थनीयं हि तत् । यत आह—

पुत्रेण लोकाञ्जयति<sup>१०</sup> पौत्रेणानन्त्यमश्नुते ।

अथ पुत्रस्य पौत्रेण ब्रह्मस्याप्नोति विष्टपम्<sup>११</sup> ॥

इति । तादृशमायुः । पुत्रासः । छान्दसस्त्वसुगागमः<sup>१</sup> । पुत्राश्च यत्र<sup>२</sup> यस्मिन्नायुषि ।  
पितरः<sup>३</sup> भवन्ति । भविष्यदर्थे लट् । भविष्यन्ति । मा इति प्रतिषेधार्थो निपातः  
रीरिषत इत्याख्यातेन संबध्यते । नः अस्माकम् । मध्या । मध्यशब्दात् सप्तम्येकवच-  
नस्य सुपां सुलुक्<sup>४</sup> इति आकार । मध्ये । अपर्याप्त एव पुरुषार्थ इत्यर्थः । रिरिषत ।  
रिषतिर्हिंसाकर्मा । मा रिरिषत मा वधिष्ट । तत् आयु उक्तलक्षणम् । गन्तो ।  
दृष्टादृष्टोपकारार्थभूतार्थान्<sup>५</sup> प्राप्नुमित्यर्थः ॥

**अदितिर्द्यौरदिति रन्तरिक्ष-**

**मदितिर्माता स पिता स पुत्रः ।**

**विश्वे देवा अदितिः पञ्च जना**

**अदितिर्जातमदितिर्जनित्वम्<sup>६</sup> ॥**

**॥ ५ ॥**

अनेन गौतमोऽदितेर्देवमातुर्भूमानमाह । अदितिर्द्यौः । कार्यकारणयोरभेदो-  
पचारेण<sup>७</sup> कार्यस्य कारणव्यपदेशः । अदितिप्रभवत्वात् द्यौरदितिरित्युच्यते<sup>८</sup> । तथा  
अदितिः एवान्तरिक्षम् । अदितिर्माता निर्माता निर्मात्री वृष्टिदानेन सर्वस्य  
जगतः । स पिता सैव पिता पालयित्री तेनैव कर्मणा सर्वस्य भूतजातस्य । स  
पुत्रः सैव सर्वथा पुरु बहु त्रायत इति पुत्र<sup>९</sup> इत्युच्यते । किञ्च विश्वे देवा  
अदितिः । देवमातृत्वात् सर्वे देवा अदितिरित्युच्यन्ते । पञ्च जनाः । चत्वारो<sup>१०</sup>  
वर्णा निषादः पञ्चम इति पञ्च जनाः । गन्धर्वादयो वा<sup>११</sup> । ते च अदितिप्रभवत्वादेव-  
मुच्यन्ते । किं बहुना अदितिः जात अदितिकारणमेव यत्किञ्चिज्जगति जातम्<sup>१२</sup> ।  
अदितिः जनित्वं अदितिकारणमेव जनिष्यमाणमुत्पत्स्यमानमपि<sup>१३</sup> । सा नः पातु  
सदा अदितिरिति वाक्यशेषः । नित्यपक्षे अक्षीणा<sup>१४</sup> प्रकृतिरुच्यते । तद्विकारः  
सर्वमिति योज्यम् ॥

**यदस्य कर्मणोऽत्यरीरिचं**

**यद्वा न्यूनमिहाकरम् ।**

## अग्निष्टत्स्विष्टकृद्विद्वान्

सर्वं स्विष्टं सुहुतं करोतु स्वाहा<sup>१</sup> ॥

॥ ६ ॥

२यज्ञे कर्मणि वर्तमानानामृत्विजामवश्यं प्रस्मरणसंभवात् प्रस्मरणमूलत्वा-  
दूनातिरिक्तस्य तदुत्पत्तौ विगुणं कर्म स्यात् । विगुणाच्च कर्मणः फलाभावः । तदुप-  
शमनार्थमेतत् प्रायश्चित्तम् । यदस्य यागाख्यस्य कर्मणः अत्यरीरिचं अतिरेकं कृत-  
वान् अहम् । यद्वा । वाशब्दः समुच्चये ॥

वायुर्वा त्वा मनुर्वा त्वा ३

इति यथा । यच्च न्यूनं ऊनम् । हीनमित्यर्थः । इह प्रकृते कर्मणि अकरं कृतवा-  
नस्मि । अग्निः । अङ्गतेर्गत्यर्थस्य अग्निः अङ्गयिता गमयिता भूतानां प्राणभूतो  
रुद्रोऽभिधीयते । स च स्विष्टकृदाख्यः । तथाहि श्रूयते—रुद्रोऽग्निः स्विष्टकृत्<sup>४</sup>—  
इति । तत् प्रकृतमूनातिरिक्तं स्विष्टस्य कर्ता विद्वान् जानन् । सर्वं कर्म स्विष्टं<sup>५</sup>  
याज्यया इष्टम् । दुरिष्टमपि<sup>६</sup> स्विष्टं करोतु इति वाक्यशेषः । सुहुतं दर्व्यादिना  
दुर्हुतमपि सुहुतं करोतु । स्वाहेति प्रदानार्थो निपातः ॥

आ प्र द्रव हरिवो<sup>७</sup> मा वि वेनः

पिशङ्गराते अभि नः सचस्व ।

नहि त्वदिन्द्र वस्यो अन्यदस्त्य-

मेनांश्चिज्जनिवतश्चकर्थ<sup>८</sup> ॥

॥ ७ ॥

अवस्तुर्नाम<sup>९</sup> ऋषिः । तस्यार्थम् । आभिमुख्येन प्रद्रव प्रधाव अस्मान् प्रति  
हे हरिवः अश्ववन् । मा विवेनः वेनतिस्सामर्थ्यात्<sup>१०</sup> लम्बनार्थः । मा विलम्बिष्ठाः ।  
यद्वा कान्तिकर्मा । विगतकामः विगतेच्छः । सामस्तुतीश्च प्रति मा भूः । यद्वा गति-  
कर्मा । मा विगमः । यावद्यज्ञः समाप्यते तावत्तिष्ठेत्यर्थः<sup>११</sup> । हे पिशङ्गराते<sup>१२</sup> ।  
पिशङ्गस्य रातिर्यस्येति<sup>१३</sup> बहुव्रीहिः । पिशङ्गवर्णस्य सुवर्णादेः रातिरित्यर्थः । अभि नः  
सचस्व । व्यवहितसंबन्धः । अभिसेवस्वास्मान् । कस्मादेवमभिधीयते<sup>१४</sup> उच्यते ।

हि शब्दो यस्मादर्थे ।<sup>१</sup> यस्मात् त्वत् त्वत्त. अन्यत् किञ्चिदपि हे इन्द्र वस्य वसु-  
मत्तर. न<sup>२</sup> अस्ति । त्वमेव अतिशयेन धनवानित्यर्थः । यतश्च अमेनांश्चिज्जनिवतः  
जायावत करोषि । धनवन्त हि स्त्री कामयते । तथा च लोकवादः—धनमभिजन-  
मापादयति—इति । तच्च धन त्वत्प्रसादाल्लभ्यत इत्यभिप्रायः ॥

अथा ते अग्ने समिधा विधेम

प्रति स्तोमं शस्यमानं गृभाय ।

दहाशसो रक्षसः पाह्यस्मान्

द्रुहो निदो मित्रमहो अवद्यात्<sup>३</sup> ॥

॥ ८ ॥

वामदेवस्यार्षम्<sup>४</sup> । निशेष्टौ सामिधेनीषु अस्या ऋचो विनियोग । अया  
अनया । ते । षष्ठी चतुर्थी वा द्वितीयार्थे । द्वितीयैकवचनस्य<sup>५</sup> वा अयादेश.  
छान्दसत्वात् । हे अग्ने समिधा विधेम परिचराम । लोडर्थे लिङ् । प्रतीत्युपसर्गो  
गृभाय इत्यनेन संबध्यते । स्तोमं शस्यमानम् । इमं<sup>६</sup> सामिधेनीनां शस्त्राणां च  
तुल्यधर्मत्वात् शस्त्रधर्मेण क्रियमाणम् । प्रतिगृभाय प्रतिगृहाण<sup>७</sup> । प्रतिगृह्य च नो<sup>८</sup>  
दहाशस शसितृन् आत्मनः । रक्षसः राक्षसान् । पाहि रक्ष च अस्मान् । कुत ।  
द्रुहः द्रोणु । निदः निन्दितुश्च सकाशात् । हे मित्रमह मित्राणां पूजयितः ।  
अवद्यात् गर्ह्याच्च पापात् ॥

एना वो अग्निं नमसो-

जो नपातमा हुवे ।

प्रियं चेतिष्ठमरतिं स्वध्वरं

विश्वस्य दृतममृतम्<sup>९</sup> ॥

॥ ९ ॥

वसिष्ठस्यार्षम् । प्रातरनुवाकाश्विनयोः शस्यते । एना अनेन । वः । छान्द-  
सत्वात् द्वितीयैकवचनस्य वसादेशः । त्वामग्निम् । नमसा । अन्ननामेदम् । हवि-  
र्लक्षणेनात्रेन निमित्तभूतेन तदुपभोक्तव्यमित्येवमर्थमित्यर्थः । यद्वा नमः स्तोत्रम्<sup>१०</sup> ।

तेन निमित्तभूतेन । ऊर्जो नपातम्<sup>१</sup> । ऊर्गन्न बीजलक्षण रसो वृष्ट्यादिलक्षणः । तस्य नपात् पौत्रः अग्निः । कथम् । ततो ह्योषधिवनस्पतयो जायन्ते ओषधिवनस्पतिभ्य एष जायते । इत्येवमग्नेरूर्जः पौत्रत्वम्<sup>२</sup> । आहुवे आह्वयामि । किलक्षणम् । प्रिय देवाना मनुष्याणां च । चेतिष्ठ अतिशयेन चेतनावन्तम् । अरति अलमति<sup>३</sup> पर्याप्तमतिम् । स्वध्वर<sup>४</sup> शोभनयज्ञम् । विश्वस्य सर्वस्य यजमानगणस्य<sup>५</sup> दृतम् । अमृत अमरणधर्माणम्<sup>६</sup> । एतदुक्तं भवति । तमाशासमृद्धये आह्वये<sup>७</sup> । स चाहूतो देवान् प्रति दौत्य<sup>८</sup> करिष्यतीत्यभिप्रायः ।

**ममाग्ने<sup>९</sup> वर्चा विहवेष्बस्तु**

**वयं त्वेन्धानास्तन्वं पुषेम ।**

**मह्यं नमन्तां प्रदिशश्चतस्र-**

**स्त्वयाध्यक्षेण पृतना जयेम<sup>१०</sup> ॥**

**॥ १० ॥**

विहव्यस्यार्षम् ।<sup>११</sup> ससवे वैश्वदेवे शस्त्रेऽस्य विनियोगः । मम । एकवचन बहुवचनस्य स्थाने । अस्माकमित्यर्थः । हे अग्ने त्वत्प्रसादात् वर्चः । ब्राह्म तेजो वर्च इत्युच्यते<sup>१२</sup> । तत् । विहवेषु । विविधमाह्वयन्ते शक्रादयो देवा यस्मिन् स विहवः ससव उच्यते । तस्मिन् । अस्माकमेव सोमयागजनित ब्राह्मं तेज अस्तु भवतु अस्य यजमानस्य इत्यभिप्रायः<sup>१३</sup> किं च वयं त्वा त्वा इन्धानाः<sup>१४</sup> दीपयमाना पृतादिभिः<sup>१५</sup> अन्वहं तन्वं तनु शरीरमस्मदीयम् । पुषेम । पुष पुष्टौ । पुष्येम । त्वत्प्रसादाद्बहुधनमस्माकं अस्तु इत्यर्थः<sup>१६</sup> । मह्यम्<sup>१७</sup> । बह्वर्थ एकवचनम् । अस्मभ्यम् । नमन्ताम् । नमः प्रह्वर्थे<sup>१८</sup> । प्रह्वीभवन्तु<sup>१९</sup> । प्रदिशः प्रकृष्टा दिशः । चतस्रः<sup>२०</sup> । दिक्शब्देनात्र दिङ्निवासिन उच्यन्ते । मञ्चा क्रोशन्ति इति यथा । सर्वेषामपि भूतानामीश्वरत्वमाशास्यते । किंच त्वया त्वयैव अध्यक्षेण अग्रेसरेण पृतनाः सेनाः प्रतिबन्दिभूता । जयेम । भवतोऽग्नेः प्रसादादसच्छतवोऽप्यपहृतवर्चसो निलीनाः शेरतामित्यर्थः ॥

**ऋध्याम स्तोमं सनुयाम वाज-**

**मा नो मन्त्रं सरथेहोप यातम् ।**

यशो न पक्वं मधु गोष्वन्तरा

भूतांशो अश्विनोः काममप्राः<sup>१</sup> ॥

॥ ११ ॥

भूताशो नाम काश्यपपुत्र अश्विनौ आह । प्रत्यक्षकृतोऽयं मन्त्रः । कुत एतज्ज्ञायते । मध्यमपुरुषयोगात्<sup>२</sup> ऋधु वृद्धौ । ऋद्ध समृद्ध स्वरसौष्टवादिना । स्तोम युष्मद्गुणसंपूर्णम् । कुर्म इति शेष<sup>३</sup> । न केवल युष्मत्स्तवमेव कुर्म । सनुयाम । षणु दाने<sup>४</sup> । दन्न च । वाजम् । वाजमित्यन्ननाम । अन्न हविः । आकारस्य उपयात इत्याख्यातेन<sup>५</sup> संबन्धः । न. अस्माकम् । मन्त्रम् । मत्वर्थायोऽच्प्रत्यय<sup>६</sup> । ऋगादि-मन्त्रैर्मन्त्रवन्तम् । याज्यावन्तमित्यर्थ<sup>७</sup> । सरथा । प्रथमाद्विवचनस्य सुपा सुलुक्<sup>८</sup> इत्याकारः । सरथौ<sup>९</sup> । समानमेकं रथमारुह्येत्यर्थ । इह । इहेति काल प्रतिनिर्दिश्यते । एतस्मिन् काले । उपयातम् । आख्यातोपसर्गयोर्मध्ये आकार. प्रविशति । उपा-गच्छतमित्यर्थः । आगतयोश्च युवयो. यशो न । यश इत्यन्ननाम । न इत्युपरिष्ठा-दुपचार<sup>१०</sup> उपमार्थीयः<sup>११</sup> । पुरोडाशाद्यन्नमिव । पक्वं पक्वसदृशम् । भोजनयोग्य-मित्यर्थः । मधु मधुररसम् । मृष्टतरमित्यर्थः । गोषु । सप्तमीबहुवचनं षष्ठीबहु-वचनस्य स्थाने । गवाम् । अन्तः । अन्तःशब्दो मध्यपर्यायः । मध्ये । ऊधसि<sup>१२</sup> वर्तमानमित्यर्थः । किं तत् । सामर्थ्यात् पयः । आकार. अप्रा. इत्यनेन सबध्यते । भूताशः । अश्विनो चन्द्रादित्यरूपयोः काम<sup>१३</sup> प्रकामम् । आप्रा । प्रा पूरणे । आभिमुख्येन पूरयति । प्रवर्ग्यादौ । एतज्ज्ञात्वा तूर्णमुपायातमिति संबन्धः ॥

अव ते हेळो वरुण नमोभि-

रव यज्ञेभिरीमहे हविर्भिः ।

क्षयन्नस्मभ्यमसुर प्रचेता

राजन्नेनांसि शिश्रथः कृतानि<sup>१४</sup> ॥

॥ १२ ॥

शुन.शेषो यूषे<sup>१५</sup> नियुक्तो वरुणमाह । अवैत्यमुपसर्गः ईमह इत्याख्यातेन सबध्यते । ते तव हेळः । क्रोधनामेदम् । तथा ब्राह्मब्रह्मवादिनः—प्रत्यक्षहेळ-प्रसादा राजानः<sup>१६</sup> इत्यादि<sup>१७</sup> । पूर्वमयागजनितो योऽस्माकमुपरि रोष<sup>१८</sup> तं रोष हे वरुण



परितः आच्छादयितः<sup>१</sup> वारिणा तेजसा वा सर्वस्य । नमोभिः स्तुतिभिः ।  
 इति सिंहावलोकनन्यायेनाख्यातस्यापकर्षः<sup>२</sup> । अवेमहे । अवेत्ययमपेत्यस्य स्थाने  
 द्रष्टव्य । ईमहे इति याच्ञाकर्मन्यत्र<sup>३</sup> । इह तु गत्यर्थः । अपगमयामेत्यर्थः ।  
 अव । अस्यापि पूर्ववत् सबन्धः । यज्ञेभि यज्ञै । सप्तम्यर्थे तृतीया<sup>४</sup> यज्ञेषु यागेषु ।  
 अवभृथेष्ट्यादिषु ईमहे हविर्भिः एककपालादिभिश्च अपगमयामेत्यर्थः । यत एवमत  
 क्षयन् । क्षि निवासगत्योः । निवसन् । स्वस्मिन् स्थाने गतरोषस्त्रायन्<sup>५</sup> इत्यर्थः ।  
 अस्मभ्यं । विभक्तिदोषो माभूदिति<sup>६</sup> । असुर । असुरिति<sup>७</sup> प्राणनाम द्रष्टव्यम्<sup>८</sup> ।  
 मत्वर्थीयो रप्रत्ययः मुष्कर इति यथा । प्राणवन्<sup>९</sup> महाबल । प्रचेतः प्रकृष्टप्रज्ञः ।  
 उक्तं च भाष्ये—तत्प्रज्ञया स्तौति<sup>१०</sup>—इति । राजन् स्वामिन् सर्वस्य भूतजातस्य ।  
 एनासि पापानि बाह्मनकायजातानि इह जन्मनि पूर्वजन्मनि च कृतानि ।  
 शिश्रथ<sup>११</sup> । श्रथ शैथिल्ये । शिथिलीकुरु । नाशयेत्यभिप्रायः । पापमूलत्वात् सर्व-  
 दुःखानामित्यर्थः ।

**उदुत्तमं वरुण पाशमस्म-**

**दवाधमं वि मध्यमं श्रथाय ।**

**अथा वयमादित्य व्रते तवा-**

**नागसो अदितये स्याम<sup>१२</sup> ॥**

**॥ १३ ॥**

शुनश्शेषस्यार्षम्<sup>१३</sup> । उदित्ययमुपसर्गः श्रथयेत्यनेन सबध्यते । उत्तमं हे वरुण  
 पाशं रज्जुम्<sup>१४</sup> । अस्मत् अस्मत्तः । सिंहावलोकनन्यायेनाख्यातमपकर्षव्यम्<sup>१५</sup> । उच्छ्र-  
 थय उन्मोचय<sup>१६</sup> । अव । अस्य च तेनैवाख्यातेन<sup>१७</sup> सबन्धः । अधमं पाशमवश्रथय ।  
 अवेत्ययमधोभावे द्रष्टव्यः । अध एव मोचय । वि । पूर्ववदेवास्य सबन्धः । मध्यमं  
 पाशं तत्रैव विश्रथय । अथ अनन्तरं वयं पाशबन्धान्मुक्ताः<sup>१८</sup> हे आदित्य अदिते  
 पुत्र व्रते । व्रतमिति कर्मनाम । कर्मणि । तव त्वत्संबन्धिनि वर्तमाना । अनागसः<sup>१९</sup> ।  
 आगं पापमाह आहपूर्वाद्गमे । किल्बिषम्<sup>२०</sup>—इति निरुक्तम् । अपापाः सन्तः ।  
 अदितये । अदितिरिति पृथिवीनाम<sup>२१</sup> । पृथिव्यै । स्याम । पृथिव्या चिरं जीवेमेत्यभि-

प्रायः १। एवमाख्यानसमयेन<sup>२</sup> इय मन्त्रस्य योजना । अथवा कश्चिद्यजमान<sup>३</sup> उत्तमा-  
धममध्यमैः पाशैर्वद्धो राजानं वरुणं प्रार्थयते । उत्तम उत्कृष्ट<sup>४</sup> घोर हे वरुण पाश-  
बन्धनहेतुभूत<sup>५</sup> पापं ब्रह्महत्यादिमहापातकरूपं अस्मत् उच्छ्रथ्य<sup>६</sup>। अपनयेत्यर्थः ।  
अधममपि पापं अभोज्यभोजनादिनिमित्तपनय<sup>७</sup> । मध्यममपि पापमुपपातकादिरूपं  
नाशय । अथानन्तरं त्वया क्षालितसर्वकल्मषा सन्तो वयं<sup>८</sup> हे आदित्य दीतस्वभाव<sup>९</sup>  
व्रते कर्मणि । तव<sup>१०</sup> त्वद्देवत्ये वर्तमानाः<sup>११</sup> अनागतः । आगतः प्रमादः । प्रमाद-  
रहिता अदितये स्याम अक्षीणाय स्याम । अक्षयं गमिष्याम<sup>१२</sup> इत्यभिप्रायः ॥

**सेदग्ने अस्तु सुभगः सुदानु-**

**र्यस्त्वा नित्येन हविषा य उक्थैः ।**

**पिप्रीषति स्व आयुषि दुरोणे**

**विश्वेदस्मै सुदिना सासदिष्टिः<sup>१३</sup> ॥**

**॥ १४ ॥**

वामदेवोऽग्निमाह<sup>१४</sup> । सेत् । सांहितिकः सुलोप<sup>१५</sup> । स । इदिति पद-  
पूरणः । हे अग्ने त्वत्प्रसादादस्तु भवतु । सुभग । भग इति धननामधेयम्<sup>१६</sup> ।  
भजतेः । भज्यते व्यस्यते सर्वार्थि<sup>१७</sup> । सुदानु<sup>१८</sup> । सुशब्दः पूजायाम् । शोभनेन  
दृष्टोपकारेण<sup>१९</sup> धनेन धनवान् सुदानुः । दाभाभ्यां नु<sup>२०</sup> । सुष्ठु पात्रेभ्यो दाता  
अस्तु<sup>२१</sup> ।

दात्रा पात्रविशेषेण<sup>२२</sup> श्रद्धादानतयैव च ।

अल्पे<sup>२३</sup> दत्ते बहुगुणं दानस्यावाप्यते फलम्<sup>२४</sup> ॥

इति वचनात् । कोऽसौ । यस्त्वा नित्येन अग्निहोत्रादिना<sup>२५</sup> हविषा । य उक्थै<sup>२६</sup>  
यश्च उक्थै<sup>२६</sup> । शस्त्राण्युक्थशब्देनोच्यन्ते । इह<sup>२७</sup> तद्वन्तोऽग्निष्टोमादय उच्यन्ते । तै ।  
पिप्रीषति । प्रीञ् तर्पणे । तर्पयितुमिच्छति । तर्पयतीत्यर्थः । किञ् स्वे स्वकीये ।  
आयुषि शतसंवत्सरलक्षणे । शतायुश्च भवन्नित्यर्थः । दुरोणे । दुरोण इति गृहनाम ।  
स्वस्मिन् गृहे । स्थाने स्थितः सन्नित्यर्थः । इदमप्याशास्यम्<sup>२८</sup> । यतो लौकिका  
आहुः<sup>२९</sup> —स्वगृहे निवासः स्वर्गनिवासः —इति । विश्वा । विश्वशब्दः सर्वपर्यायः<sup>३०</sup> ।

सर्वा । इच्छब्दश्चार्थे अनेकार्थत्वान्निपातानाम् । अस्मै यजमानाय । सुदिना कल्याण-  
दिना<sup>१</sup> । सा असत् । पञ्चमो लकारः । अस्त्वित्यर्थः । इष्टिः । इषु इच्छायाम् ।  
इच्छा पुत्रादिविषया । सकलस्त्वामाराधयन्<sup>२</sup> मर्त्यः सर्वथा कार्तार्थ्यमापद्यतामि-  
त्यर्थः<sup>३</sup> ॥

उद्यन्नद्य मित्रमह  
आरोहन्नुत्तरां दिवम् ।  
हृद्रोगं मम सूर्य  
हरिमाणं च नाशय\* ॥

॥ १५ ॥

प्रस्कण्वस्यार्षम्<sup>५</sup> । सूर्योऽभिधीयते । स च युस्थान । उद्यन् उदयगिरि-  
शिखरात्<sup>६</sup> । अद्य अस्मिन् काले । मित्रमहः<sup>७</sup> मित्राणां स्तोतृणां<sup>८</sup> अभिलषितार्थ-  
प्रदानेन पूजयितः । अथवा मित्रवदुपकारी<sup>९</sup> महनीयश्च त्वम्<sup>१०</sup> । आरोहन् ।  
आकारो बलवचन । बलेन स्वेन निहत्य रक्षासि रोहन् । तथा च श्रूयते —  
आदित्यो ह्येवोद्यन् पुरस्ताद्रक्षास्यपहन्ति<sup>११</sup> — इति । किमारोहन् । उत्तरा उत्कृष्टा  
पुण्यकृद्धि<sup>१२</sup> सेव्यमानां अनुपमसुखस्थान<sup>१३</sup> दिवम् । हृद्रोग हृदयरोगम् । सर्वदुःख-  
मूलं संतापमित्यर्थः । मम त्वत्परिचारकस्य<sup>१४</sup> ससक्तपरितापहृदयस्य<sup>१५</sup> । सूर्य हे  
सूर्य । हरिमाणं च हर्तारं च प्रभादीनां । रोगविशेषम् । नाशय निर्मूलय<sup>१६</sup> ।  
प्रदर्शनार्थमिदम् । कुष्ठभगन्दरप्रमेहादीनष्टावपि महारोगान्<sup>१७</sup> नाशय । किं बहुना  
भाषितेन । भगवन् भक्तवत्सल भवत्प्रसादानीरोगो भूयासमित्यर्थः । तथा ह्याप्त-  
वचनम् —

आरोग्यं भास्करादिच्छेन्मुक्तिमिच्छेज्जनार्दनात् ।

ईश्वराज्ज्ञानमन्विच्छेच्छ्रियं<sup>१</sup> मिच्छेद्भुताशनात्<sup>१९</sup> ॥ इति ॥

अर्ग्वि वः पूर्य गिरा  
देवमीले वसूनाम् ।

सपर्यन्तः पुरुप्रियं

मित्रं न क्षेत्रसाधसम्<sup>१</sup> ॥

॥ १६ ॥

काश्यपस्यार्षम् । अग्निं व । छान्दसत्वात् एकवचनस्य वसादेशः । त्वाम् । पूर्व्यमिति पुराणनाम । पुराणं नित्यम् । गिरा<sup>२</sup> । गृणाते स्तुतिकर्मणो रूपम् । गिरा स्तुतिलक्षणया वाचा । देव दानादिगुणम् । ईळे । ईळ स्तुतौ । स्तौमि । वसूनाम् । वस्विति धननाम । धनानाम् । षष्ठीश्रुतेरर्थाय इति शेषः । अथवा स्वस्वामिसबन्धलक्षणा षष्ठी । धनानां स्वामिनमित्यर्थः । तथाहि उक्तं वचनम्—

श्रियमिच्छेद्भुताशनात्<sup>४</sup> ।

इति । अग्नौ<sup>५</sup> वाम वसु सन्यदध<sup>६</sup>—इति च श्रुतिः । अथवा वसवः पार्थिवा देवगणाः । तथाहि—अग्निर्वसुभिर्वसुर्वासव इति<sup>८</sup> समाख्या । तस्मात् पृथिवी-स्थाना<sup>९</sup>—इति भाष्यकारवचनम् । तेषां स्वामिनमित्यर्थः । सपर्यन्तः । सपर्यतिः परिचरणकर्मा । बहुवचनमेकवचनस्य स्थाने । सपर्यन् परिचरन् । पुरुप्रियम् । पुर्विति बहुनाम । बहूना यजमानानां<sup>१०</sup> प्राणिना वा सर्वेषां प्रिय इष्टम् । किमिव । मित्रं न<sup>११</sup> । नशब्द उपमार्थः । मित्रमिव । कीदृश मित्रम् । क्षेत्रसाधसम् । साधः ससिद्धौ । यथा<sup>१२</sup> क्षेत्रस्य दृष्टादृष्टसाधनभूतस्य साधयितुं मित्रं<sup>१३</sup> मनुष्यं तथा अहमपि अभिल-षितार्थप्रदायिनमिति<sup>१४</sup> सबन्धः ॥

स्योना पृथिवी भवा-

नृक्षरा निवेशनी ।

यच्छा नः शर्म सप्रथः<sup>१५</sup> ॥

॥ १७ ॥

मेधातिथेराक्षम् । स्योनमिति सुखनाम स्यते अवसानार्थस्य<sup>१६</sup> । ग्राम्यसुख-मुत्तया ह्यवस्यति विनश्यतीत्यर्थः । तथा च स्मरणम्—

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम्<sup>१७</sup> ।

इति । सेवितव्यमिति वा । सिचेर्वर्णव्यापत्यादिना स्योनम् । सेवितव्य हि<sup>१</sup> तदव-  
श्यम् । तथा च स्मरणम्—

भोक्ता च धर्मान्<sup>२</sup>

इति व्यासवचनम्<sup>३</sup> । ततः स्योना सुखरूपा सुखस्यानेकविधस्य<sup>४</sup> संपादयित्री । हे  
पृथिवि प्रथिते सत्तात्माकाशवत् । भव भूया । अनृक्षरा<sup>५</sup> । ऋक्षर कण्टक. सन्तापक.  
सुखं सर्वप्रकारं तपामि<sup>६</sup> नाशयामीत्युद्धत । तपने. वर्णव्यापत्या । कण्टकसदृशैर्जनै-  
र्नाभिभवनीया<sup>७</sup> अयत्नभोग्या च इत्यर्थः <sup>८</sup> । निवेशनी निवेशयित्री च स्वर्गादिस्थान  
बहुधनसंपादनेन । यच्छ देहि । नः अस्मभ्यम् । शर्म । शर्मशब्दः सुखपर्यायः ।  
गृहपर्यायश्चास्ति । शर्म सुख निर्वाणरूपम्<sup>९</sup> । सप्रथ सर्वतः पृथु प्रथितम् । अक्षय-  
मित्यर्थः । अथवा शर्म गृहम् । सर्वतः पृथु प्रथितं त्रिभूमिप्रासाद<sup>१०</sup> सर्वर्तुसुखसाधन-  
स्थानं अपरिमितं देहीति<sup>११</sup> सवन्ध ॥

अभि त्वा देव सवित-

रीशानं वार्याणाम् ।

सदावन् भागभीमहे<sup>१२</sup> ॥

॥ १८ ॥

शुन शेषो यूपे नियुक्त सवितारमाह । अभीत्ययमुपमर्गः आभिमुख्ये वर्तते ।  
त्वा त्वा हे देव दानादिगुण । सवित सर्वस्य कर्मण प्रसवित अभ्यनुज्ञात ।  
ईशानमीश्वरम् । वार्याणाम् । वार्यं वृणोते । वरणीयाणां प्रार्थनीयानामायुरादीनाम् ।  
सदा सर्वदा । अवन् । अवते रक्षणार्थस्येदं रूपम् । रक्षन् । किम् । लोकपाल-  
त्वात् लोकान् । भागम् । कस्य । प्रकरणवशादायुष । आयुरेव वा भजनीय-  
त्वात्<sup>१३</sup> भागशब्देनोच्यते । आयुः । ईमहे<sup>१४</sup> । याच्ञाकर्मायम् । याचामहे । द्विकर्मको  
याचि<sup>१५</sup> दुहि याचि रुधि<sup>१६</sup>—इति स्मरणात् । त्वामायुर्याचामहे । त्वमप्यार्तानुग्राह-  
कतया<sup>१७</sup> अस्मानायुष्मतः कुर्वित्यभिप्रायः ॥

विश्वे देवाः शृणुतेमं हवं मे

ये अन्तरिक्षे य उप द्यवि छ ।

ये अग्निजिह्वा उत वा यजत्रा

आसद्यास्मिन् बर्हिषि मादयध्वम् ॥<sup>१</sup> ॥ १९ ॥

भरद्वाजस्यार्षम् । प्रत्यक्षकृतोऽयं मन्त्रः । हे विश्वे देवा २ । विश्वशब्दः सर्वपर्यायः । सर्वे देवाः पृथिव्यादिस्थानाश्रयिणः । शृणुत इमं हव आह्वानम् । विज्ञापनमित्यर्थः । मे मम । मत्प्रयुक्तमित्यर्थः ३ । के पुनस्ते । ये ये वाय्वादयो<sup>४</sup> देवा अन्तरिक्षे । सप्तमीश्रुतेर्वर्तमाना<sup>५</sup> इति शेषः । ये ये च सूर्यादयः उप द्यवि । उपेत्ययं उपरीत्येतस्य स्थाने द्रष्टव्यः । उपसर्गव्यत्ययश्च भाष्यकारेण दर्शितः — अथापि निरित्येष समित्येतस्य स्थाने<sup>६</sup> — इति । दिव उपरीत्यर्थः । स्थ भवथ । ये ये च अग्निजिह्वा । जिह्वा प्रधानमङ्गानां<sup>७</sup> तन्मूलत्वात् सर्वव्यापाराणाम् । तेनाग्ने प्राधान्यमुच्यते<sup>८</sup> । अग्निप्रधाना जातवेद प्रभृतय पार्थिवा देवाः । उत वा । उतशब्दः<sup>९</sup> अप्यर्थः । वाशब्दः चार्थः ।

वायुर्वा त्वा मनुर्वा<sup>१०</sup> त्वा<sup>११</sup>

इति यथा । अपि च यजत्रा यजमानानां त्रातारः<sup>१२</sup> । के पुनस्ते । ये पृथिव्यादि-स्थानाश्रयिणो<sup>१३</sup> देवास्ते उच्यन्ते । कुत । नैरुक्तानां त्रिस्थानव्यतिरिक्तस्य देवतान्तर-स्याभावात् । पुरस्ताद्यच्छब्दश्रुते<sup>१४</sup> तच्छब्दोऽध्याहार्यः । ते सर्वे आसद्य आगम्य अस्मिन् बर्हिषि । बर्हिःशब्दो यज्ञनामः । यज्ञे । स्वेन भागधेयेन मादयध्वम् । मदी हर्षे । हृष्यथ । हृष्टेषु विश्वेषु देवेषु युष्मासु अभिलषितार्थसिद्धिर्भविष्यतीत्यभिप्रायः ॥

नमो महद्भ्यो नमो अर्भकेभ्यो

नमो युवभ्यो नम आशिनेभ्यः ।

यजाम देवान् यदि शक्नवाम

मा ज्यायसः शंसमा वृक्षि देवाः<sup>१५</sup> ॥ ॥ २० ॥

शुनःशेपो विश्वान् देवान् प्रार्थयते । नमो महद्भ्यः । नमः स्वस्तिस्वाहा-

स्वधा<sup>१</sup> इति नमोयोगाच्चतुर्थी<sup>२</sup>। नमोऽस्तु महद्भ्य महनीयेभ्य<sup>३</sup>। वृद्धेभ्य इत्यर्थः। नमो अर्भकेभ्य<sup>४</sup>। अर्भकशब्दोऽल्पपर्याय<sup>५</sup>। दर्भमर्भकमित्यल्पस्य<sup>६</sup>—इति वचनात्। अल्पेभ्यो बालेभ्य<sup>७</sup>। नमो युवभ्य<sup>८</sup>। ननु च सर्वे एव देवा नित्ययौवनयुक्ता<sup>९</sup> अमृतपानात्। किमिदमुच्यते युवभ्य<sup>१०</sup> इति। सत्यमेवैतत्। तथापि सर्वदेवानां वयोऽवस्थोच्यते इति विशेषः। नम आशिनेभ्य<sup>११</sup>। अशू<sup>१२</sup> व्यासौ इत्यस्येनच्-प्रत्ययो<sup>१३</sup> भवति। आशिनेभ्य<sup>१४</sup> व्याप्तृभ्य<sup>१५</sup>। कस्य<sup>१६</sup>। वयस<sup>१७</sup> प्रकृतत्वात्। बाल्यस्य यौवनस्य स्थाविरस्य च वयसो व्याप्तृभ्यः। मध्यमवयस्केभ्य इत्यर्थः। न केवलं नमस्कारमेव<sup>१८</sup> कुर्म<sup>१९</sup>। यजाम देवान् सर्वान्। यदि शक्त्वाम इत्यात्मनो दैन्यं प्रकटयति। को जानीयान्मखावसान भविष्यति इति। सर्वो हि लोकः प्रयोजनापेक्ष-यैव प्रवर्तते इत्याह। मा। मेति प्रतिषेधार्थो निपातो वृक्षीत्याख्यातेन संबध्यते। ज्यायस<sup>२०</sup>। सर्वार्थानां प्राधान्याज्ज्याय शब्देनायुरुच्यते। तन्मूलत्वात् सर्वपुरुषार्थानाम्। ज्यायस आयुष<sup>२१</sup>। शस आ। छान्दस<sup>२२</sup> परनिपात<sup>२३</sup>। आशसं आशंसनम्<sup>२४</sup>। प्रार्थनमित्यर्थ<sup>२५</sup>। वृक्षि। वृश्चतेरुत्तमपुरुषैकवचन मध्यमपुरुषबहुवचनस्य स्थाने। मा छेत्। हे देवा। युष्मत्प्रसादादायुरविनश्वरमस्माकमस्त्वित्यभिप्राय<sup>२६</sup> ॥

**सूर्यो नो<sup>१०</sup> दिवस्पातु**

**वातो अन्तरिक्षात्।**

**अग्निर्नः पार्थिवेभ्यः<sup>११</sup> ॥**

**॥ २१ ॥**

चक्षोरार्षम्। अनेन मन्त्रेण तिस्रः प्रधानदेवताः प्रार्थ्यन्ते। तथाहि—  
तिस्र एव देवताः—इति नैरुक्ताः। अग्निः पृथिवीस्थानः। वायुर्वेन्द्रो वा अन्तरिक्ष-  
स्थानः। सूर्यो द्युस्थान<sup>१२</sup>—इति प्रतिजानीते। सूर्यः। सुवति सरति<sup>१३</sup> इति वा  
सूर्यः। अथवा सु आर्यः स्वामी सर्वस्य इति। स्वर सु वर्णविपर्ययेण<sup>१४</sup>। तथा च  
श्रूयते—आदित्य एषां भूतानामधिपति<sup>१५</sup>—इति। सूर्यः नः अस्मान् दिवः द्युलोकात्।  
द्युलोकोद्भवात् भयादित्यर्थः। पातु रक्षतु। वातश्च अन्तरिक्षात् अन्तरिक्षमवाद्भवात्।  
अस्मान् पात्वित्यनुषङ्गः। अग्निश्च नः अस्मान् पार्थिवेभ्यः। वचनव्यत्ययः<sup>१६</sup> ॥

पार्थिवात् पृथिवीभवाद्भ्यात्<sup>१</sup> । पात्वित्यनुषङ्गः । त्रयाणां लोकेश्वराणां<sup>२</sup> प्रसादेन सर्व-  
दुःखोपशमोऽस्त्वित्यभिप्रायः ॥

**उप त्वाग्ने दिवेदिवे**

**दोषावस्तर्धिया वयम् ।**

**नमो भरन्त एमसि<sup>३</sup> ॥**

॥ २२ ॥

मधुच्छन्दस आर्षम् । उप । उपसर्गश्रुतेर्योग्यव्यवन्तपदाध्याहारः कार्यः ।  
उपगम्य त्वा त्वां हे अग्ने । दिवे दिवे । अहर्नामैतत् सप्तम्येकवचनमेव समाम्ना-  
येषु<sup>४</sup> समाम्नातम् । अहनि । दोषावस्त । अहोरात्रनामैतदन्यत्र । इह तु अह-  
शब्देन पौनरुक्त्यपरिहारार्थं एव योजनीयम् । दोषेति रात्रिनाम । वस्तरिति वसति-  
रुच्यते । रात्रिवासे । अहनि रात्रौ च इत्यर्थः । धिया । धीरिति कर्मनाम । यागा-  
ख्येन कर्मणा । वयं नमः । नम इत्यन्नाम । अन्नं हविराज्यं वा । भरन्तः ।  
पात्रस्थ<sup>५</sup> हविरुद्धहन्त इत्यर्थः । आ इमसि । आकारश्रद्धायाम् । महत्या श्रद्धया  
युक्ताः । तथा च स्मरणम्—

श्रद्धयेष्टं च पूर्तं च नित्यं कुर्यादतन्द्रितं<sup>६</sup> ।

इति । इमसि । इणो रूपमेतत् । गमनेनात्राराधनं लक्ष्यते । आराधयाम् । उपगम्य  
श्रद्धया सभृतहविष्कास्त्वां<sup>७</sup> यजामहे इत्यर्थः ॥

**अयं ते योनिर्ऋत्वियो**

**यतो जातो अरोचथाः ।**

**तं जानन्नग्न आसी-**

**दाथा नो वर्धया गिरः<sup>८</sup> ॥**

॥ २३ ॥

विश्वामित्रस्यार्षम् । अरणि प्रति समारोप्यमाणोऽग्निरुच्यते । अयमिति सन्नि-  
कर्षार्थं प्रतिनिर्दिश्यते । योनिशब्दोऽयमुभयलिङ्गः । तथाहि लिङ्गानुशासनकारः पठति—



श्रोणियोन्मूर्मय पुसि ।

इति१।

समुद्र<sup>२</sup> व प्रहिणोमि स्वां योनिम्<sup>३</sup> ।

इति च प्रयोगदर्शनात् । अयं ते तव योनिरण्याख्यः काष्ठविशेष । ऋत्विय ऋतु-  
प्रभव । ऋतु कालः । अर्तेर्गतिकर्मण । स हि गमयति भूतानि । जरयतीत्यर्थः ।  
यत् काष्ठविशेषात् पूर्वं जातस्त्वमरोचथा । रुच दीप्तौ । दीप्तवानभू । त योनि  
आत्मजन्मनिमित्तमात्र<sup>४</sup> जानन् हे अग्ने आरोह<sup>५</sup> । आरूढश्च सन् । अथ अनन्तरं न  
अस्माकं वर्धय रयिम् । रयिरिति धननाम<sup>६</sup> रातेर्दानकर्मण । दीयते हि तद्दृष्टादृष्टार्थ  
देवपितृमनुष्येभ्यः <sup>७</sup> । त्वत्प्रसादादस्माकं धनमस्त्वित्याशास्यते । धनमूलत्वात् सर्व-  
क्रियाणाम् । तथाह्याप्तवचनम्—

धनमूला क्रिया सर्वा द्रव्यहीने कुत क्रिया < ।

इति ।

उपावरोह जातवेदः पुनस्त्वं

देवेभ्यो हव्यं वह नः प्रजानन् ।

आयुः प्रजाँ रयिमस्मासु धेहि

अजस्रो दीदिहि नो दुरोणे<sup>८</sup> ॥

॥ २४ ॥

पुनर्निर्मथ्यमानोऽग्निरभिमन्यते<sup>१०</sup> । उपावरोह<sup>११</sup> । पृथिवीलोकमिति शेषः । हे  
जातवेद जातविद्यः । जाते भूतजाते विद्यमानः पुनस्त्वमुपावरूढः । त्वं देवेभ्यो यागाङ्ग-  
भूतेभ्यो हव्यं हविराज्यादिकम् । वह प्रापय । नः अस्माकम् । त्वयि हुतं इति शेषः । प्रजा-  
नन् प्रकर्षेण जानन् स्वमधिकारमस्मद्भक्ततां वा । तदनन्तरमायुः शतसवत्सरलक्षणं च  
प्रजा च दृष्टादृष्टोपकारिणीम् । रयि धनं च<sup>१२</sup> । तद्विधमस्मासु वेदोदितकर्मनिरतमान-  
सेषु<sup>१३</sup> धेहि धारय । स्थापयेत्यर्थः । अजस्रः अननुगतः । त्वं<sup>१४</sup> सदा दीदिहि दीप्यस्व<sup>१५</sup>

न अस्माकम् । दुरोणे । दुरोण इति गृहनाम । दुरवा भवन्ति । दुस्तर्पाः<sup>१</sup> । दुरव इत्यर्थः । देवयजनाख्ये । अस्माभिराराध्यमान इति शेषः । तदेवमुच्यते । यस्मात्त्वयि राजमाने गृहे भयं न विद्यते । एष वैयाघ्रकुलगोपो यदग्नि इति ॥

अभि त्वा शूर नोनुमो-

ऽदुग्धा इव धेनवः ।

ईशानमस्य जगतः स्वर्दृश-

मीशानमिन्द्र तस्थुषः<sup>२</sup> ॥

॥ २५ ॥

वसिष्ठस्यार्षम् । इन्द्र उच्यते । स च मध्यमस्थान । अभि । उपसर्गश्रुते योग्यव्यवन्तपदोऽध्याहारः<sup>३</sup> कार्यः । अभिगम्य त्वा त्वा<sup>४</sup> हे शूर । शूर शवतेर्गति-कर्मणः । शवति गच्छति शत्रून् इति शूर । शत्रूणामभिभवित । नोनुम अत्यर्थं स्तुमः । अदुग्धा इव धेनव इत्यभिलाषातिरेकं दर्शयति । प्रस्तुतपीवरस्तन्यो धेनवो वत्सोत्सुकतया वाश्यन्ते । तत्कीदृशम् । ईशानमस्य ईश्वरमस्य । जगतो जङ्गमस्य । स्वर्दृशम् । स्व-शब्दः<sup>५</sup> सर्वपर्यायः । सर्वस्य शुभाशुभस्य द्रष्टारम् । लोकपालत्वादीशान-मीश्वरम् । हे इन्द्र तस्थुषः स्थावरस्य । कथमयमस्य<sup>६</sup> जङ्गमस्य स्थावरस्य च ईश्वरः । उच्यते<sup>७</sup> । इन्द्रस्य हि रसानुप्रदानं कर्म<sup>८</sup> । तदधीनत्वात् सर्वभूतानाम् । तस्मादसावेव-मुच्यते । इति ।

न त्वावाँ<sup>९</sup> अन्यो दिव्यो न पार्थिवो

न जातो न जनिष्यते ।

अश्वायन्तो मघवन्निन्द्र वाजिनो

गव्यन्तस्त्वा हवामहे<sup>१०</sup> ॥

॥ २६ ॥

तस्यैवार्षम् । नेति<sup>११</sup> प्रतिषेधार्थो निपातोऽस्तिक्रियामाक्षिपति । नास्ति । त्वा-वान् त्वत्तुल्यः । अन्यो दिव्य दिवि भवः । द्युलोके त्वत्सदृशो नास्तीत्यर्थः । न पार्थिवः । नापि पार्थिवः । नापि पृथिव्या भवः । पृथिव्यामपि त्वत्तुल्यो नास्तीत्यर्थः ।

न जातः न कश्चिज्जातः । न जनिष्यते<sup>१</sup> । कुत । निरतिशयदानादिगुणयोगात्<sup>२</sup> । यत एवमतो ब्रूम । अध्यायन्त अध्वानात्मन इच्छन्तः । हे मघवन् । मघमिति धननामधेयं महतेर्दानकर्मणः । भूमि<sup>३</sup> चाय मनुष्यत्यय<sup>४</sup> । त्रैलोक्यगतेन धनेन धनवन्<sup>५</sup> । हे इन्द्र । वाजिनः । वाजमन्त्रं<sup>६</sup> हविरुच्यते । तेन तद्वन्तः । संभृतहविष्का इत्यर्थः । गव्यन्त गां च कामयमाना<sup>७</sup> । महती विभूतिमिच्छन्त इत्यभिप्रायः । त्वा त्वां हवामहे<sup>८</sup> । आह्वयाम । आह्वानेनात्र यागो लक्ष्यते । यजामह इत्यर्थः ॥

**उत नः प्रिया प्रियासु**

**सप्तस्वसा सुजुष्टा ।**

**सरस्वती स्तोम्या भूत्<sup>९</sup> ॥**

**॥ २७ ॥**

भरद्वाजस्यार्षम् । उतशब्दोऽप्यर्थः । स च समुच्चये द्रष्टव्यः । न अस्माकम् । अन्येषामृषीणां प्रिया<sup>१०</sup> । अस्माकं चेत्यर्थः । प्रियासु । निर्धारणासप्तम्येषा । प्रियाणां सर्वासां देवतानां मध्ये अस्माकमियमेव प्रियतमा । सप्तस्वसा सप्तानां लोकानां स्वसा सहभावात् । अथवा सप्तानां स्वराणां स्वसा सु असा । असु क्षेपणे । व्यापारयित्री-त्यर्थः<sup>११</sup> । सुजुष्टा शोभनया परिचर्यया सेविता शोभनैर्वा पुण्यकृद्धि सेविता । सरस्वती । स्तोम्या स्तोतव्या भूत् । भगवती सरस्वती सर्वदा अस्माभिः स्तूयत इत्यर्थः ॥

**सजोषा इन्द्र सगणो मरुद्भिः**

**सोमं पिब वृत्रहा शूर विद्वान् ।**

**जहि शत्रूरप मृधो नुदस्वा-**

**थाभयं कृणुहि विश्वतो नः<sup>१२</sup> ॥**

**॥ २८ ॥**

विश्वामित्रस्यार्षम् । इन्द्र उच्यते । प्रत्यक्षकृतोऽयं मन्त्रः मध्यमपुरुषयोगात् । सजोषा । जुषी<sup>१३</sup> प्रीतिसेवनयो इत्यस्य असुप्तप्रत्ययान्तस्यैतद्रूपम्<sup>१४</sup> । सप्रीयमाणः । अस्मत्परिचर्यया<sup>१५</sup> इति शेषः । हे इन्द्र सगणः । गणाः<sup>१६</sup> मध्यमस्थाना मरुदादयः । तैः सहितः । मरुद्भिः । मरुच्छब्देन सर्वा एव देवता उच्यन्ते । कुत । मध्यमस्थानानां

मरुतां सगण इत्येतेनैवामिहितत्वात् । अथवा सगण इत्युक्तेऽपि मरुतां पृथगुपादानं प्राधान्यख्यापनार्थम्<sup>१</sup> । ब्राह्मणा आयाता । वसिष्ठो<sup>२</sup>ऽप्यागतः इति यथा । प्राधान्यं च वृत्रवधादिसाहचर्ययोगात्<sup>३</sup> । तथा च श्रूयते—

मरुद्भिरिन्द्र सख्यं ते अस्तु<sup>४</sup> ।

इति<sup>५</sup> । तै सह सोम पिब । अय खलु प्रियतमो<sup>६</sup> हविर्भागः । वृत्रहा वृत्रस्यासुरस्य मेघस्य वा हन्ता । प्रत्यक्षकृतत्वान्मन्त्रस्य सजोषा सगणो<sup>७</sup> वृत्रहा विद्वानित्येतेषां अनामन्त्रितत्वात्<sup>८</sup> एकवाक्यताप्रसिध्यर्थ<sup>९</sup> यत्तच्छब्दावध्याहार्यौ । य एवंविधः स त्व पिबेति संबन्धः । हे शूर विद्वान् । जानन् । किम् । सर्वं शब्दराशि<sup>१०</sup> अस्मद्भक्तता<sup>११</sup> वा । लोकपालत्वात् लोकवृत्त वा । पीत्वा च सोम वीर्यवृद्धं सन् जहि मारय शत्रून् मदोत्सेधयुक्तान् । अपेत्ययमुपसर्गो नुदस्वेत्यनेन सम्बध्यते । मृध । मृध इति सग्रामनाम । मृध करोति इति णिचि<sup>१२</sup> ण्यन्तात् किपि णेरनिटि<sup>१३</sup> इति णिलोपः । मृध सग्रामकारिणः प्रतियोधनसमर्थान् । नुदस्व<sup>१४</sup> । नुद प्रेरणे<sup>१५</sup> । प्रेरय । इत स्थानादपसारयेत्यर्थः । अथानन्तरं दुष्टनिग्रहादभयं सर्वप्रकारं कृणुहि कुरु<sup>१६</sup> । विश्वतः सर्वस्मात् भूतजातात् । नः अस्माकम् । यतो लोकपालानामेतद्व्रतं दुष्टनिग्रहण<sup>१७</sup> शिष्टपरिपालनं च इति ॥

सुमङ्गलीरियं वधू-

रिमां समेत पश्यत ।

सौभाग्यमस्यै दत्वाया-

थास्तं वि परेतन<sup>१८</sup> ॥

॥ २९ ॥

सूर्या नाम ब्रह्मवादिनी । तस्या आर्षम्<sup>१९</sup> । वधूदर्शनार्थं समेतानाह । सुमङ्गली । शोभनानि मङ्गलानि विवाहलक्षणानि यस्या सा सुमङ्गली<sup>२०</sup> । छान्दसत्वात् हल्ङादि-लोपाभावः । इयं वधूरिति साभिनयं दर्शयति । अचिरोढा स्त्री<sup>२१</sup> वधूरुच्यते । अत इमां समेत पश्यत । दृष्ट्वा च सौभाग्यम् । भगशब्देन श्रीरुच्यते । तद्वत्ता सौभाग्यम् । श्रीमत्ता<sup>२२</sup> । अस्यै दत्वाय । त्वो यक्<sup>२३</sup> इति यक्प्रत्ययः । छान्दसः । दत्वा । अथानन्तरं<sup>२४</sup>

अस्तम् । अस्तमिति गृहनाम । गृहम् । वि परेतन विभिन्नाः परागच्छत । एतदुक्तं  
भवति<sup>१</sup> । मनोहरवपुरुक्तामाभरणालकृत<sup>२</sup>सर्वगात्री<sup>३</sup> स्त्रिय दृष्ट्वा चक्षुषः फलमनुभूय<sup>४</sup>  
दत्त्वा चाशिषमस्यै स्व स्वं गृह विपरेतन इत्याशास्यते<sup>५</sup>॥

इति वाररुचे निरुक्तसमुच्चये

प्रथमः कल्पः<sup>६</sup>॥

# वाररुचनिरुक्तसमुच्चयः

द्वितीयः कल्पः<sup>१</sup>

पूर्वस्मिन् कल्पे प्रकीर्णकरूपेण निर्वचनक्रम प्रदर्शितः<sup>२</sup>। इदानी—ज्ञात्व चानुष्ठानम्<sup>३</sup>—इत्युक्तत्वात् नित्यकर्मविहिता मन्त्रा<sup>४</sup> व्याख्यायन्ते ।

**मित्रस्य चर्षणीधृतः**

**श्रवो देवस्य सानसिम्**

**सत्यं चित्रश्रवस्तमम्<sup>५</sup> ॥**

॥ १ ॥

विश्वामित्रस्यार्षम् । मित्रो मध्यमस्थानदेवतासु<sup>६</sup> पठितत्वान्मध्यमस्थानत्वेन<sup>७</sup> निरुक्तः<sup>८</sup>। द्युस्थानोऽपि<sup>९</sup> मित्रोऽस्ति<sup>१०</sup>। स इह निरुच्यते । प्रथमं तावदयं यजुः शाखानुरोधेन<sup>११</sup> व्याख्यायते । मित्रं । मात्वा निर्माय<sup>१२</sup> उदयेन कृत्स्नं जगत्त्रायत<sup>१३</sup> इति मित्रं । जगत्त्रयत्राणविधानदक्षो ह्यसावुदेति । इह देवतातत्त्वं प्रति बहुविदा मतिभेदः<sup>१४</sup>। केचिदाहुः<sup>१५</sup> पुरुषविधत्वं देवतायाः । कुतः । बाहुमुष्ट्यादेः श्रूयमाणत्वात्<sup>१६</sup> अदनादिक्रियायोगाच्च । अपरे पुनरपुरुषप्रकारं मन्यन्ते । कुतः । प्रत्यक्षभूतेष्वग्न्यादिषु तस्यानुपलभ्यमानत्वात् वस्तुसत्त्वमात्रमेवेति<sup>१७</sup>। उभयप्रकारमित्यन्ये उभयथा मन्त्रेषु श्रूयमाणत्वात् । पुरुषविधत्वेन केषुचिन्मन्त्रेषु श्रूयते—

ऋष्या त इन्द्र स्थविरस्य बाहू<sup>१८</sup>।

इति । केषुचिद्वस्तुमात्रेण—

अगन्म ज्योतिरुत्तमम्<sup>१९</sup>।

इति । सर्वथा मन्त्राक्षरव्यतिरिक्तं<sup>१</sup> देवतायाः प्रमाणं नास्ति इति सिद्धान्तः<sup>२</sup>। मित्रशब्दनिर्वचनप्रसङ्गेन<sup>३</sup> देवतास्वरूपमपि मनागुक्तम् । अलमतिप्रसङ्गेन । प्रकृतमभिधीयते निर्वचनान्तरम् । संमिन्वानो द्रवति इति वायुः<sup>४</sup>। मित्रं<sup>५</sup> प्रक्षेपणे<sup>६</sup> द्रु गतौ इत्येतयोर्धात्वोः<sup>७</sup> एतद्रूपम्<sup>८</sup>। सम्यक् प्रक्षिपन् सर्वत्र<sup>९</sup> स्वं जोतिः द्रवत्यन्त-  
रिक्षमिति मित्रः । मेदयतेर्वा<sup>१०</sup> घ्नन्प्रत्ययान्तस्य<sup>११</sup>। सर्वमसावुदकेन स्नेहयति ।  
तथा हि—तोयदा अमुतोऽर्वाच्च पर्यावर्तन्ते<sup>१२</sup>। सहस्थानादुदकस्यादित्यात् । अथ  
घृतेनोदकेन<sup>१३</sup> पृथिवी व्यद्येते<sup>१४</sup>—इति निरुक्तवचनम् । मित्रस्य भगवत आदि-  
त्यस्य । चर्षणीधृतः । चर्षणयो मनुष्याः चायतेः ऋषतेश्च<sup>१५</sup>। चायतिः पश्यतिकर्मा ।  
ऋषतिः गतिकर्मा । पश्यन्ति हि ते सर्वमप्यागमेन गच्छन्ति च दुःसाधमुपायेन ।  
प्रदर्शनार्थमिदं<sup>१६</sup> चर्षणीग्रहणम् । चर्षणीप्रभृतीनां भूतजातीनां वृष्टिप्रसादादिना<sup>१७</sup>  
धारयितु । श्रवः । श्रवःशब्देन तेजश्चान्नं च यशश्चोच्यते<sup>१८</sup>। प्रकरणसामर्थ्यादिह  
तेजोमयं मण्डलमुच्यते । तथा च प्रकरणवश एव विनियोक्तव्यः<sup>१९</sup>—इति भाष्यकार-  
वचनम् । श्रूयते वेदशिरसि—आश्रीयते वा योगिभि<sup>२०</sup>—इति । श्रवःशब्देनादित्य<sup>२१</sup>-  
मण्डलमुच्यते<sup>२२</sup>। देवस्य दानादिगुणयुक्तस्य स्तोतृणामभिलषितार्थप्रदस्य दीप्यमानस्य  
वा भुवनविभूत्यै द्युस्थानस्य वा । सानसिम् । मण्डलविशेषणमेतेत् । वन षण  
सभक्तौ इत्यस्य असिप्रत्ययान्तस्य<sup>२३</sup> एतद्रूपम्<sup>२४</sup>। छान्दसत्वात्<sup>२५</sup> अमो लुगभावः<sup>२६</sup>।  
सानसि संभजनीयं<sup>२७</sup> सर्वभूतानाम् । तथा च श्रूयते—उद्यन्त वा<sup>२८</sup> एत सर्वाः  
प्रजाः प्रतिनन्दन्ति<sup>२९</sup>—इति<sup>३०</sup>। सत्यम् । सततमततीति<sup>३१</sup> सत्य सर्वदा गमनस्व-  
भावम् । तथा चाहुः पौराणिकाः—आदित्यः सर्वदा मेरुपर्वत पर्यटति<sup>३२</sup>—इति ।  
तथा च<sup>३३</sup> श्रूयते—

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति<sup>३४</sup>।

इति<sup>३५</sup>। स्पश इति देवदूता आदित्यादय उच्यन्ते । पश्यन्ति ते सर्वप्राणिनां  
चेष्टित<sup>३६</sup> शुभमशुभ वा साक्षिभूतत्वात्<sup>३७</sup>। तथा च श्रूयते—

पिता कुटस्य चर्षणिः<sup>३८</sup>।

इति । अस्य च विवरणम्—पिता कृतस्य कर्मणश्चायिता आदित्यः<sup>१</sup>—इति ।  
अथवा सत्यं सत्सु विद्यमानेषु स्तम्भकुम्भादिषु तायते इति<sup>२</sup> । तेषां प्रकाशकमित्यर्थः ।  
चित्रश्रवस्तमम्<sup>३</sup> । चित्र चायनीयम्<sup>४</sup> । दर्शनीयमित्यर्थः । श्रवः तेजः येषां ते<sup>५</sup> चित्र-  
श्रवसः अग्न्यादयः । तेषामतिशयेन उत्कृष्टं चित्रश्रवस्तमम् । तथा चोक्तम्—

आदित्यस्तेजसामिव<sup>६</sup> ।

इति । साकाङ्क्षत्वात् वन्दामहे इति वाक्यशेषः ।

अवो देवस्य सानसि ।

द्युम्नत्<sup>७</sup>

इति दाशतयीषु पाठः । तथा सति अवतेः रक्षणार्थस्य असुन्प्रत्ययान्तस्य<sup>८</sup> अव-  
पालयिता । द्युम्नशब्देन यशोऽन्नं वाभिधीयते । द्योतयतीति द्युम्नम्<sup>९</sup> । एवमुभयथा  
मन्त्रो निरुक्तः ॥

मित्रो जनान् यातयति प्रजानन्

मित्रो दाधार पृथिवीमुत द्याम् ।

मित्रः कृष्टीरनिमिषाभि चष्टे

सत्याय हव्यं घृतवद्विधेम<sup>१०</sup> ॥

॥ २ ॥

विश्वामित्रस्यार्षम् । मित्रः निरुक्त आदित्यः । जनान् । जायन्त इति जना  
प्राणिन उच्यन्ते । सर्वप्राणिनः । यातयति प्रयत्नेन चेष्टयति । प्रजानन् । किम् ।  
यस्य यत् गर्भाधानादि विहितं तस्य तत् इति<sup>११</sup> शेषः । तथा च<sup>१२</sup> स्मर्यते—

पञ्चैतानि निषिच्यन्ते गर्भस्थस्यैव<sup>१३</sup> देहिनः ।

आयुः कर्म च वित्तं च विद्या निधनमेव च<sup>१४</sup> ॥

इति । तदनु रूपं व्यापारयतीत्यर्थः<sup>१५</sup> । अथवा याततिर्गत्यर्थः<sup>१६</sup> । यातयति गमयति



प्राणिनः कृष्यादिकर्मसु । प्रजानन् । जन जनने इत्येतस्य छान्दसं रूपम् । प्रकर्षेण जायमानः<sup>१</sup> । उद्यन् उदयगिरेरित्यर्थः । तथा च श्रूयते—उद्यन्नु खलु वा आदित्यः सर्वाणि भूतानि । मित्रो दाधार । मित्र एव<sup>२</sup> वृष्टिप्रसादादिना धारयति । पृथिवीम् । पृथिवीशब्देन तद्रूपं भूतजातमुच्यते । पृथिव्याधारभूतं भूतग्रामम् । उतशब्दोऽप्यर्थे द्वांशब्दात् परो द्रष्टव्यः । ग्रामपि । दिव चेत्यर्थः । किञ्च मित्रः कृष्टी । कृष्टय इति मनुष्यनाम कर्मवन्तो भवन्तीति । कथम् । दृष्टादृष्टार्थेन<sup>३</sup> कर्मणा तद्वन्तो मनुष्याः । अनिमिषा । तृतीयैकवचनस्य सुपां सुलुक्<sup>४</sup> इत्याकारः । अनिमिषेण । केन । सामर्थ्यादिव्येन चक्षुषा । अनिमिषा देवा इति प्रसिद्धम्<sup>५</sup> । तथा च<sup>६</sup> श्रूयते—

न तिष्ठन्ति न नि मिषन्त्येते<sup>७</sup>

इति<sup>८</sup> । अभिचष्टे । पश्यतिकर्मायम् । आभिमुख्येन पश्यति लोकपालत्वात् पुण्यकर्मणि पापकर्मणि च वर्तमानान् । साकाङ्क्षत्वात् यत्तच्छब्दावध्याहार्यौ<sup>९</sup> । य एवविध तस्मै । सत्याय<sup>१०</sup> सत्यभूताय । हव्य हवि चर्वादि । घृतवत् घृतेन च युक्तम् । विधेम । विदधातिर्दानकर्मा<sup>११</sup> । ददाम । त्वत्परिचर्यासक्तमनसो<sup>१२</sup> वय इति वाक्य-शेषः । ब्रुवाण इति पाठे<sup>१३</sup> ब्रुवाणशब्दो यजमानवचनः<sup>१४</sup> प्राणरूपत्वात्<sup>१५</sup> । तथा च श्रूयते—तस्मादेनं प्राण इत्याचक्षते<sup>१६</sup>—इति<sup>१७</sup> ।

प्र स मित्र मर्तो अस्तु प्रयस्वान्

यस्त आदित्य शिक्षति व्रतेन ।

न हन्यते न जीयते त्वोतो

नैनमंहो अशनोत्यन्तितो न दूरात्<sup>१८</sup> ॥ ३ ॥

विश्वामित्रस्यैवार्षम् । प्रशब्दः अस्त्वित्याख्यातेन सबध्यते । सः हे मित्र मर्तः । मर्त इति मनुष्यनाम<sup>१९</sup> मरणधर्मत्वात् । प्रियते ह्यसौ यदा कदाचित् । तथाह्याप्त-वचनम्—जातस्य हि मरणं ध्रुवम्<sup>२०</sup>—इति । प्रास्तु<sup>२१</sup> प्रकर्षेणास्तु भवतु भृशम् । प्रयस्वान् । प्रय इत्यन्ननाम । तदस्यास्ति<sup>२२</sup> इति<sup>२३</sup> तद्वान्<sup>२४</sup> । भूम्नि चायं मनुष्यप्रत्ययः<sup>२५</sup> ।

बह्वन्नो भवतु । बह्वन्नो हि लोके नितरां विराजते । तथा च श्रूयते—तस्माद्यस्यैवेह भूयिष्ठमन्न भवति स एव भूयिष्ठं लोके विराजति<sup>१</sup>—इति । कोऽसौ । य. यजमानः श्रद्धावान् । ते तुभ्यम् । आदित्य अदिते पुत्र । शिक्षति । शिक्षतिर्दान-कर्मा । ददाति । व्रतेन । व्रतमिति कर्मनाम<sup>२</sup> । कर्मणा यागाख्येन । किम् । साम-थ्यात् हवि<sup>३</sup> चर्वादि । न केवलमन्नवानेव स भवति<sup>४</sup> । न हन्यते मृत्युनापि पुरा शतसवत्सरलक्षणादायुषः । न जीयते । ज्या वयोहानौ<sup>५</sup> । नाप्याश्रीयते दुःखादिभिः । अथवा जि जये इत्येतस्यैतद्रूपम्<sup>६</sup> । न जीयते शत्रुभिः । त्वोत् । उक्त इत्यवते रक्ष-णार्थस्यैतद्रूपम् । त्वया रक्षितः । अनुगृहीत इत्यर्थः । न इत्येष निपातः अश्वोतीत्या-ख्यातेन संबध्यते । एन<sup>७</sup> त्वदाराधनतत्परम्<sup>८</sup> । अहः<sup>९</sup> अह शब्दः हन्तेर्निरूढोप-धात् विपरीताक्षरोऽसुन्प्रत्ययान्तो<sup>१०</sup> निरुक्तः<sup>११</sup> पापपर्यायः । हन्ति ह्येतत् कर्तारं यदा कदाचित् । तथा च स्मरणम्—

अधर्मैर्धत्ते तावत्ततो भद्राणि पश्यति ।

ततः सपत्नान् जयति समूलं तु विनश्यति<sup>१२</sup> ॥

इति<sup>१३</sup> त्रिप्रकारमपि पापम् । अश्वोति<sup>१४</sup> । नजोऽत्र<sup>१५</sup> संबन्धः । नाश्वोति नाश्नुते । न बाधत इत्यर्थः । अन्तित<sup>१६</sup> । दूरप्रतियोगित्वादन्यतश्च शब्दः समीपवचन<sup>१७</sup> । समीपात्<sup>१८</sup> । इह जन्मनि इत्यर्थः । न दूरात् । नापि दूरात् पूर्वजन्मनश्च । पञ्चम्येकवचनमेतत् सप्तम्येकवचने द्रष्टव्यम् । इह जन्मनि च पूर्वजन्मनि च । कृतमिति वाक्यशेषोऽध्या-हार्यः । एतदुक्तं भवति । परिदृढभक्तिपुरःसरं भगवन्तं भक्तवत्सलमादित्यं परिचरत सर्वाः सपदो भवन्तु इत्यभिप्रायः ॥

आ सत्येन रजसा वर्तमानो

निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेना

देवो याति भुवना विपश्यन्<sup>१९</sup> ॥

॥ ४ ॥

१ उद्यन्नादित्यः सवितृशब्देनोच्यते<sup>२</sup>। आकारः वर्तमान इत्यनेन<sup>३</sup> संबध्यते। सत्येन<sup>४</sup> सत्सु विद्यमानेषु स्तम्भकुम्भादिभावेषु तायमानेन<sup>५</sup>। कृष्णेन इति दाशतयीषु आह<sup>६</sup>। तथा सति कृष्ण कर्षतेर्नाशार्थस्य<sup>७</sup>। तमआदेर्नाशयित्रा<sup>८</sup>। रजसा<sup>९</sup>। रजः-शब्देन तेजश्च उदकं च<sup>१०</sup> लोकश्च<sup>११</sup> शोणितं च अहश्च उच्यते। इह प्रकरणवशात्<sup>१२</sup> तेजोऽभिधीयते। वर्तमानः। आढोऽत्र सबन्धः<sup>१३</sup>। आवर्तमानः परिभ्रमन् नेमिधर्मेण। निवेशयन् प्रवेशयन्। कुर्वन्नित्यर्थः। अमृतं अमरणम्। जीवनमित्यर्थः<sup>१४</sup>। मर्त्यं च मरणं च। तदायत्तं हि जीवनं मरणं च कालस्य हेतुभूतत्वात्। तथा च स्मरणम्<sup>१५</sup>—

कालः पचति भूतानि कालः संहरति प्रजाः<sup>१६</sup>।

इति। अथवा निवेशयन् व्यापारयन्। अमृतम्। द्वितीयैकवचनं चैतत् बहुवचनस्य स्थाने<sup>१७</sup> द्रष्टव्यम्। अभूतान् अमरणधर्मणो देवान्<sup>१८</sup>। एवमेव मर्त्यं मरणधर्मणो<sup>१९</sup> मनुष्यान्<sup>२०</sup>। देवलोकं मनुष्यलोकं च इत्यर्थः। स ह्यात्मीयेन तेजसा सर्वं व्यापारयति। अतश्च हिरण्ययेन हिरण्ययेन। सविता सर्वस्य कर्मणः प्रसविता अभ्यनुज्ञाता<sup>२१</sup>। रथेन आ देवो याति आयाति देवो<sup>२२</sup>। दानादिगुणयुक्तः। भुवना<sup>२३</sup>। शे। छन्दसि बहुलं<sup>२४</sup> इति शिलोपः। भुवनानि भूतजातानि<sup>२५</sup> विपश्यन्<sup>२६</sup>। साक्षिरूपेण स्थितः सन् इत्यर्थः<sup>२७</sup>।

उद्वयं तमसस्परि

ज्योतिष्पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्य-

मगन्म ज्योतिरुत्तमम्<sup>२८</sup> ॥

॥ ५ ॥

प्रस्कण्वस्यार्धम्। एतेन<sup>२९</sup> द्विप्रकारं ज्यातिरादित्याख्यं बाह्यमाभ्यन्तरं चाभिधीयते। उत् इत्ययमुपसर्गः अन्तर्भूतक्रियावचनो द्रष्टव्यः<sup>३०</sup>। उदितमित्यर्थः। वयं दातारः। तमसः<sup>३१</sup> अन्धकारस्य। परि। वर्जनार्थः। एतदुक्तं भवति। तमोऽपनयनार्थम्। बहुलं तमः पङ्क विदार्य<sup>३२</sup> पद्ममिव उत्थित इत्यर्थः। ज्योतिः। द्युतेरादिवर्णव्यापत्त्या

किन्प्रत्ययान्तस्य ज्योतिःशब्दो निरुक्तः<sup>१</sup>। ज्योतिः दीप्तं मण्डलं प्रत्यक्षगोचरम् । पश्यन्तः प्रणमन्तः<sup>२</sup>। परिदृढभक्तिपुर सरमाराधयन्त इत्यर्थः । उत्तरं उत्तारणं उत्तारण-हेतुभूत प्राणिना<sup>३</sup> सुप्तानां मृतकल्पानाम् । एकवाक्यतासपादनार्थं यत्तच्छब्दाव-ध्याहार्यौ<sup>४</sup>। यदेवविधं मण्डलं<sup>५</sup> करामलकरूप तत्रस्थ देव<sup>६</sup> दानादिगुणयुक्त आगम-गम्य निर्वाणम् । देवत्रा देवत्र देवानामपि त्रीतारं निरतिशयसामर्थ्ययोगेन<sup>७</sup>। सूर्य सतारमन्तरिक्षे सर्वदा धारयितारं<sup>८</sup> वा प्राणिनां प्राणरूपत्वात् । तथा च—आदित्यो वै बाह्यः प्राण<sup>९</sup>—इत्युपनिषत्सु गीयते । अगन्म गतवन्तः । प्रायेण<sup>१०</sup> गमिष्याम इत्यभिप्रायः । ज्योतिः<sup>११</sup> ज्योतिर्मयं<sup>१२</sup> उत्तम उत्कृष्ट परं पुरुषम् । एतदुक्तं भवति । अनेकजन्माभ्यासबलेन<sup>१३</sup> सर्वोपनिषत्सु<sup>१४</sup> गीयमान<sup>१५</sup> प्रत्यक्षपरोक्षरूपं भगवन्तमा-दित्यं प्रेत्य सुखिनो भविष्यामः इति ॥

उदु<sup>१६</sup> त्वं जातवेदसं

देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम्<sup>१७</sup> ॥

॥ ६ ॥

प्रस्कण्वस्यार्षम् । उत् इत्ययमुपसर्गः । वहन्तीत्याख्यातेन संबध्यते । उकारः<sup>१८</sup> पदपूरणः । विनिग्रहादीनां<sup>१९</sup> अर्थानां<sup>२०</sup> असंभवात् । त्वम् । तच्छब्दसमानार्थः<sup>२१</sup> त्यच्छब्दः । तच्छब्दश्रुतेर्योग्यार्थसंबन्धो यच्छब्दोऽध्याहार्यः । य मुनिजनविद्याधरादयो नमन्ति त इति संबन्धः । जातवेदसम् । जाते भूतजाते विद्यते अस्ति इति जातवेदा-आत्मरूपत्वात् । तथा च श्रूयते—

सूर्य आत्मा जगतस्तस्थुषश्च<sup>२२</sup>।

इति<sup>२३</sup> जातवेदसं<sup>२४</sup> सर्वप्राणिहृदयकोशगुहाशयम् । देवं दानादिगुणयुक्तम् । वहन्ति उदोऽत्र संबन्धः<sup>२५</sup> । उद्वहन्ति उद्वमयन्ति । व्यापारयन्ति इत्यर्थः । केतवो रश्मयः । सहस्रसंख्याकाः<sup>२६</sup> । अथवा केतवो नाशयितारः<sup>२७</sup> । कस्य । तमसो रक्षसश्चैनसश्च<sup>२८</sup> । किमर्थम्<sup>२९</sup> । दृशे । दृशे विश्वे च<sup>३०</sup> इति तुमर्थे निपात्यते । द्रष्टु दर्शनाय

कस्य । विश्वाय<sup>१</sup> । विश्वशब्दः सर्वपर्यायः । षष्ठ्यर्थे चतुर्थी । तथा एकवचनं बहुवचनस्य स्थाने द्रष्टव्यम् । विश्वेषां सर्वेषाम्<sup>२</sup> । भूतजातानामिति वाक्यशेषः । तथा हि यास्कस्य निरुक्तभाष्यकारस्य वचनम्—सर्वेषां भूतानां दर्शनार्थाय<sup>३</sup>—इति । सूर्य सरणधर्माणं आदित्यम् । स हि सर्वदा सरत्येव न कचिदवतिष्ठते भूत-जातानां विभूत्यै ।

**चित्रं देवानामुदगादनीकं**

**चक्षुर्मित्रस्य वरुणस्याग्नेः ।**

**आप्रा द्यावापृथिवी अन्तरिक्षं**

**सूर्य आत्मा जगतस्तस्थुषश्च<sup>४</sup> ॥**

॥ ७ ॥

कुत्सस्यार्षम्<sup>५</sup> । चित्र चित्ररूपम् । देवानां अग्न्यादीनां<sup>६</sup> दीप्तिमता मध्ये । तथाह्युक्तम्—

आदित्यस्तेजसामिव<sup>७</sup> ।

इति । अथवा चायनीयं देवानां पूजनीयम् । उदगात् उदगमत् । तदिदं ज्योतिरादित्याख्यम्<sup>८</sup> । अनीकम्<sup>९</sup> । अनीकशब्देन सेना अभिधीयते । सेनारूपं प्रतिबन्धीभूतानां देवद्विषां अपनेतृ । अथवा अनीकं<sup>१०</sup> अननम्<sup>११</sup> । प्राणरूपमित्यर्थः । चक्षुः । चक्षुःशब्दचष्टेः<sup>१२</sup> पश्यतिकर्मणः । चक्षुः कस्य । मित्रस्य वरुणस्य अग्नेश्च । तथा च श्रूयते—असौ वा आदित्यो देवानां चक्षुः<sup>१३</sup>—इति । सर्वेषां देवानां चक्षुः । किं पुनर्मनुष्यादीनाम् । उदयानन्तरमेव आप्रा<sup>१४</sup> प्रा पूरणे । आभिमुख्येन पूरयति<sup>१५</sup> । किम् । द्यावापृथिवी<sup>१६</sup> दिव च पृथिवी च । अन्तरिक्षं च<sup>१७</sup> केन । महत्त्वेन<sup>१८</sup> स्वेन महत्त्वेन<sup>१९</sup> तत्क्षणमेव त्रैलोक्यं प्रकाशयतीत्यर्थः । अन्तर्हितप्रकाशनं<sup>२०</sup> हि भगवत आदित्यस्य कर्म<sup>२१</sup> । तथा चोक्तं भाष्यकारेण<sup>२२</sup>—यच्च किंच प्रवर्हितं आदित्यकर्मैव<sup>२३</sup> तत्<sup>२४</sup>—इति । किंच सूर्य आत्मा । अत्तेर्धातोरात्मशब्दो<sup>२५</sup> निरुक्तः<sup>२६</sup> । अत्ति ह्यसौ सर्वाणि भूतान्यनुप्रविश्य चतुर्विधमाहारम् । तथा च गीयते—

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः<sup>१</sup> ।

प्राणापानसमायुक्तः<sup>२</sup> पचाम्यन्नं चतुर्विधम्<sup>३</sup>॥

इति । कस्य<sup>४</sup> जगत जङ्गमस्य मनुष्यादे । तस्थुषश्च स्थावरस्य वृक्षादेः । द्विविध खलु भूतजातमिहावस्थित जङ्गमं च स्थावर च । तस्य सर्वस्य अयमेवात्मरूपेण<sup>५</sup> स्थितः इति ॥

**तच्चक्षुर्देवहितं**

**शुक्रमुचरत् ।**

**पश्येम शरदः शतं**

**जीवेम शरदः शतम्<sup>६</sup> ॥**

॥ ८ ॥

वसिष्ठस्यार्षम् । आदित्यो देवता । तच्छब्देन जगद्व्यापारकारण<sup>७</sup> आदित्याख्य ज्योतिरभिधीयते । अविनाशि वेदविद्विरभिवाद्यमान तच्चक्षुः । चष्ट इति पश्यति-कर्मा<sup>८</sup> । पश्यति ह्यसौ अध्यक्षभूतो भगवानादित्य प्राणिनां चेष्टित शुभमशुभं वा । अथवा चक्षुर्दर्शनम्<sup>९</sup> । कस्य । देवानाम् । तथा च श्रूयते—असौ वा आदित्यो देवानां चक्षुः<sup>१०</sup>—इति । देवहितं देवानां दानादिगुणयुक्तानां अग्न्यादीनां हितम् । आदित्यो ह्युदयास्तमयाभ्यां अग्निहोत्रहविःप्रदानार्थं अहोरात्रविभागं संपादयति<sup>११</sup> । तस्माद्धितमुच्यते । देवैर्वा निहितं लोकरक्षणार्थं देवहितम् । अथवा देवा दानशीला अनुष्ठायिनः<sup>१२</sup> । तेषां आत्मसायुज्यसंपादनेन हितं श्रेयस्करं तत्र प्रविष्टानां नित्या-नन्दत्वात् । पुरस्तात् इति शाखान्तरम्<sup>१३</sup> । पूर्वस्यां दिशि । शुक्रम् । शोचतेर्दीप्ति<sup>१४</sup>-कर्मणः । शुग्दीप्तिः । सा यस्यास्तीति मत्वर्थीयो रप्रत्ययः<sup>१५</sup> । मधुर इति यथा । शुक्रम् । अतितेजस्वितया विराजमानमित्यर्थः । उच्चरत् उद्यत् उन्मुखमयूखं ज्योति-रादित्याख्यम् । पश्येम । कियन्त कालम् । शरदः शतम् । शरच्छब्दः संवत्सरपर्यायः । संवत्सरशतम् । अथवा शरच्छब्देन ऋतुरभिधीयते<sup>१६</sup> न संवत्सरः । शरदि हि व्याधि-बहुलत्वात् दुर्दर्शमिति<sup>१७</sup> विशेषेण प्रार्थ्यते । शृणाति<sup>१८</sup> इति श्रत् । तथा च<sup>१९</sup> श्रूयते—शरद्वा अस्यां कालः । सा ते या वा एष हिनस्ति यं हिनस्ति<sup>२०</sup>—इति<sup>२१</sup> । जीवेम

शरदः शतम् । जीवन्नेव पश्यति इति पौनरुक्त्यप्रसङ्गो जातः । अतः तत्परिहारार्थं एवं योजनीयम् । पश्यतिक्रियया दर्शनमात्रमभिहितम् । जीवेम इत्यनेन सर्वसंपत्सङ्गतं<sup>१</sup> जीवनमाशास्यते न प्राणधारणमात्रम् । एतदुक्तं भवति । देवमनुष्यादिमुखसाधनभूतं आदित्याख्यं ज्योतिः पश्यन्तः सर्वाभिः संपद्भिः संगत्य सुखं जीवेम इति । मन्त्रशेषो<sup>२</sup> व्याख्यातः ॥

**इमं मे वरुण श्रुधी**

**हवमद्या च मृळय ।**

**त्वामवस्युरा चके<sup>३</sup> ॥**

**॥ ९ ॥**

शुन.शेषो यूपे<sup>४</sup> नियुक्तो वरुणं प्रार्थयते । प्रत्यक्षकृतोऽयं मन्त्रः । इमं प्रकान्तं मे मम मत्सबन्धिनम् । मत्प्रयुक्तमित्यर्थः । हे वरुण परितस्तेजसा सर्वस्य जगतः प्रकाशयित्वा वर्षेण वा सर्वस्याच्छादयित्वा । श्रुधि शृणु । हव स्तोममृज्यं एकत्रिशत्संख्यायुक्तम् । तथा च हरिश्चन्द्रस्याख्याने श्रूयते—स वरुण तुष्टाव अत उत्तराभिरेकत्रिशता<sup>५</sup>—इति । श्रुत्वा<sup>६</sup> च स्तोममार्तानुग्राहकतया अद्य अस्मिन्नहनि । च-शब्दः समुच्चयार्थः । श्वः च । प्रदर्शनार्थमिदम् । सर्वेष्वप्यहस्सु इत्यर्थः । मृळय । मृड सुखने । सुखय सुखं कुरु । त्वां निग्रहानुग्रहसमर्थम् । अवस्युः । अवते रक्षणार्थस्य वा तर्पणार्थस्य वा असुन्प्रत्ययान्तस्य<sup>७</sup> अव इति रूपम् । सुप आत्मनः<sup>८</sup> इति क्यच्-प्रत्ययः<sup>९</sup> । क्याच्छन्दसि<sup>१०</sup> इति उन्प्रत्ययः<sup>११</sup> । अवस्युः पालनकामः तर्पणकामो वा । अहमासन्नमृत्युरिवास्थितः आचके । याच्चाकर्मायन् । आभिमुख्येन याचे । याचेर्द्विकर्मकत्वात्<sup>१२</sup> प्रकरणान्वितं कर्मपदमध्याहार्यम् । आयुष्कामो<sup>१३</sup> हि शुनःशेषः प्रजापतिमुखान् देवान् तुष्टाव<sup>१४</sup> । अत आयुर्याचि त्वामित्यर्थः । यतस्त्वं पापकर्मणां निग्रहे<sup>१५</sup> युक्तः । तथाहि श्रूयते—अमृते वै क्रियमाणो वरुणेऽनुगृह्णाति<sup>१६</sup>—इति । तस्मादिह<sup>१७</sup> दुश्चरिताद्वा पूर्वजन्मदुश्चरिताद्वा अहमिमामवस्था प्राप्तः । यथाहं क्षपितकल्मषो<sup>१८</sup> दीर्घायुश्च स्यां<sup>१९</sup> तथा त्वया संपादनीयः इति ॥

तत्त्वा यामि ब्रह्मणा वन्दमान-

स्तदा शास्ते यजमानो हविर्भिः ।

अहेळमानो वरुणो ह वो-

ध्युरुशंस मा न आयुः प्र मोषीः<sup>१</sup> ॥ १० ॥

शुन शेषो वरुणमाह । तच्छब्देन बुद्धौ विपरिवर्तमानमभिलषितमायुरभिधा-  
यते<sup>२</sup> । आयुस्त्वां<sup>३</sup> याचे । अथवा<sup>४</sup> तत्त्वा इति तनु विस्तार इत्यस्य<sup>५</sup> त्वाप्रत्यया-  
न्तस्य उदितो वा<sup>६</sup> इति इट् वा इति<sup>७</sup> विकल्पे एतद्रूपम् । तत्त्वा तनित्वा परिचर्यया  
याचे । परिचर्ययाभीष्टा देवता अभिलषितमर्थं ददाति । ब्रह्मणा परिवृद्धेन एकत्रिंश-  
त्संख्यायुक्तेन<sup>८</sup> स्तोत्रेण वन्दमानः स्तुवन् । स्तुतिपूर्वत्वात् याच्नाया । तदाशास्ते<sup>९</sup>  
तदेवायुराशास्ते<sup>१०</sup> कामयते<sup>११</sup> । अयमपि यजमानो हरिश्चन्द्राख्यो<sup>१२</sup> महोदरव्याधिना<sup>१३</sup>  
ग्रस्तः । तथा हरिश्चन्द्रोपाख्याने श्रूयते—अथ हैक्ष्वाकं वरुणो जग्राह । तस्य महो-  
दरं<sup>१४</sup> जज्ञे<sup>१५</sup>—इति । हविर्भिः अन्नादिभिः<sup>१६</sup> अतो भगवन् अहेळमानः । हेळति<sup>१७</sup>  
क्रुध्यतिकर्मा<sup>१८</sup> । अक्रुध्यन् । कुतः । सर्वो हि लोको<sup>१९</sup> बहुभिर्याच्यमानः क्रुध्यति ।  
हे वरुण । इह इति कालः प्रतिनिर्दिश्यते । एतस्मिन् काले । बोधि बुध्यस्व । विज्ञा-  
पनमिति शेषः । बुध्वा च भक्तवत्सलतया । उरुशंस । उर्विति बहुनाम । शस स्तुतौ ।  
बहुस्तुत<sup>२०</sup> बहुभिर्यजमानैः स्तूयमान । कंचिदर्थं कामयमान एव स्तौति । मा । मेति  
प्रतिषेधार्थो निपातः प्रमोषीरित्याख्यातेन संबध्यते । अस्मदो द्वयोश्च<sup>२१</sup> इति द्वयो  
बहुवचनम् । आवयोः मम हरिश्चन्द्रस्य च । आयुः जीवितम् । मा प्रमोषी । मा अप-  
हार्षी । त्वत्प्रसादादहं हरिश्चन्द्रोऽपि<sup>२२</sup> नीरोगौ दीर्घायुषौ<sup>२३</sup> भूयास्व इत्यभिप्रायः ॥

यच्चिद्धि ते विशो यथा

प्र देव वरुण व्रतम् ।

मिनीमसि यविद्यवि<sup>२४</sup> ॥

॥ ११ ॥

शुनःशेषस्यैव वाक्यम् । यच्छब्दो<sup>२५</sup> यदीत्यस्यार्थे<sup>२६</sup> द्रष्टव्यः । चित् हि ।  
द्वावपि निपातौ अनेकार्थौ । चिदित्येषः अनेककर्मा<sup>२७</sup> हि इत्येष अनेक<sup>२८</sup>कर्मा<sup>२९</sup> ।



इति भाष्यकारवचनात् । तथापि इह पूजादीनां<sup>१</sup> अर्थानामविद्यमानत्वात् पदपूर्णार्थो । अनर्थकौ<sup>२</sup> इत्यर्थः । ते तव व्रतमिति संबन्धः ।

अर्थतो ह्यसमर्थानामानन्तर्यमकारणम्<sup>३</sup> ।

प्रविश पिण्डी<sup>४</sup> भक्षय गृहं<sup>५</sup> इति यथा । विशः । विश इति मनुष्यनाम । विशति हि ते प्राप्नुवन्ति अभिलषितमर्थं<sup>६</sup> यत्नेन । यथा प्राकृता युक्तायुक्तविवेकशून्य-हृदया<sup>७</sup> विहितं कर्म प्रलुम्पन्ति तथा वयमपि इति<sup>८</sup> संबन्धः । प्रशब्दो मिनीमसि<sup>९</sup> इत्यनेन संबध्यते । हे देव दानादिगुणयुक्त वरुण । व्रतमिति कर्मनाम । कर्म परिचर्या दृष्टादृष्टसुखसाधनम् । मिनीमसि । इदन्तो मसि<sup>१०</sup> इति मसश्छन्दसि विषये इकारान्तत्वमिष्यते । मिनीमः मीन् हिसायां<sup>११</sup> इत्यस्य भूतकाले वर्तमानकालः छान्दसत्वात्<sup>१२</sup> । अवधिष्म । हतवन्तो वयमित्यर्थः । द्यवि द्यवि । अहो<sup>१३</sup> नामधेयम् । द्योतयतीति द्यु । अहन्यहनि । अतीतेषु कालेष्वित्यर्थः । एतदुक्तं भवति । शब्दादि-विषयसक्तहृदयाः सन्तो वय त्वत्परिचर्यादिकर्म लुप्तवन्तः । तस्मादपचारात्मा हिंसिरित्यर्थः ॥

यत्किंचेदं वरुण दैव्ये जने-

ऽभिद्रोहं मनुष्याश्चरामसि ।

अचिन्ती यत्तव धर्मा युयोपिम

मा नस्तस्मादेनसो देव रीरिषः<sup>१४</sup> ॥

॥ १२ ॥

वसिष्ठो वरुणमाह । यत् किञ्च । चशब्दश्चिच्छब्दपर्यायः<sup>१५</sup> । यत्किञ्चित्<sup>१६</sup> । प्राणघातकहेतुभूतं इत्यर्थः<sup>१७</sup> । हे वरुण दैव्ये । समूहार्थे तद्धितः<sup>१८</sup> । देवसमूहे । देवेष्वित्यर्थः । जने<sup>१९</sup> जनेषु च । अभिद्रोहम् । अभिद्रोहशब्देन अपचार उच्यते । अभिद्रोहं पापभूतम् । मनुष्या वयम् । चरामसि चराम । किञ्च<sup>२०</sup> अचिन्ती । धीमती सुष्टुती इत्यादिवत्<sup>२१</sup> तृतीयायाः पूर्वसवर्णदीर्घः<sup>२२</sup> । यत् तव धर्मा । धर्मशब्दः<sup>२३</sup> कर्म-वचनः ।

तानि धर्माणि प्रथमा<sup>१</sup>न्यासन्<sup>२</sup>।

इति यथा । कर्म परिचर्यादिरूपम् । युयोपिम । नश्यतिकर्मायम् । लुप्तवन्तो<sup>३</sup> वय-  
मित्यर्थः<sup>४</sup>। मा इति प्रतिषेधार्थो निपातो रिरिष<sup>५</sup> इत्याख्यातेन संबध्यते । न.  
अस्मान् । तस्मात् । हेताविय पञ्चमी<sup>६</sup>। तस्मात् हेतो<sup>७</sup>। एनसः । एतेरसुन्प्रत्ययान्तस्य<sup>८</sup>  
एतद्रूपम् । नकारोपजनश्च<sup>९</sup>। पापपर्यायः<sup>१०</sup>। एति हि तत् कर्तारम् । तथा हि श्रूयते—  
त विद्याकर्माणी समन्वारभेते पूर्वप्रतिज्ञा च<sup>११</sup>—इति । हे देव दानादिगुणयुक्त ।  
रिरिषः<sup>१२</sup>। रिषतिर्हिसार्थः । मा रिरिष<sup>१३</sup> मा हिंसी<sup>१४</sup>। एतदुक्तं भवति । ज्ञानाज्ञान-  
कल्मषापादित<sup>१५</sup>पापबन्धनापनयन<sup>१६</sup>पुर सर<sup>१७</sup> सर्वसपत्सुखसाधनभूतमायुरपरिमित  
भक्तवत्सल देहीत्यभिप्रायः ॥

कितवासो<sup>१८</sup> यद्रिरिपुर्न<sup>१९</sup> दीवि

यद्वा घा सत्यमुत यन्न विद्म ।

सर्वा ता विष्य शिथिरेव देवा-

धाते स्याम वरुण प्रियासः<sup>२०</sup> ॥

॥ १३ ॥

अत्रेराषम् । वरुणोऽभिधीयते । वरुणो मध्यमस्थानो<sup>२१</sup> द्युस्थानश्चास्ति<sup>२२</sup>  
उभावपि स्तोतृणामभिलषितार्थप्रदाने समर्थौ भवतः अणिमादिगुणयोगादैश्वर्यस्य  
विद्यमानत्वात् । तथा चोक्तं भाष्यकारेण—सर्वासु देवतास्वैश्वर्यं विद्यते<sup>२३</sup>—इति ।  
तथा भगवानादित्यो भक्तेष्वतिवत्सलः । कितवासः<sup>२४</sup> किन्तवास्तीति वर्तमानाः । यत्  
मिथ्यारूपम् । रिरिपु । रपतेः शब्दार्थस्यैतद्रूप<sup>२५</sup> छान्दसम् । रेपिम । उक्तवन्तो वय-  
मित्यर्थः । नशब्दोऽयमुपमार्थः अनर्थको<sup>२६</sup> वा । न दीवि । दीव्यतेरेतद्रूपम्<sup>२७</sup>। दावि<sup>२८</sup>  
देवने आस्थानप्रदेशे । निर्धनाः सन्तो भृत्यानामुपजीवनार्थम्<sup>२९</sup>। भर्तव्या हि भृत्या  
सर्वथा इति मन्वादयः<sup>३०</sup> आहुः । यद्वा<sup>३१</sup> घ । घ इति निपातः पदपूरणः<sup>३२</sup>। वेत्यव-  
धारणे<sup>३३</sup>। सत्यमेव यल्लक्षसंयानम् । उतशब्दः अप्यर्थे निपातानामनेकार्थत्वात् ।  
यच्छब्दश्चार्थः । सत्यमपि च । यत् न विद्म<sup>३४</sup> न जानीमः । सर्वदा सत्यवादिनो

भवामः । अनृतवादिनो मनुष्याः । तथा हि श्रूयते—सत्यसंहिता वै देवाः अनृत-  
संहिता मनुष्याः<sup>१</sup>—इति । अनृतवदने<sup>२</sup> ह्यनेकं पापं श्रूयते—

पञ्च पश्वनृते<sup>३</sup> हन्ति दश हन्ति गवानृते<sup>४</sup>।

शतमश्वानृते हन्ति सहस्रं<sup>५</sup> पुरुषानृते<sup>६</sup>॥

इति । अतो भगवन् । सर्वा ता । उभयत्र शेलोप । सर्वाणि तानि पापानि विष्य ।  
स्यतिरनुपसृष्टो<sup>७</sup> विमोचने । विष्य विमोचय<sup>८</sup> । अपनय इत्यर्थः । शिथिरा शिथिराणि ।  
रश्रुतेर्लघुतिर्भवति<sup>९</sup> । विश्लिष्टसंबन्धीनि बन्धनानि<sup>१०</sup> कुरु इति शेषः । इवशब्दोऽन-  
र्थकः । हे देव<sup>११</sup> दानादिगुणयुक्त । अध<sup>१२</sup> अनन्तर त्वया क्षालितसर्वकल्मषाः सन्तो  
वयम् । ते तव । स्याम भवेम । हे वरुण प्रियासः । स्तुत्यस्तोतृत्वलक्षणे सख्ये वर्त-  
माना इति वाक्यशेषः । महतां हि सख्यं महतीं विभूति<sup>१३</sup> आधत्ते इत्यभिप्रायः ॥

आपो हि छा<sup>१४</sup> मयोमुव-

स्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे<sup>१५</sup> ॥

॥ १४ ॥

त्रिशिरसस्सिन्धुद्वीपस्य वा एतत् सूक्तम्<sup>१६</sup> । मार्जारनकुलादीनां पृथग्घननप्रा-  
यश्चित्त विहितम् ।

सूक्तं वाब्देवतं<sup>१७</sup> जपेत्<sup>१८</sup> ।

इति नित्यकर्मणि च विधीयते । आपो देवता । आपश्च देवताकाण्डे पृथिवीस्थान<sup>१९</sup>-  
देवतासु समाम्नायन्ते<sup>२०</sup> । आपः । प्रत्यक्षरूपत्वात् मन्त्रस्य<sup>२१</sup> संबोधनावगत्यर्थो हेशब्दः  
पूर्व अध्याहार्यः । नित्य<sup>२२</sup> बहुवचनमेतत् । नाम्नामाख्यातजत्वप्रतिज्ञानात्<sup>२३</sup> क्रियायोग-  
मङ्गीकृत्य सर्वं निर्वक्तव्यम् । आप आप्नोतेः । ताभिर्हि विश्वं व्याप्तम्<sup>२४</sup> । तथा चाथर्ववेदे  
श्रूयते—

सर्व<sup>२५</sup> वा इदमम्मयम्<sup>२६</sup> ।

इति । अपामधिष्ठात्र्यो देवता आप उच्यन्ते<sup>१</sup>। हे आपः<sup>२</sup>। हिशब्दस्य हेत्व-  
पदेशप्रभृतीनां<sup>३</sup> अर्थानां<sup>४</sup> अविद्यमानत्वात् पादपूरणार्थत्वं<sup>५</sup> प्रतिपद्यते । स्थ भवथ ।  
कीदृश्य । मयोभुवः । मय इति सुखनाम । माद्यतेरन्तर्णीतणिजर्थस्य<sup>६</sup> असुन्-  
प्रत्ययान्तस्य दकारस्य यकारव्यापत्त्या<sup>७</sup> चैतद्रूपम् । मादयतीति<sup>८</sup> मय । अन्तर्णी-  
तण्यर्थो<sup>९</sup>ऽयं भवतिः<sup>१०</sup>। मयस सुखस्य भावयिष्यः । प्राणिनां सुखस्य कर्त्र्य  
इत्यर्थः । तथा च श्रूयते—यावन्तो अप्सु<sup>११</sup> प्राणिनाम्<sup>१२</sup>—इति । ताः<sup>१३</sup> तच्छब्द-  
श्रुतेर्योग्यार्थसंबन्धो यच्छब्दोऽध्याहार्यः । या एवविधा. जगदुपकारिण्यः ताः ।  
यूयमिति वाक्यशेषः । कुत एतल्लभ्यते । प्रत्यक्षकृतत्वान्मन्त्रस्य<sup>१४</sup> नः अस्मान् ।  
ऊर्जे । ऊर्कशब्दो<sup>१५</sup>ऽन्नवचन । ऊर्जे अन्नाय शालिगोधूमरूपाय । दधातन । तनप्रत्य-  
यश्छान्दसः अनर्थकः । कुत । कुरुतनेत्यनर्थका<sup>१६</sup> उपजना भवन्ति<sup>१७</sup>—इति भाष्य-  
कारवचनात्<sup>१८</sup> । धत्त<sup>१९</sup>। बह्वन्नमस्माक<sup>२०</sup> दत्तेत्यर्थः । बह्वन्नमूलत्वात् सर्वसपदा पुरुषेण  
साधनीयम् । तथा च श्रूयते—तस्माद्यया<sup>२१</sup> कया च विधया बह्वन्नं प्राप्नुयात्<sup>२२</sup>—  
इति । महे महते । रणाय । रमतेरेतद्रूपम् । रमणीयाय<sup>२३</sup> चक्षसे । चष्टे. पश्यतिकर्म-  
णोऽसुन्प्रत्ययान्तस्य<sup>२४</sup> एतद्रूपम् । ककारश्चोपजनः<sup>२५</sup> । महद्रमणीय भगवदादित्य<sup>२६</sup>-  
दर्शनाय चक्षुर्धत्तेत्यनुषङ्गः<sup>२७</sup> एतदुक्तं भवति । लोकमातृणा<sup>२८</sup> युष्माक प्रसादेनाक्षय-  
मन्नं<sup>२९</sup> अभिलषितं च दर्शनमस्माकमस्त्वित्याशास्यते ॥

यो वः शिवतमो रसः<sup>३०</sup>-

स्तस्य भाजयतेह नः ।

उशतीरिव मातरः<sup>३१</sup> ॥

॥ १५ ॥

य वः<sup>३२</sup> युष्माकं संबन्धीति शेषः । शिवतमः<sup>३३</sup> शिव इति सुखनाम शिष्य-  
तेस्तर्पणार्थस्य अन्तर्व्यापत्तिर्विकारेण<sup>३४</sup> गुणाभावश्च<sup>३५</sup> सुखातिशयहेतुः<sup>३६</sup> । रसः<sup>३७</sup> ।  
रसनेन भूयानास्वाद्यः । तस्य । षष्ठीश्रुतेः<sup>३८</sup> एकदेशमिति वाक्यशेषः । द्वितीयार्थे वा  
षष्ठी । त वा रसम्<sup>३९</sup> भाजयत । भज सेवायाम् । सेवयत । पाययतेत्यर्थः । इह लोके ।  
नः अस्मान् । सर्वेन्द्रियप्रीतिसाधनभूत युष्मदीयं रसं अस्मभ्यं दत्तेत्यर्थः । किमिव ।

उशतीरिव । द्वितीयाबहुवचनमेतत् प्रथमाबहुवचनस्य स्थाने द्रष्टव्यम् । उशत्य इव । मातरः । यथा कामयमाना स्नेहार्द्रचेतसो मातरो<sup>१</sup> दृष्टादृष्टोपकारिण्यः सत्य<sup>२</sup> जनाय आरोग्यादिसाधनेन<sup>३</sup> क्षीरादिना रसेन भाजयन्ति<sup>४</sup> तथा यूयमपि इति वाक्यशेषः ॥

**तस्मा अरं गमाम वो**

**यस्य क्षयाय जिन्वथ ।**

**आपो जनयथा च नः<sup>५</sup> ॥**

**॥ १६ ॥**

तस्मै । यथार्थ विभक्ती सन्नमयेत्<sup>६</sup>—इति भाष्यकोरवचनात् विभक्तिव्यत्ययेन भवितव्यम् । चतुर्थ्येकवचनमपि द्वितीयैकवचनस्य<sup>७</sup> स्थाने द्रष्टव्यम् । तच्छब्देन पूर्वस्मिन् मन्त्रे प्रकृतस्य रसस्य प्रतिनिर्देशः । तं रसम् । अरम्<sup>८</sup> । अरशब्दः कपिलादिषु<sup>९</sup> पठ्यते । तस्माद्रेफस्य लापत्या भवितव्यम् । अलं पर्याप्तम् । सकलमित्यर्थः । गमाम<sup>१०</sup> गच्छाम प्राप्नुयामः । व युष्माकम् । यस्य रसस्य । क्षयाय । क्षयो निवासः । निवासाय । जिन्वथ । जिन्वति प्रीतिकर्मा । प्रीणयथ । समतिशय प्रीतिसाधनभूत धारयथ इति सबन्धः । हे आप जनयथा च<sup>११</sup> नः अस्मान् । प्रकाशयत इत्यर्थः । अथवा जनयथ पुत्रपौत्रादिसहितानस्मात् संपादयत । अपत्यमूल हि मर्त्यस्यामृतत्वम् । तथा हि श्रूयते—प्रजाभिरसौ अमृतत्वमश्नात्<sup>१२</sup>—इति ॥

**शं नो देवीरभिष्टय**

**आपो भवन्तु पीतये ।**

**शं योरभि स्रवन्तु नः<sup>१३</sup> ॥**

**॥ १७ ॥**

शमिति सुखनाम । सुखरूपाः सुखहेतुभूताः । नः अस्माकम् । देवीः प्रथमाबहुवचनस्य स्थाने<sup>१४</sup> द्वितीयाबहुवचनमेतत् । देव्यः । देवतारूपत्वात् स्तोतृणामभिलषितार्थप्रदायिन्यः । अथवा देव्य इति वरुणस्य पत्न्यः<sup>१५</sup> । तथा च श्रूयते—आपो वै वरुणस्य पत्न्य आसन्<sup>१६</sup>—इति<sup>१७</sup> अभिष्टये । अभिपूर्वादिच्छते<sup>१८</sup> क्तिन्प्रत्ययान्तस्यैतद्भूपम् । अभिष्टये<sup>१९</sup> अभिलषिताय<sup>२०</sup> । आपो भवन्तु पीतये पानाय ।

सोमपानाय इत्यभिप्राय १। अभिलषितं हि सोमपानं ब्राह्मणस्य ऋणसबन्धित्वात्<sup>२</sup>। तथा च श्रूयते—यज्ञेन देवेभ्य ३ प्रजया पितृभ्यः<sup>४</sup>—इति । किंच श यो । पदद्वयमेतत्<sup>५</sup>। शशब्देन शमनमुच्यते । कस्य<sup>६</sup> रोगाणाम् । योरिति<sup>७</sup> यु मिश्रणे इत्यस्य विनाशार्थं<sup>८</sup>—स्यान्तर्णीतण्यर्थस्य द्वितीयैकवचनस्य स्थाने षष्ठ्येकवचनं<sup>९</sup> पञ्चम्येकवचनं वा । यावन-मित्यवगमः<sup>१०</sup>। नन्वस्ति विनाशार्थस्य<sup>११</sup> प्रयोगः । अस्तीति ब्रूमः । युतमस्य<sup>१२</sup> धन युता वा<sup>१३</sup> इति । नष्टमित्यर्थः । कस्य यावनम् । भयानाम् । तथा च<sup>१४</sup> निरुक्तभाष्य-कार<sup>१५</sup> आह—शमनं च रोगाणां<sup>१६</sup> यावनं च भयानाम्<sup>१७</sup>—इति । अभिशब्द<sup>१८</sup> कर्मप्रवचनीयः प्रतिना समानार्थो द्रष्टव्यः । शमनं प्रति रोगाणां यावनं<sup>१९</sup> प्रति भया-नाम् । स्रवन्तु । स्रवतिर्गतिकर्मा । गच्छन्तु । नः अस्माकम् । रोगोपशमनं भयापनयनं च<sup>२०</sup> अस्माकं<sup>२१</sup> आपः कुर्वन्तु इत्याशास्यते ॥

## ईशाना वार्याणां

### क्षयन्तीश्चर्षणीनाम् ।

अपो याचामि मेषजम्<sup>२२</sup> ॥

॥ १८ ॥

ईशाना ईश्वरा । वार्याणाम्<sup>२३</sup> वृणोतेरेतद्रूपम् । वरणीयानां ज्योतिष्टोमादी-नाम् । तत्सध्यत्वात्तेषाम् । अथवा वरणीयानां मणिमुक्ताप्रवालादीनाम्<sup>२४</sup> । तत्प्र-भवत्त्वात्तेषाम् । अथवा वार्याणां वरणीयानां<sup>२५</sup> सर्वेषामेव लोकानां ईश्वरा प्राणरूप-त्वात् । प्राणा वा आपः<sup>२६</sup>—इति हि श्रूयते । क्षयन्तीः निवासयन्ती निवसनहेतु-भूताः । चर्षणीनाम् । चर्षणीशब्दो निरुक्तो<sup>२७</sup> मनुष्यपर्यायः<sup>२८</sup> । प्रदर्शनार्थम्<sup>२९</sup> । चर्षणि-प्रभृतीनां प्राणिजातानाम् । कर्मणि षष्ठी । चर्षणिप्रभृतीन् प्राणिनो धारयन्ति<sup>३०</sup> इत्यर्थः । तन्मूलो हि सर्वप्राणिना निवासः<sup>३१</sup> जीवनं च । तथा चोक्तम्—

अद्भिः सर्वाणि<sup>३२</sup> भूतानि जीवन्ति प्रभवन्ति च ।

तस्मात्सर्वेषु दानेषु तोयदानं विशिष्यते<sup>३३</sup> ॥

इति । इत्थंभूता<sup>३४</sup> अपः याचामि । मेषजं ससारव्याधिनाशकरमौषधम् । द्विकर्मकत्वं याचतेर्दर्शितम्—पौरवं गा याचते<sup>३५</sup>—इति ॥

अप्सु मे सोमो अब्रवी-

दन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशंभुवम्<sup>१</sup> ॥

॥ १९ ॥

अप्स्विति सप्तमीबहुवचन षष्ठीबहुवचनस्य स्थाने । अपाम् । मे मम । सोमः मध्यमस्थानानाम्<sup>२</sup> वृष्टिलक्षणानां उदकानां<sup>३</sup> पतिः अब्रवीत् । अन्तः । अन्तः शब्दो मध्यवचनः । मध्ये । अपामिति संबन्धः । विश्वानि सर्वाणि । भेषजा<sup>४</sup> भेषजानि सर्वरोगोपशमनसाधनभूतान्यौषधानि । तथाह्यायुर्वेदविदो विदग्धादिषु<sup>५</sup> दोषेषु ताः प्रयुञ्जते<sup>६</sup> । अग्निं च बाढवं उदकेन्धनम्<sup>७</sup> । सामुद्रिकाणां अपां मध्ये स्थितमिति संबन्धः । वैद्युतं वा मेघोदरगतानामपाम्<sup>८</sup> । जाठरं वा प्राणायामधारणविजृम्भण<sup>९</sup>-विस्तृतानामपाम् । कीदृशम् । विश्वशंभुवम्<sup>१०</sup> । विश्वशब्दः सर्वपर्यायः । शमिति सुखनाम । भवतिरन्तर्णीतण्यर्थः । सर्वभूतजोतस्य सुखस्य भावयितारम्<sup>११</sup> । कर्तारमित्यर्थः । अतो भेषजमिमं याचे इति संबन्धः ॥

आपः पृणीत भेषजं

वरूथं तन्वे मम ।

ज्योक् च सूर्यं दृशे<sup>१२</sup> ॥

॥ २० ॥

आपः पृणीतः । प्रीड् तर्पणे<sup>१३</sup> । तर्पयत इत्यर्थः । भेषजं ज्वराद्यपनयनसमर्थमौषधम् । वरूथं<sup>१४</sup> वरणीयम् । तन्वे शरीराय । मम ज्योक्<sup>१५</sup> । ज्योक्शब्दो<sup>१६</sup> दीर्घकालवचनः । चशब्दः पादपूरणार्थः । दीर्घकालम्<sup>१७</sup> । सूर्यं परमात्मरूपम्<sup>१८</sup> । दृशे । दृशे विख्याते<sup>१९</sup> इति तुमर्थे<sup>२०</sup> निपात्यते । द्रष्टुम् । एतदुक्तं भवति । युष्मत्प्रसादादपगतसर्वरोगोऽहं चिरकालमाराध्य भगवन्तं आदित्यं सायुज्यं गमिष्यामि<sup>२१</sup> इत्यभिप्रायः ॥

इदमापः प्रवहत

यत्किंच दुरितं मयि ।

यद्वाहमभिदुद्रोह

यद्वा शेष उतानृतत्<sup>२२</sup> ॥

॥ २१ ॥

इदं दुरितं इति संबन्धः । हे आप प्रवहत प्रकर्षेणापनयत । रोधयतेत्यर्थः<sup>१</sup> ।  
यत्किञ्च<sup>२</sup> मयि<sup>३</sup> पापमिति वाक्यशेषः । कीदृशं तत् । उच्यते । यत् वा अहं अभि-  
दुद्रोह । द्रुह<sup>४</sup> जिघांसायाम् । अज्ञानेन<sup>५</sup> प्राणिजातं जघान । यद्वा शेषे शप्तवानहम् ।  
उक्तवान् । उतानृत अनृतमपि यत् । तत्सर्वं नाशयतेत्यर्थः<sup>६</sup> । युष्मत्प्रसादादपगतसर्व-  
कल्मषो भूयासमित्यर्थः ॥

आपो<sup>७</sup> अद्यान्वचारिषं

रसेन समगस्महि ।

पयस्वान्न आ गहि

तं मा सं सृज वर्चसा<sup>८</sup> ॥

॥ २२ ॥

अद्य अस्मिन् काले । अन्वचारिष अनुचरामि । अहमाश्रितो युष्मानित्यर्थः ।  
युष्मदीयेन रसेन समगस्महि । बहुवचनमेकवचनस्य स्थाने । समगंसि सगतोऽहं  
मद्भाग्योपचयविशेषेण यत्किञ्चित् । पयस्वान् । पय इति उदकनाम । पिबतेर्वा प्याय-  
तेर्वा । पीयते हि तत् आप्याययति च । क्षीरेऽपि समानं निर्वचनम् । तद्वान् वैद्युत  
मेघोदरस्थ । त्वमपि<sup>९</sup> हे अग्ने आगहि आविर्भव । आगत्य च मा मा<sup>१०</sup> भवत्परि-  
चर्यासक्तहृदय ससृज सगमय । वर्चसा दीप्त्या । अथवा ब्राह्मेण तेजसा । गतमेतत्<sup>११</sup> ।  
युष्मत्प्रसादादह<sup>१२</sup> क्षपितसमस्तकल्मष सर्वसपत्सगतो धर्मानुष्ठानयोग्यश्च सजात ।  
इति सूक्तस्य समस्तस्यार्थकथनम् ॥

इति वाररुचे निरुक्तसमुच्चये

द्वितीयः कल्पः<sup>१३</sup> ॥





# वाररुचनिरुक्तसमुच्चयः

तृतीयः कल्पः<sup>१</sup>

२यस्यै देवतायै हविर्गृहीत स्यात् ता ध्यायेद्वषट्करिष्यन्<sup>३</sup>—इति श्रुतेरतः पर दर्शपूर्णमासयाज्यानुवाक्या आज्यभागप्रभृतिस्त्रिष्टकृत्यन्ता<sup>४</sup> व्याख्यायन्ते ।

अग्निवृत्राणि जङ्घन-

द्रविणस्युर्विपन्यया ।

समिद्धः शुक्र आहुतः<sup>५</sup> ॥

॥ १ ॥

भरद्वाजस्यार्षम् । अग्निः । अग्रशब्दान्नयतेश्च । अग्रणी । तथा<sup>६</sup> च श्रूयते—अग्निर्वै देवानां सेनानी<sup>७</sup>—इति । वृत्राणि । वृणक्ते<sup>८</sup> । व्यतिषज्य तिष्ठन्तीति वृत्राणि पापानि<sup>९</sup> इति । तथा हि श्रूयते<sup>१०</sup>—व्यतिषक्त इव वै पुरुष पाप्मना<sup>११</sup>—इति<sup>१२</sup> । पापानि मनोवाक्कायकर्मकृतानि<sup>१३</sup> यजमानस्य । अथवा वृत्राणि रक्षासि । तानि च वृत्वा व्याप्य सर्वं शेरते । अथवा वृत्रोऽसुर त्वष्टु पुत्रः । मेघो<sup>१४</sup> वा धूमादिसघातः । अस्मिन् पक्षे छान्दसमेतद्रूपम् । जङ्घनत्<sup>१५</sup> क्रियाभ्यासविषये यद् द्रष्टव्यं<sup>१६</sup> । अत्यर्थं हन्ति । ननु च इन्द्रस्य वृत्रवधरूपं कर्म । अथास्य कर्म रसानुप्रदानं वृत्रवधः<sup>१७</sup>—इति । सत्यमेवम् । तथापि संभोगरूपेण साहाय्यं प्रतिपद्यमानो वृत्रमसुर<sup>१८</sup> त्वष्टु पुत्र<sup>१९</sup> मेघ वा अत्यर्थं हन्ति इत्युच्यते । पूर्वस्मिन् निर्वचनद्वये युक्तमेव । तथा हि श्रूयते—अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वहस<sup>२०</sup>—इति । अग्नी रक्षो हन्ति<sup>२१</sup>—इति च । द्रविणस्युः । द्रवतेर्गत्यर्थस्य द्रविणो धनम् । गम्यते हि तत् । सर्वं प्राप्तुमिष्यते<sup>२२</sup> इत्यर्थः । द्रविणो<sup>२३</sup> धनं हविर्लक्षणमात्मनः<sup>२४</sup>

इच्छति इति क्यच्प्रत्ययः<sup>१</sup>। ततः कयाच्छन्दसि<sup>२</sup> इत्युप्रत्ययः। द्रविणस्यु। आज्यभागं कामयमान इत्यर्थः। विपन्यया। पनायति<sup>३</sup> स्तुतिकर्मा। विपन्यया विविधया चित्रया स्तुत्या<sup>४</sup>। स्तूयमान<sup>५</sup> इति शेषः। समिद्धः। इन्धी दीप्तौ। सम्यग्दीपितः। शुक्रः। शुक्रशब्दो निरुक्तो द्वितीये कल्पे<sup>६</sup>। अतितेजस्वितया<sup>७</sup> विराजमान इत्यर्थः। आहुतः। ह्वयतिर्चतिकर्मा<sup>८</sup>। आभिमुख्येन<sup>९</sup> हुतः। अस्माभिः अर्चितः अभिष्टुत<sup>१०</sup> इत्यर्थः। स्तूयमाना हि देवता वीर्येण वर्धन्ते<sup>११</sup>—इति श्रूयते। वीर्यवृद्धाऽग्नि<sup>१२</sup> वृत्राद्य<sup>१३</sup> हन्तीति सबन्धः॥

**त्वं सोमासि सत्पति-**

**स्त्वं राजोत वृत्रहा ।**

**त्वं भद्रो असि क्रतुः<sup>१४</sup>॥**

**॥ २ ॥**

गौतमस्यार्षम्। प्रत्यक्षकृतोऽयं मन्त्र मध्यमपुरुषयोगात्। त्वमिति च प्रयुज्यमानत्वात्<sup>१५</sup>। त्व हे सोम असि भवसि। कीदृशोऽसि। सत्पति। सता वेदोदितकर्मनिरतानां पति पाता पालयिता<sup>१६</sup> वा। त्व राजा। कस्य। ओषधीना ब्राह्मणानां च<sup>१७</sup>। तथा हि श्रूयते—सोम ओषधीनामधिपति इति<sup>१८</sup>। सोमराजानो ब्राह्मणाः<sup>१९</sup>—इति च<sup>२०</sup>। विराजतीति वै राजोच्यते। उतशब्दोऽप्यर्थे। स च समुच्चयार्थे द्रष्टव्यः। वृत्रहा वृत्रं हतवान् च<sup>२१</sup>। ननु च इन्द्रो वृत्रहेत्युच्यते। उच्यतां कामम्। अयमपि सोमो मध्यमस्थानस्येन्द्रस्य<sup>२२</sup> साहाय्य वृत्रवधे प्रतिपद्यमानो<sup>२३</sup> वृत्रहेत्युच्यते<sup>२४</sup>। अथवा वृत्रस्य पापस्य रक्षसश्च हन्ता। किं च त्वं भद्र भजनीयो भूतानां असि भवसि। क्रतुश्चासि इति सबन्धः। प्रकाशयिता<sup>२५</sup> चासीत्यर्थः। अथवा क्रतुसाधनभूतत्वात् क्रतुरित्युच्यते<sup>२६</sup>। त्वत्साधना हि सर्वक्रतवः। स त्व प्रसीदास्माकमिति<sup>२७</sup> शेषः॥

**अग्निः प्रत्नेन मन्मना**

**शुम्भानस्तन्वं स्वाम् ।**

**कविर्विप्रेण वावृधे<sup>२८</sup>॥**

**॥ ३ ॥**

विरूपस्यार्धम् । अहविर्भागियं देवता । अत्यल्पमिदमुच्यते । अस्मिन् प्रकरणे हविर्भाज एव देवता निरुच्यन्ते<sup>१</sup> । अग्निः । अग्रं पथ्य यज्ञेषु प्रणायते इत्यग्निः । प्रत्नेन । प्रत्न इति पुराणनाम । पुराणेन । केन<sup>२</sup> । मन्मना । मन्यते । स्तुतिकर्मणो<sup>३</sup> मनिन्प्रत्ययान्तस्य<sup>४</sup> एतद्रूपम् । त्रयीलक्षणेन<sup>५</sup> स्तेत्रेण । स्तूयमान इति शेषः । शुम्भान् शोभमानः<sup>६</sup> दीप्यमान इत्यर्थः । तन्व तनु स्वाम्<sup>७</sup> उभावपि शब्दौ द्वितीयैकवचनान्तौ विभक्तिव्यत्ययेन<sup>८</sup> तृतीयार्थे द्रष्टव्यौ । तन्वा स्वया स्वेन विग्रहेण तेजोमयेन । कविः क्रान्तदर्शनः । क्रमतेर्गतिकर्मणः । क्रान्त दर्शनं यस्य सः<sup>९</sup> । लोकपालत्वात्<sup>१०</sup> लोकावेक्षणतत्परः इत्यर्थः । अथवा कवते शब्दकर्मणः कविः । प्राणरूपत्वात् सर्वशब्दानां प्रयोक्ता इत्यर्थः । विप्र इति मेधाविनामान्यत्र । इह तु विपूर्वस्य प्रा पूरण इत्यस्य छन्दसि वा सर्वोपाधिव्यभिचारात् कप्रत्यय<sup>१२</sup> । विप्रेण पूर्णेन । केन । सामर्थ्यात् वीर्येण । कुत एतत् ज्ञायते । स्तूयमाना वीर्यवन्त<sup>१३</sup>— इति श्रुते । परिपूर्णेन वीर्येण वावृधे<sup>१४</sup> । स्तूयमान इति सबन्धः ॥

जुषाणो अग्निराज्यस्य वेतु<sup>१५</sup> ॥

॥ ४ ॥

जुषाणः<sup>१६</sup> महत्या प्रीत्या युक्त इत्यर्थः । तथा हि श्रूयते—एतद्वा अग्ने प्रिय धाम यद्वृत्तम्<sup>१७</sup>—इति<sup>१८</sup> । अग्नि आज्यस्य । षष्ठीश्रुते भाग इति शेषः<sup>१९</sup> । आज्यस्य भागम्<sup>२०</sup> । वेतु । वेतिरनेकार्थः । इह अशने पाने वा वर्तते । अश्नातु<sup>२१</sup> पिबतु वा द्रवद्रव्यत्वात् ॥

सोम गीर्भिष्ट्वा वयं

वर्धयामो वचोविदः ।

सुमृळीको न आ विश<sup>२२</sup> ॥

॥ ५ ॥

गौतमस्यार्धम् । हे सोम गीर्भि । गृणाते स्तुतिकर्मणो रूपम् । प्रहर्षजननीभिः । त्वा त्वा वयं<sup>२३</sup> वर्धयाम<sup>२४</sup> । वचोविदः । वचसां वेदितार । यैर्वचोभिस्तुष्यसि तेषा इति सबन्धः । सुमृळीक । मृळ सुखने । ताच्छील्ये ईकन्प्रत्यय<sup>२५</sup> । शोभन

अर्पितः<sup>१</sup> प्रह्लादनशील इत्यर्थः । न अस्मान् स्तोतुन् । आविश । वमनविरेचनयोर-  
कर्ता सन् आभिमुख्येन प्रविश । इत्येव रसरूपे सोमे योज्यम् । चन्द्रमसि तु  
आविश<sup>२</sup> अनेकार्थत्वाद्वातूनां आभिमुख्येन ह्लादय इति योज्यम् ॥

**जुषाणः सोम आज्यस्य हविषो वेतु<sup>३</sup> ॥ ॥ ६ ॥**

जुषाण. सोम. आज्यस्य भागं<sup>४</sup> हविषो हूयमानस्य वेतु अश्नातु । पिब-

**अग्निर्मूर्धा दिवः ककुत्**

**पतिः पृथिव्या अयम् ।**

**अपां रेतांसि जिन्वति<sup>५</sup> ॥**

**॥ ७ ॥**

अनेन भगवतोऽग्ने पृथिवीस्थानस्य समोगरूपेण त्रैलोक्यैश्वर्यं<sup>६</sup> प्रति-  
पाद्यते । अग्नि अग्रणी । देवानां<sup>७</sup> प्रधानभूत । तथा च श्रूयते—अग्निर्वै  
देवानां मुखं सुहृदयन्तम<sup>८</sup>—इति । मूर्धा । मूर्धशब्द प्रधानवचन स्वामिपर्यायः<sup>९</sup> ।  
स्वामी । कस्य । दिवः द्युलोकस्य । ककुत् । ककुच्छब्द स्वामिवचन । कस्य ।  
सामर्थ्यात्<sup>१०</sup> अन्तरिक्षस्य । पति स्वामी पृथिव्या मूलोकस्य । अयमिति सन्निकर्षार्थ-  
निर्देशात्<sup>११</sup> आहवनीयात्मना<sup>१२</sup> अवस्थितोऽग्निरभिधीयते । एकमेव ज्योतिस्त्रिषु लोकेषु  
प्रकाशते इत्यर्थः । इत्थभूतोऽग्निः अपाम् । संबन्धषष्ठ्येषा<sup>१४</sup> । सबन्धीनि रेतांसि ।  
रेतःशब्देन सारभूतं वस्तु उच्यते । यथा ह्यन्नपानस्य<sup>१५</sup> अभ्यवहृतस्य रसादिक्रमेण  
सारभूत तेजो निष्पद्यते एवमपा<sup>१६</sup> सबन्धीनि पुरोडाशादीनि हवीषि रेतांसीत्युच्यन्ते ।  
तानि जिन्वति<sup>१७</sup> जिन्वति प्रीतिकर्मा<sup>१८</sup> । प्रीत्यात्र भक्षण लक्ष्यते<sup>१९</sup> । भक्षयति  
इत्यर्थः<sup>२०</sup> । अथवा मध्यमरूपेण अपां रेतांसि तत्कारणानि स्थावरजङ्गमानि<sup>२१</sup>  
जिन्वति<sup>२२</sup> तर्पयति इत्यर्थः ॥

**भुवो यज्ञस्य रजसश्च<sup>२३</sup> नेता**

**यत्रा नियुद्धिः सचसे शिवाभिः ।**

**दिवि मूर्धानं दधिषे स्वर्षा  
जिह्वामग्ने चक्रुषे हव्यवाहम्<sup>१</sup>॥**

॥ ८ ॥

त्रिशिरस आर्षम् । भुव<sup>२</sup> । नेद पृथिवीनामधेयस्य भूशब्दस्य<sup>३</sup> रूपम् । किं तर्हि । भवते<sup>४</sup> लङि वर्णव्यापत्ति अडभावश्च । अमव<sup>५</sup> भवसि । यज्ञस्य दर्शपूर्णमासादे । रजसश्च । रज शब्देन<sup>६</sup> अत्रोदकमुच्यते । रज्जयति भूतानि । तर्पयतीत्यर्थः<sup>६</sup> । उदकस्य च वृष्टिलक्षणस्य नेता । तथा च श्रूयते<sup>७</sup>—अग्निर्वा इतो वृष्टिमुदीरयति<sup>८</sup>—इति । कदा<sup>१०</sup> पुनर्यज्ञस्य रजसश्च नेता भवति । उच्यते<sup>११</sup> । यत्र नियुद्धि । सांहितिक दीर्घत्वम् । यत्र यस्मिन् काले । नियुद्धि । नियुतो वायोः<sup>१२</sup>—इत्यादिष्टोपयोजनत्वात् नियुच्छब्देन वायवो लक्ष्यन्ते । नियुद्धि वायुभि । सचसे भजसि । सच इति सेवार्थे । शिवाभि<sup>१३</sup> । शिव इति सुखनाम । सुखहेतुभि । यत्रेति श्रुतेस्तत्रेत्यध्याहार्यम्<sup>१४</sup> । तत्र तस्मिन् काले । यज्ञस्य रजसश्च नेता<sup>१५</sup> भवसीति सबन्ध । किंच दिवि द्युलोके । मूर्धानं प्रधानाङ्गम् । वायुभिरुत्थापित सन् । दधिषे धारयसि<sup>१६</sup> । जाज्वल्यमान इति शेषः । कीदृश मूर्धानम् । स्वर्षाम् । स्वर्षाब्देनादित्य<sup>१७</sup> उच्यते । स्वस्थानस्यादित्यस्य स्रष्टारमित्यर्थः । किंच<sup>१८</sup> जिह्वा ज्वालाम् । हे अग्ने । चक्रुषे करोषि<sup>१९</sup> । हव्यवाह हविषा वोढीम् । तदा हविश्च<sup>२०</sup> वहसीत्यर्थः ॥

**प्रजापते न त्वदेतान्यन्यो  
विश्वा जातानि परि ता बभूव ।  
यत्कामास्ते जुहुमस्तन्नो अस्तु  
वयं स्याम पतयो रयीणाम्<sup>२१</sup>॥**

॥ ९ ॥

हिरण्यगर्भस्यार्षम् । प्रजापतिर्मध्यमस्थानः<sup>२२</sup> । प्रजाना जरायुजादीना वृष्टिदानादिद्वारेण पाता पालयिता<sup>२३</sup> वा प्रजापति । पानेस्तृनि ह्रस्वत्व<sup>२४</sup> पालयतेरन्तलोपश्च । धात्वन्यत्वमात्रम् । अर्थः स एव<sup>२५</sup> । हे प्रजापते । नेति निपातः अर्धर्चान्तेन बभूवेत्यनेन संबध्यते<sup>२६</sup> । त्वत्<sup>२७</sup> त्वत् । एतानि भूतानि जरायुजादीनीत्यर्थः<sup>२८</sup> । अन्य विश्वा । शेच्छन्दसि<sup>२९</sup> बहुलं<sup>३०</sup> इति शैलोप । विश्वानि<sup>३१</sup> सर्वाणि जातानि ।

परिशब्दो बभूवेत्याख्यातेन<sup>१</sup> सबध्यते । ता<sup>२</sup> तानि । तच्छब्दश्रुतेर्योग्यार्थसंबन्धो<sup>३</sup> यच्छब्दोऽध्याहार्य<sup>४</sup> । यानि त्वया सृष्टानि तानि इति संबन्धः<sup>५</sup> । बभूव । परिपूर्वो भवति । रक्षणार्थः । नजोऽत्र सबन्धः । न परिवभूव न<sup>६</sup> पर्यरक्षत्<sup>७</sup> । न परिभवति । न रक्षति । त्वमेव रक्षितु<sup>८</sup> समर्थ इत्यर्थः । लोकवदिहापि रतिपूर्वा वाञ्छा । यत्कामा । यत् स्वर्गादिफल कामयमाना । ते तुभ्यम् । जुहुम् । तत् न अस्माकम् । अस्तु भवतु । किञ्च वयं स्याम भवेम । पतयो रयीणाम् । रयिरिति धननाम । धनानां हिरण्यादीनाम् । धनमूलत्वात्<sup>९</sup> सर्वक्रियाणाम् । तथाब्रुक्तम्—

धनमूला क्रिया सर्वा<sup>१०</sup> ।

इति<sup>११</sup>॥

तवेमे लोकाः प्रदिशो दिशश्च

परावतो निवत उद्धतश्च ।

प्रजापते विश्वसृग्जीवधन्यः<sup>१२</sup>

स त्वं नो देव प्रतिहर्य हव्यम्<sup>१३</sup>॥

॥ १० ॥

अनेन प्रजापतेर्विभूतिरुच्यते । इमे पृथिव्यादयस्त्रयोऽपि<sup>१४</sup> लोकस्त्वद्ग्रे वर्तन्ते । न केवलमन्तरिक्षमेव<sup>१५</sup> । पृथिव्यादिषु लोकेष्वन्तर्भूतस्यापि समुद्रादेर्भेदत्वेन विवक्षा । त्रैलोक्ये<sup>१६</sup>ऽसावर्णव —इति यथा । प्रदिश । प्रोता दिग्भि अवान्तर<sup>१७</sup>-दिश प्रदिश । दिशश्च प्राच्याद्यष्टावपि दिश । त्वदधीना<sup>१८</sup> एवेत्यर्थः । किञ्च परावतः<sup>१९</sup> । परावच्छब्दो दूरवचन<sup>२०</sup> । तेन च तत्स्था पदार्थाः प्रतिनिर्दिश्यन्ते । मञ्चा क्रोशन्ति—इति यथा । दूरप्रतियोगित्वात् समीपशब्दोऽध्याहार्यः । दूरस्थानि समीपस्थानि चेत्यर्थः<sup>२१</sup> । कानि पुनस्तानि । उच्यते । निवत उद्धतश्च । उपसर्गाच्छन्दसि<sup>२२</sup> धात्वर्थे<sup>२३</sup>—इति वतिः । निवतो<sup>२४</sup> निर्गतानि नदनदीसमुद्रादीनि । उद्धतश्च उद्धतान्युच्छ्रितानि<sup>२५</sup> हिमवद्धेमकूटप्रभृतीनि । यत्किञ्चिदन्तरण्डवर्ति वस्तु<sup>२६</sup>-जात तत्सर्वं त्वदधीनमेव इत्यर्थः । इत्थंभूत<sup>२७</sup> सन् हे प्रजापते विश्वसृक्<sup>२८</sup> विश्वस्य भूतजातस्य<sup>२९</sup> सृष्टः । जीवधन्यः । जीव प्राणं<sup>३०</sup> प्राणिनां धिनोति धारयति यो

रसानुप्रदानेन स जीवधन्य उच्यते । स त्वमिदं जुहादिपात्रविनि सृतं नः अस्मा-  
कम्<sup>१</sup> । देव दानादिगुण । प्रतिहर्य । हर्यति । प्रेप्साकर्मा । प्रेप्सया च ग्रहण  
लक्ष्यते । प्रतिगृहाण । भक्षयेत्यर्थः । हव्य हविराज्यरूपम् ।

**अग्नीषोमा सवेदसा**

**सहृती वनतं गिरः ।**

**सं देवत्रा बभूवथुः<sup>२</sup>॥**

॥ ११ ॥

गौतमस्यार्षिम् । अग्निना<sup>३</sup> सह सोम स्तूयते । तथा ह्युक्तम्—अथास्य  
सास्तविका देवा इन्द्र सोमो वरुण पूषा बृहस्पति<sup>४</sup>—इति । अग्नीषोमा । ईदग्ने  
सोमवरुणयोरुत्तरपदयो<sup>५</sup>—इतीकार । सोमस्य च षत्वम् । हे<sup>६</sup> अग्नीषोमा । आम-  
न्त्रितप्रथमाद्विवचनस्य सुपा सुलुक्<sup>७</sup>—इत्याकार । अग्नीषोमौ<sup>८</sup> । सवेदसा । समान-  
शब्दस्य सभाव छन्दसि विधीयते<sup>९</sup> । वेद इति धननाम । विद्यते ज्ञायते सर्वेण ।  
वेदयतीति वा । तद्वन्त प्रकाशयतीत्यर्थः । हविषि चात्र धनसमानार्थत्वात् समान  
निर्वचनम् । समानं वेदो धनं हविराख्य ययो तौ समानवेदसौ<sup>१०</sup> समानधनौ ।  
समानहविष्कावित्यर्थः<sup>११</sup> । तयो संबोधनम् । सहृती । ह्रयते शब्दकर्मणः । हृति-  
राह्वानम् । स्तुत्यर्थो<sup>१२</sup> वा हृति । स्तुति । समानाह्वानौ समानस्तुती वा । वनतं  
भजतम् । शृणुत इत्यर्थः । गिर । गृणाते स्तुतिकर्मणो गी । गिर स्तुती ।  
समः बभूवथुरित्यनेन<sup>१३</sup> सबन्धः । देवत्रा । देवादिभ्यो द्वितीयासप्तम्यर्थे<sup>१४</sup> त्राप्रत्ययः<sup>१५</sup> ।  
देवेषु । बभूवथु । सबभूवथु । समित्यर्थं<sup>१६</sup> एकीभावे वर्तते । देवाना मध्ये भिन्न-  
स्थानावपि<sup>१७</sup> सह स्तूयेथे इत्यर्थः ॥

**युवमेतानि दिवि रोचना-**

**न्यग्निश्च सोम सकृत् अधत्तम् ।**

**युवं सिन्धूरमिशस्तेरवद्या-**

**दग्नीषोभावमुञ्चतं गृभीतान्<sup>१८</sup>॥**

॥ १२ ॥



गौतमस्यार्षम् । अग्नीषोमयो सामर्थ्यं कथ्यते<sup>१</sup>। युव युवाम्<sup>२</sup>। एतानीति  
 साभिन्नयं दर्शयति । एतानि ग्रहनक्षत्रतारावृन्दानि<sup>३</sup>। दिवि द्युलोके रोचनानि ।  
 रुच दीप्तौ । दीप्यमानानि । अग्निः । चशब्द कर्मोपसग्रहार्थः । त्व चेति शेषः ।  
 हे सोम । सक्रतू । क्रतुशब्द कर्मवचनः । प्रज्ञावचनश्चास्ति । समानकर्माणौ<sup>४</sup> समान-  
 प्रज्ञौ वा । अधत्त अधारयत् धारयत् । निरतिशयसामर्थ्ययोगेन<sup>५</sup> युवयोरुभयोर्मो-  
 हात्म्येन ध्रियन्त इत्यर्थः । किञ्च युवं युवामेव सिन्धून्<sup>६</sup>। सिन्धवो नद्यः समुद्रा वा ।  
 सिन्धून् स्यन्दनस्वभावान् । गङ्गाद्यान्<sup>७</sup>। अन्ये क्षीरोदधिप्रभृतीन् समुद्रान्<sup>८</sup> इति<sup>९</sup>।  
 तांश्च धारयथो लोकस्थित्यर्थम् । माहात्म्यकथनानन्तरं बुद्धौ विपरिवर्तमानमभिलषित-  
 मभिधीयते<sup>१०</sup>। अभिशस्ते । अभ्युपसर्गपूर्वस्य शसु हिंसायामित्यस्य क्तिन्प्रत्ययान्त  
 स्यैतद्रूपम्<sup>११</sup>। अभिहननरूपात्<sup>१२</sup>। अवद्यात् । अवपूर्वात् द्यते पापे अभिषेये  
 अवद्यमिति निपात्यते<sup>१३</sup>। अवद्यात् पापात् ससाराख्यात् । हे अग्नीषोमौ अमुञ्चतम् ।  
 लोडर्थे लड् । मुञ्चतम् । गृहीतात् । ह्यग्रहोर्भस्छन्दसि<sup>१४</sup> इति हकारस्य भकारादेशो<sup>१५</sup>  
 विधीयते । गृहीतात् ससारपाशबन्धादस्मानित्यर्थः<sup>१६</sup>। युवयो प्रसादान्मुक्तिं गमिष्याम  
 इत्यभिप्रायः ॥

**इन्द्राग्नी अवसा गत-**

**मस्मभ्यं चर्षणीसहा ।**

**मा नो दुःशंस ईशत<sup>१७</sup>॥**

**॥ १३ ॥**

वसिष्ठस्यार्षम् । इन्द्रेणाग्निः सह स्तूयते । तथा ह्युक्तम्—अथास्य सांस्तविका  
 देवा अग्निः सोमो वरुणः<sup>१८</sup>—इत्यादि । हे इन्द्राग्नी । अवसा । अवते रक्षणार्थस्य  
 तर्पणार्थस्य वा असुप्तप्रत्ययान्तस्यैतद्रूपम् । हेताविय तृतीया । प्रयोजनस्य च  
 हेतुत्वेन विवक्षा । रक्षणार्थं तर्पणार्थं वेत्यर्थः । आगतम् । छान्दसश्छकारलोपः<sup>१९</sup> ।  
 आगच्छतम् । अस्मभ्यम् । विभक्तिविपरिणाम कार्यः । अस्माकं स्वभूत यज्ञमि-  
 त्यर्थः । चर्षणीसहा । चर्षणयो मनुष्याः । ते च सामर्थ्यादिह शत्रुभूता गृह्यन्ते ।  
 षह मर्षणे । अभिमवे छन्दसि<sup>२०</sup> इति वचनात् सहिरभिभवार्थः । मनुष्याणां शत्रु-

भूतानामयष्टृणामभिभवितारौ । नाशयितारावित्यर्थः । मा इति प्रतिषेधार्थो निपात ईशतेत्याख्यातेन<sup>१</sup> सबध्यते । नः अस्माकं दुःशसः । दुरित्ययमुपसर्गो निन्दाया वर्तते । दुष्टस्य निन्दारूपस्य वचनस्य शसितारो दुःशसा<sup>२</sup> नास्तिका उच्यन्ते । ईशतः । ईश ऐश्वर्ये<sup>३</sup> । ईश्वरा मा भूवन् । अधिकगुणा मा भूवन्<sup>४</sup> । साधून्स्मांस्ते<sup>५</sup> युवयोः प्रसादेन<sup>६</sup> दुर्जना मा पराभवन्त्वित्यर्थः ॥

**गीर्भिर्विप्रः<sup>७</sup> प्रमतिमिच्छमान**

**ईद्रे रयिं यशसं पूर्वभाजम् ।**

**इन्द्राग्नी वृत्रहणा सुवज्रा**

**प्र नो नव्येभिस्तिरतं देष्णैः<sup>८</sup> ॥**

॥ १४ ॥

वसिष्ठस्यार्षम् । गीर्भिः स्तुतिभिः । हविर्भिश्च । युवामाराधयन्निति संबन्धः । यनो हविर्भास्त्वमनयोर्विधीयते । उक्तं चास्मिन् प्रकरणे—हविर्भाज एव सर्वा देवता निरुच्यन्ते<sup>९</sup>—इति । स्तुतिपूर्वत्वाद्याच्चायास्तत्पूर्वमभिलषितार्थमाह । विप्रः । विप्र इति मेधाविनाम । मेधावी । सकृच्छ्रुतितो ग्रन्थग्रहणसामर्थ्यान्वितः स्तुतिकर्मणि कुशलः । प्रमतिः<sup>१०</sup> प्रकृष्टां युक्तयुक्तविवेकनिरूपणां संसारबन्धच्छेदमतिः<sup>११</sup> इच्छमानः<sup>१२</sup> वाञ्छन् । ईद्रे । ईडिरध्येषणकर्मा<sup>१३</sup> प्रार्थनार्थः । प्रार्थयते मन्त्राक्षररूपेण<sup>१४</sup> किम् । रयिं धनम् । कीदृशम् । यशसं यशसाधनम्<sup>१५</sup> । कीर्तिकरमित्यर्थः । पूर्वभाजः पूर्वेषां पित्रादीनामपि भजनीयम् । अनुष्ठानयोग्यमित्यर्थः । अतः हे इन्द्राग्नी । देवताद्वन्द्वे च<sup>१६</sup>—इति दीर्घत्वं विधीयते । वृत्रहणा<sup>१७</sup> । आमन्त्रितप्रथमाद्विवचनस्य सुपां<sup>१८</sup> सु-  
लुक्<sup>१९</sup>—इत्याकारः । वृत्रहणौ वृत्रस्यासुरस्य पापस्य<sup>२०</sup> मेघस्य वा हन्तारौ । साह-  
चर्येणाग्निरपि<sup>२१</sup> वृत्रहेत्युच्यते । सुवज्रा<sup>२२</sup> सुवज्रौ । पूर्वेण न्यायेनेन्द्रस्य संबन्धः । शोभनेन वज्रेण सहितौ सुवज्रौ<sup>२३</sup> । आयुधसामान्यवचनो<sup>२४</sup> वज्रशब्दः । स्वायुधौ । प्रशब्दस्तिरतमित्येतेन सबध्यते । नः अस्मान्<sup>२५</sup> । नव्येभिः नव्यैः । नु<sup>२६</sup> स्तुतौ इत्यस्यैतद्रूपम्<sup>२७</sup> । स्तुत्यै<sup>२८</sup> । अथवा नव्य इति नवनाम । नवैः<sup>२९</sup> । अन्येभ्योऽदत्त-  
पूर्वरित्यर्थः<sup>३०</sup> । प्रतिरतः प्रवर्धयतम् । देष्णैः<sup>३१</sup> । ददाते कृत्यार्थे ण्युप्रत्ययः । देयैः<sup>३२</sup> । कैः । सामर्थ्याद्वनैः<sup>३३</sup> । युवयोः प्रसादेन रक्ष्यो भविष्यामीत्यभिप्रायः ॥

एन्द्र सानसिं रयिं<sup>१</sup>  
 सजित्वानं सदासहम् ।  
 वर्षिष्ठमूतये भर<sup>२</sup>॥

॥ १५ ॥

मधुच्छन्दस आर्षम् । आकारो मन्त्रान्त्येनाख्यातेन संबध्यते । हे इन्द्र<sup>३</sup> इरादानादिगुण<sup>४</sup> । सानसिम् । सानसिशब्दो द्वितीये<sup>५</sup> कल्पे निरुक्तः<sup>६</sup> । संभजनीयं सर्वभूतानाम् । अत्यन्तोज्वलनमित्यर्थः । रयि धनम् । सजित्वानम् । सहशब्द-पूर्वस्य जयते । कनिनूप्रत्ययान्तस्येद रूपम् । सजयम् । जयकरमित्यर्थः । सदा-सहम् । षह मर्षणे । सर्वकार्यक्षमम् । वर्षिष्ठ अतिशयेन वृद्धम् । अक्षयमित्यर्थः<sup>७</sup> । ऊतये । अवते<sup>८</sup> रक्षणार्थस्य तर्पणार्थस्य वेद रूपम् । रक्षणार्थं तर्पणार्थं वेत्यर्थः । भर । हरतेर्हकारस्य भकारादेशः<sup>९</sup> । आकारस्यात्र सबन्ध । आहर । धनं मद्यमि-त्यर्थः । अथवा अनेन मन्त्रेण पुत्रं प्रार्थ्यते । हे इन्द्र । सानसि संभजनीय<sup>१०</sup> सर्व-भूतानामाश्रयणीयम् । रयि पुत्रारूपं धनम्<sup>११</sup> । सजित्वानं सम्यक् शत्रूणां रोगादीनां च जेतारम् । सदासह सर्वदा मर्षणशीलम्<sup>१२</sup> । क्षमावन्तमित्यर्थः । प्रदर्शनार्थमिदम् सर्वैरात्मगुणैरुपेतम्<sup>१३</sup> । वर्षिष्ठ अतिशयेन<sup>१४</sup> वृद्धं श्रुतेन । सर्वविद्यापारगमित्यर्थः । ऊतये अवनाय पितृणामात्मनश्च । तथा हि<sup>१५</sup>—पुत्रः पुरुत्रायते । निपरणाद्वा<sup>१६</sup> । पुन्नरकम् । ततस्त्रायत इति वा<sup>१७</sup>—इत्याचार्यवचनम् ।

पुत्राप्नो<sup>१८</sup> नरकाद्यस्मात् पितरं त्रायते सुतः<sup>१९</sup> ।  
 तस्मात्पुत्र इति प्रोक्तं पूर्वमेव स्वयंभुवा<sup>२०</sup>॥

इति मनुवचनम् । आभर आहर अस्माकम् । इति विभुत्वान्मन्त्रपदानां सर्वथा योजना कर्तव्या<sup>२१</sup>॥

प्र ससाहिषे पुरुहूत शत्रू-  
 ज्ज्येष्ठस्ते शुष्म इह रातिरस्तु ।  
 इन्द्रा भर दक्षिणेना वसूनि  
 पतिः सिन्धूनामसि रेवतीनाम्<sup>२२</sup>॥

॥ १६ ॥

जयस्यार्षम् । प्र ससाहिषे । इह सहतिरभिभवे<sup>१</sup> । प्रकर्षेणाभ्यभव<sup>२</sup> । अभिभवसि । हे पुरुहूत<sup>३</sup> । पुरु इति बहुनाम । ह्वयति स्तुतिकर्मा । बहुस्तुत । बहुभि<sup>४</sup> यजमानै<sup>५</sup> स्तूयमानो वीर्यवृद्धः सन् बलवन्नित्यर्थः । शत्रून्<sup>६</sup> वृत्रनमुचि-  
प्रभृतीन् । ज्येष्ठ अतिशयेन वृद्धः प्रशस्यो वा । ते तव । शुष्म । शुष्म इति बलनाम<sup>७</sup> ।  
शुषे मन्प्रत्ययः<sup>८</sup> । परस्य सायौगिक<sup>९</sup> हस्त्यादिक शोषयतीति शुष्मः । अतः  
अतिशयवचनसामर्थ्यात्<sup>१०</sup> इह अस्मदीये यज्ञे । राति दानं<sup>११</sup> हविष अस्तु । अस्म-  
त्प्रतेन हविषा परितुष्टः सन् हे इन्द्र । आभर<sup>१२</sup> आहर । अस्माकमिति शेषः<sup>१३</sup> ।  
दक्षिणेन<sup>१४</sup> । दाशतेर्दानार्थस्य<sup>१५</sup> दक्षिणो हस्तः । दीयत एतेन देवपि<sup>१६</sup> तृमनु-  
ष्येभ्यः<sup>१७</sup> । तेन दक्षिणेन हस्तेन । वसूनि । वसिति धननाम । वसतेराच्छादना-  
र्थस्यौणादिक<sup>१८</sup> उप्रत्ययः । आच्छादयति तत्सर्वं दोषजातम्<sup>१९</sup> । वसूनि धनानि ।  
कस्मादेवमुच्यते । यस्मात्त्वं पतिः स्वामी । सिन्धूनाम् । सिन्धवो नद्यः । इह  
सामर्थ्यात् अन्तरिक्षचारिण्यो<sup>२०</sup> गृह्यन्ते । अन्तरिक्षचरीणां<sup>२१</sup> बाहुदेत्येवमादीनाम्<sup>२२</sup> ।  
भूचरीणाम्<sup>२३</sup> वा । अथवा सिन्धवः समुद्राः । क्षीरोदधिप्रभृतीनां<sup>२४</sup> समुद्राणां वा । असि  
भवसि । रेवतीनां<sup>२५</sup> मणिमुक्ताप्रवालादिनां<sup>२६</sup> धनेन धनवतीनाम् । समुद्रपक्षे पुल्लिङ्ग-  
त्वात् धनवतामिति व्याख्येयम्<sup>२७</sup> ॥

वि न इन्द्र मृधो जहि

नीचा यच्छ पृतन्यतः ।

यो अस्माँ अभिदास-

त्यधरं गमया तमः<sup>२८</sup> ॥

॥ १७ ॥

शासस्यार्षम्<sup>२९</sup> । विशब्दो जहीत्यनेनाख्यातेन सबध्यते । न अस्माकम् ।  
शत्रुभूतान् इति शेषः । हे इन्द्र । मृध इति सग्रामनाम । मृध करोतीति णिच्-  
प्रत्ययः<sup>३०</sup> । तदन्तात् किप् । ततश्च णेरनिटि<sup>३१</sup> इति<sup>३२</sup> टिलोपः । द्वितीयाबहुवचनं  
एतत् । मृध संग्रामकारिणः प्रतियोधनसमर्थान् । जहि । हन्तेरेतद्रूपम् । विशब्द-  
स्यात्र सबन्धः । विजहि । विगतजीवितान् कुरु इत्यर्थः । नीचा नीचैः । यच्छ<sup>३३</sup>  
नियमय<sup>३४</sup> । निगृहाण । अपसारय इत्यर्थः<sup>३५</sup> । पृतन्यतः । पृतनाशब्दात् संग्रामवचनात्

इच्छार्थे क्यच्प्रत्ययः<sup>१</sup>। ये संग्रामं कर्तुं कामयन्ते<sup>२</sup> तान्<sup>३</sup> निगृह्य मुञ्च  
इत्यर्थः। यश्च तिरोभूयास्मान् अभिदासति<sup>४</sup> दासति<sup>५</sup> क्षयार्थः। अभिदासति<sup>६</sup>  
आभिमुख्येन क्षपयति। बाधत<sup>७</sup> इत्यर्थः। यच्छब्दश्रुतेस्तच्छब्दोऽध्याहार्यः। तं  
महादुर्जनं अधरं निऋष्टं तमं गमय। मारय इत्यभिप्रायः॥

**मृगो न भीमः कुचरो गिरिष्ठाः**

**परावत आ जगन्था परस्याः।**

**सृकं संशाय पविमिन्द्र तिग्मं**

**वि शत्रून्तालिह वि मृधो नुदस्व॥**

**॥ १८ ॥**

जयस्वार्षम्। इन्द्रोऽभिधीयते। प्रत्यक्षकृतोऽयं मन्त्रः मध्यमपुरुषयोगात्।  
इन्द्रश्च मध्यमस्थानः<sup>१</sup>। असावेव वायुः। मृगः। मृगेर्गतिकर्मणो<sup>२</sup> मृगः। शीघ्र-  
गतिरित्यर्थः। उपरिष्ठादुपचारत्वात्<sup>३</sup> नशब्द उपमार्थः<sup>४</sup>। मृग इव। यथा मृगः  
सिंहो व्याघ्रो वा। भीमः भयकरः। कुचरः। कुत्सितप्राणिवधमुद्दिश्य<sup>५</sup> चरतीति  
कुचरः<sup>६</sup>। गिरिष्ठाः। गिरिः पर्वतः विन्ध्यादिः। तत्र स्थायी<sup>७</sup>। परावतः। दूरना-  
मेदम्<sup>८</sup>। दूरात् स्वस्मात् स्थानात् तूर्णमामिषार्थमागच्छेत् तद्वत्। यदा कुचरो गिरिष्ठा  
इति इन्द्रस्यैव विशेषणे क्व न चरति इति वकारस्य सप्रसारणे नकारलोपे च कुचरः।  
अणिमादियोगात् क्वचिच्चरति<sup>९</sup>। सर्वत्र चरतीत्यर्थः। गिरिष्ठाः। गिरिर्मेधः। तस्मिन्न-  
गन्तव्ये<sup>१०</sup> स्थातुं शीलमस्येति गिरिस्थायी। समीपसतम्येषा<sup>११</sup>। कूपे गर्गकुलं<sup>१२</sup> इति-  
वत्<sup>१३</sup>। प्रत्यक्षकृतत्वान्मन्त्रस्य एकवाक्यतायै<sup>१४</sup> यत्तच्छब्दावध्याहार्यौ<sup>१५</sup>। यस्त्वं कुचरो  
गिरिष्ठाः स त्वं परावतः दूरात् आ जगन्त आगच्छ। परस्याः<sup>१६</sup>। परावत इत्येतद्विशे-  
षणम्<sup>१७</sup>। परस्याः परावतः अत्यन्तदूरात् स्वर्गाख्यात् स्थानात् अन्तरिक्षाद्वा इत्यर्थः।  
त्वमागत्य चरुभिराराधितो वीर्यवृद्धस्सन्<sup>१८</sup> सृकम्। वज्रनामैतत्। शो तनूकरणे।  
समित्येष निरित्येतस्य स्थाने द्रष्टव्यः। निःशाय तीक्ष्णीकृत्य<sup>१९</sup>। पविम्। एतदपि  
वज्रनाम। पुनरुक्तिदोषपरिहारार्थं क्रियायोगमङ्गीकृत्य प्रवर्तते।

अहं पाथां धनञ्जयः

इति यथा । पवतिर्गतिकर्मा । पवि<sup>१</sup> गन्तारं शत्रुकायेषु<sup>२</sup> । हे इन्द्र । तिग्मम् । तिग्मशब्दस्तीक्ष्णवचनः । तिग्मं स्वभावेन तीक्ष्णधारम् । तेन वज्रेण । विशब्दस्ता-  
व्हीत्येतेन संबध्यते । शत्रून्<sup>३</sup> दैत्यादीन् । ताव्हि । ताड्<sup>४</sup> इति वधकर्मा । विजहि  
मारय । ततश्च<sup>५</sup> विशब्दो नुदस्व इत्यनेन संबध्यते । मृधः । निरुक्तं<sup>६</sup> एतच्छब्द-  
रूपम्<sup>७</sup> । सग्रामकारिण प्रतियोधनसमर्थान्<sup>८</sup> । विनुदस्व<sup>९</sup> प्रेरय । इतः स्थानादप-  
नयेत्यर्थः<sup>१०</sup> ॥

**महाँ<sup>११</sup> इन्द्रो य ओजसा**

**पर्जन्यो वृष्टिमाँ इव ।**

**स्तोमैर्वत्सस्य वावृधे<sup>१२</sup> ॥**

**॥ १९ ॥**

वत्सस्यार्थम् । महान्<sup>१३</sup> महतेर्दानार्थस्य । ददात्यसौ भक्तातिनीभूतेभ्यो<sup>१४</sup>  
भूतानुग्राहकतया जानन् । तथा च श्रूयते<sup>१५</sup>—इतः प्रदानं ह्यमुष्मिन् लोके उपजी-  
वन्ति<sup>१६</sup>—इति । इन्द्रो दानादिगुणः । ओजसा । ऊर्जतेर्न्यग्भावार्थस्य<sup>१७</sup> । बलपर्यायः<sup>१८</sup> ।  
न्यग्भावयत्येतत् शत्रुजातम्<sup>१९</sup> । ओजसा बलेन शत्रुक्षयकरेण । युक्त इति शेषः ।  
महाबल इत्यर्थः<sup>२०</sup> । यच्छब्दश्रुतेस्तच्छब्दोऽध्याहार्यः<sup>२१</sup> । स महेन्द्र । पर्जन्यः ।  
तर्प<sup>२२</sup>यतीति<sup>२३</sup> । तृपेराद्यन्तविपर्ययेण तकारलोपे च जन्यप्रत्ययान्तं<sup>२४</sup> एतद्रूपम्<sup>२५</sup> ।  
पर्जन्यो<sup>२६</sup> वृष्टिमानिव । यथा पर्जन्यो मध्यमस्थानः वर्षेणापर्यन्तधारात्मना क्रमेण  
वर्धते एवं स्तोमैः स्तुतिभिः निरतिशयप्रीतिजननीभिः । वत्सस्य<sup>२७</sup> मम वावृधे वर्धते  
स्तूयमानः ।

**भुवस्त्वमिन्द्र ब्रह्मणा महान्**

**भुवो विश्वेषु सवनेषु यज्ञियः ।**

**भुवो नृदृच्यौतनो विश्वस्मिन् भरे**

**ज्येष्ठश्च मन्त्रो विश्वचर्षणे<sup>२८</sup> ॥**

**॥ २० ॥**

वैकुण्ठस्यार्थम् । भुवः । नेदः पृथिवीनामधेयस्य भूशब्दस्य रूपम् । किं  
तर्हि । भवतेर्लङि छान्दसत्वादडभावः<sup>२९</sup> वर्णव्यापत्तिश्च । अभवः<sup>३०</sup> । त्वं हे इन्द्र  
ब्रह्मणा परिवृद्धेन त्रयीलक्षणेन । स्तूयमान इति शेषः । महान् महत्वं प्राप्तवान् ।

महत्त्व च वृत्रवधादियोगात् । तथा च श्रूयते—इन्द्रो वै वृत्रं हत्वा महानभवत्<sup>१</sup>—  
इति । यो हि भुवनहितं कर्म करोति स महान् भवति । भुवः<sup>१</sup> । पूर्ववत् प्रक्रिया-  
कल्पः । अभव भवसि । विश्वेषु सवनेषु । सवनमिति यज्ञनाम । यज्ञेषु<sup>२</sup> ज्योति-  
ष्टोमादिषु । अथवा प्रातः सवनादिषु । यज्ञियः यष्टव्यः । तथा च श्रूयते—ऐन्द्रौ  
वै यज्ञः । इन्द्रो यज्ञस्य देवता<sup>३</sup>—इति । भवतिरत्र अभिपूर्वो द्रष्टव्यः । कुत एतल्ल-  
भ्यते । अर्थसामर्थ्यात् । किं पुनरत्रार्थसामर्थ्यम् । उच्यते । विश्वस्मिन्<sup>४</sup> भरे<sup>५</sup> ।  
भर इति<sup>६</sup> सग्रामनाम । तत्सन्नियोगेन नृशब्दश्च शत्रुभूतेषु मनुष्येषु वर्तते । शत्रो-  
रप्यभिभवनमन्वेष्टव्यम्<sup>७</sup> । शातयितव्यत्वात्<sup>८</sup> । अतोऽत्र भवतिरभिपूर्वः<sup>९</sup> शत्रुबाधने  
वर्तते । इदमत्र वक्तव्यम् । उपसर्गाः किं द्योतका उत वाचका इति । केचिदाहुः  
उपसर्गा द्योतका इति<sup>१०</sup> । उपशब्दः समीपवचनः । समीपस्था नामाख्यातयोः अर्थ  
विशेषेण सृजन्ति बोधयन्ति द्योतयन्ति इत्युपसर्गाः । कथम् । अनेकार्थत्वाद्वातूनां  
प्रकरणानुरोधिनमर्थमभिदधत शब्दस्योपसर्जनमात्रे<sup>११</sup> साहाय्यं प्रतिपद्यमाना तस्यैवा-  
र्थस्य द्योतका<sup>१२</sup> इति । वाचका इत्यपरे । कुतः । अनेकप्रकारा ह्युपसर्गाणामर्था  
प्रकर्षादयं प्राहुरमितानर्थविशेषान् नामाख्यातयोः । पृथक् प्रयोगेऽपि<sup>१३</sup> वाचकत्व-  
मेषां दृष्टम् ।

यदुद्धतो निवतो यासि<sup>१४</sup>

निष्कौशाम्बि<sup>१५</sup>

इति<sup>१६</sup> । एव अभ्युपसर्गप्रसङ्गेन<sup>१७</sup> सर्वेषामुपसर्गाणां<sup>१८</sup> सामान्येन मनाक् स्वरूप-  
मुक्तम् । प्रकृतमभिधीयते । अभ्यभव अभिभवसि । नृन् मनुष्यान् शत्रुभूतान् ।  
च्यौत्न इति बलनाम च्यावयति स्वस्मात् स्थानात् अरातिमिति । च्यौत्नमस्यास्तीति  
मत्वर्थीयोऽच्प्रत्ययः<sup>१९</sup> । बलवान् । महाबल इत्यर्थः । कः शत्रून् अभिभवसि । उच्यते ।  
विश्वस्मिन् सर्वस्मिन् भरे । भर इति सङ्ग्रामनाम भरतेर्वा हरतेर्वा । भ्रियन्ते<sup>२०</sup> हि तदर्थं  
यौधादयः<sup>२१</sup> ह्रियन्ते वा यौधादीनां<sup>२२</sup> प्राणाः । ज्येष्ठः च देवानां प्रधानभूतः । तथा  
च श्रूयते—इन्द्रः खलु वै श्रेष्ठो देवानामुपदेशनात्<sup>२३</sup>—इति । मन्त्रः । मनुते  
बोधते कृतित्वात् बोद्धा च स्तोतृवर्गं सर्वं ज्ञात्वा सर्वं वा शब्दराशिं लाकपालत्वात्

लोकवृत्तान्त वा । विश्वचर्षणे विश्वस्य सर्वस्य भूतजातस्य शुभाशुभस्य चर्षणिः  
चायिता<sup>१</sup> द्रष्टा च । तस्येद संबोधन हे विश्वचर्षणे । इत्थभूत त्वा<sup>२</sup> स्तुम इति  
वाक्यशेषः ॥

पिप्रीहि देवाँ उशतो यविष्ठ

विद्वाँ ऋतूँ ऋतुपते यजेह ।

ये दैव्या ऋत्विजस्तेभिरग्ने

त्वं होतृणामस्यायजिष्ठः<sup>३</sup> ॥

॥ २१ ॥

त्रितस्यार्षम् । प्रीञ् तर्पणे । प्रीणय देवान् यागाङ्गभूतान् । उशत<sup>४</sup> । वश  
कान्तौ । कामयमानान् । स्वं स्वं<sup>५</sup> भागमिति शेष । यविष्ठ अतिशयेन<sup>६</sup> युवन् ।  
विद्वान् जानन् स्वमधिकारमसद्भक्तता च । किं च ऋतून् वसन्तादीन् । ऋतुपते  
ऋतूनां<sup>७</sup> पालयित ७ । तैः सह सस्तवदर्शनात् । तथा चोक्तम्—अथास्य सास्तविका  
देवा इन्द्र सोमो वरुण < पर्जन्य ऋतव<sup>८</sup>—इति । यज इहास्मिन् लोके । कस्मा-  
देवमुच्यते । यस्मात् दैव्या<sup>९</sup> देवानां<sup>१०</sup> स्वभूता ऋत्विज अध्वर्युप्रभृतयः । तेभि तै ।  
तृतीयाबहुवचनमेतत् षष्ठीबहुवचनस्य स्थाने द्रष्टव्यम् । तेषा मध्ये । हे अग्ने ।  
त्वमेव होतृणा होम कुर्वता असि आयजिष्ठ<sup>११</sup> । आङ् मर्यादायाम् । मर्यादया यथा-  
शास्त्रं अतिशयेन यथा त्वमेव यत<sup>१२</sup> ततस्त्वां वयमेव ब्रूम इति ।

अग्ने यदद्य विशो अध्वरस्य होतः

पावकशोचे वेष्टुवं हि यज्वा ।

ऋता यजासि महिना वि यद्भू-

र्हव्या वह यविष्ठ या ते अद्य<sup>१३</sup> ॥

॥ २२ ॥

भरद्वाजस्यार्षम् । प्रत्यक्षकृतोऽय मन्त्रः । मध्यमपुरुषयोगात् । त्वमिति चैतस्य<sup>१४</sup>  
सर्वनाम्नः प्रयुज्यमानत्वात् संबोधनावद्योतनार्थो हे शब्दः प्रयोक्तव्यः । हे अग्ने ।  
अग्निरग्र प्रणयनात् । स्थान<sup>१५</sup> स्वर्गाख्यं निरुपम सुकृतिनो नयति<sup>१६</sup> पारयत्येनश्चेति ।  
नयतेर्द्विकर्मकत्वस्मरणात्<sup>१७</sup> प्रयोग । तस्येद संबोधनम् । हे अग्ने । अद्य<sup>१८</sup> अस्मिन्  
काले । विशः । विश प्रवेशने<sup>१९</sup> । माहात्म्येन<sup>२०</sup> कृत्स्नस्य जगतः प्रवेष्टा<sup>२१</sup> व्याप्ता ।



अध्वरस्य । ध्वरतिर्हिंसाकर्मा<sup>१</sup> । हिसा<sup>२</sup> यस्य नास्ति सोऽध्वरः । कुत एतत् ज्ञायते । तत्रभवन्तो मीमांसका<sup>३</sup> आहुः—चोदनालक्षणोऽर्थो धर्मः<sup>४</sup>—इति । स्मर्यते च<sup>५</sup>—

तस्माद्यज्ञे वधोऽवधः<sup>६</sup> ।

इति<sup>७</sup> ।

न वा उ एतन्म्रियसे<sup>८</sup> ।

इति च मन्त्रलिङ्गात् । शास्त्रवशादहिसा<sup>९</sup> कर्मणो यज्ञस्य दर्शपूर्णमासदेः । होतः । त्वमिति शेषः<sup>१०</sup> । पावकशोचे पावयितृ शोधयितृ शोचिर्दीप्तिर्यस्य सः पावक-  
शोचिः । शुचेरिसिप्रत्ययः<sup>११</sup> । छान्दसः सकारलोपः । ततः सम्बुद्धिगुणः<sup>१२</sup> । पावक-  
शोचे । वेः । वेतेः कान्त्यर्थस्य । कान्तो ह्यसौ देवानाम् । तथा च श्रूयते<sup>१३</sup>—  
शुचिमध्वर देवा जोषयन्ते<sup>१४</sup>—इति । कान्तस्य । न केवलमध्वैव<sup>१५</sup> होता यज्ञस्य ।  
किं तर्हि । त्वं हि<sup>१६</sup> । हि शब्दोऽवधारणार्थः । त्वमेव यज्वा यष्टा पूर्वसिन्नपि काले  
सर्वयज्ञस्य । यस्मात्<sup>१७</sup> इति श्रुते तस्मादित्यध्याहार्यम्<sup>१८</sup> । तस्मात् ऋता । ऋतमिति  
सत्यनाम । ततस्तृतीयैकवचनस्य सुपा सुलुक्<sup>१९</sup> इत्याकारः<sup>२०</sup> । ऋतेन सत्येन । यथा-  
तथमित्यर्थः । तथा च श्रूयते—त्वं हि वेत्थ यथातथ<sup>२१</sup>—इति । यजासि । पञ्चमो-  
लकारः । यज यागाङ्गभूतान् देवान् । महिना<sup>२२</sup> । महिन इति महन्नाम । प्रथमैक-  
वचनस्य सुपां सुलुक्<sup>२३</sup> इत्याकारः । महान् । विशब्दो भूरित्यनेन<sup>२४</sup> संबध्यते ।  
यच्छब्दः चार्थः । स च हव्याशब्दात् परो द्रष्टव्यः । विभू । निग्रहानुग्रहसमर्थो  
विभुरित्युच्यते<sup>२५</sup> । हव्या । शैर्लोपः<sup>२६</sup> । हव्यानि च । वह प्रापणे ।<sup>२७</sup> प्रापय देवान्  
प्रति । यविष्ठ अतिशयेन युवन् । या यानि ते त्वया नेतव्यानि । अद्य अस्मिन्  
काले । तानीति संबन्धः । हविर्वहनं हि भगवतोऽग्नेः प्रथमकर्म । तथा ह्युक्तम्—  
अथास्य कर्म वहनं हविषा<sup>२८</sup>—इति ॥

इति वाररुचे निरुक्तसमुच्चये

तृतीयः कल्पः<sup>२९</sup> ॥

# वाररुचनिरुक्तसमुच्चयः

चतुर्थः कल्पः<sup>१</sup>

२एकत्रिंशद्विध मन्त्र यो वेत्यृक्षु स मन्त्रवित्<sup>३</sup>।

इति वचनात् एकत्रिंशद्विधा मन्त्रा व्याख्यायन्ते ।

दैव्याः शमितार उत मनुष्या आरभध्वम्<sup>४</sup>। उप नयत  
मेध्या दुरः । आशासाना मेधपतिभ्यां मेधम् । प्राप्ता अग्निं  
भरत । स्तृणीत बर्हिः । अन्वेनं माता मन्यताम् । अनु पिता ।  
अनु भ्राता सगर्भ्यः । अनु सखा सयूथ्यः । उदीचीनां अस्य  
पदो निधत्तात् । सूर्य चक्षुर्गमयतात् । वातं प्राणमन्वव सृज-  
तात् । दिशः श्रोत्रम् । अन्तरिक्षमसुम् । पृथिवीं शरीरम् ।  
एकधास्य त्वचमाच्छयतात् । पुरा नाभ्या अपिशसो वपा-  
मुत्खिदतात् । अन्तरेवोष्माणं वारयतात् । द्येनमस्य वक्षः  
कृणुतात् । प्रशसा बाहू । शला दोषणी । कश्यपेवाँसा ।  
अच्छिद्रे श्रोणी । कवषोरु स्नेकपर्णाष्टीवन्ता । षड्विंशतिरस्य  
वङ्कयः । ता अनुष्ठथोच्छ्यावयतात् । गात्रंगात्रमस्यानूनं  
कृणुतात् । ऊवध्यगोहं पार्थिवं खनतात् । अस्त्रा रक्षस्सँसृज-  
तात् । वनिष्टुमस्य मा राविष्ट । उरूकं मन्यमानाः । नेद्वस्तोके  
तनये । रविता रवच्छमितारः । अधिगो शमीध्वम् । सुशमि  
शमीध्वम् । शमीध्वमधिगो<sup>५</sup>।

इति प्रैष १। विश्वामित्रस्यार्षम् । दैव्या देवानां स्वभूताः अध्रिगुप्रभृतयः ।  
हे शमितार । उत मनुष्याः<sup>२</sup> अध्वर्युप्रभृतयः । सर्व एव यूयं इमं पशु मारयितुं  
आरभध्वम् । आरभ्य अथोपनयत उपगच्छतः<sup>३</sup> मेध्याः । मेध इति यज्ञनाम<sup>४</sup>।  
तत्र भूताः । दुरः द्वाराणि यज्ञगृहद्वाराणि । चात्वालोत्करयोः<sup>५</sup> मध्यमित्यर्थः ।  
आशासानाः<sup>६</sup> कामयमानाः । स्व स्व भागमिति शेषः । मेधपतिभ्याम् । मेधो यज्ञः ।  
तत्साधनभूतः पशुरपि मेध उच्यते<sup>७</sup> । तस्य पत्नी<sup>८</sup> स्वामिनौ अग्नीषोमौ<sup>९</sup> । तयोरर्थाय ।  
मेध मेधसाधन पशुम्<sup>१०</sup> । प्रशब्दः पुरस्तादर्थे वर्तते । अनेकार्थत्वादुपसर्गणाम्<sup>११</sup> । कुत  
एतज्ज्ञायते । तस्योन्मुक्त पुरस्ताद्धरन्ति<sup>१२</sup>—इति श्रुतेः । पुरस्तात् । अस्मै । तादर्थ्ये  
चतुर्थ्येषा । अग्निमुल्का भरतः<sup>१३</sup> हरत । स्तृणीत<sup>१४</sup> बर्हिः । यत्रैष निहन्यते तत्र बर्हि-  
र्दभौस्तृणीत<sup>१५</sup> । अनुशब्दो मन्यतामित्येतेन सबध्यते । एन मातानुमन्यता वधार्थं  
अस्योत्क्रमार्थम् । अनु पिता । पिता चानुमन्यतां<sup>१६</sup> इत्यनुषङ्ग सर्वत्र । अनु भ्राता ।  
भ्राता चानुमन्यताम्<sup>१७</sup> । कीदृशो भ्राता । सगर्भ्यः<sup>१८</sup> । समाने गर्भे भवः<sup>१९</sup> सगर्भ्यः<sup>२०</sup> ।  
स हि महान् सगर्भ्यः<sup>२१</sup> । अनु सखा सखा चानुमन्यताम् । कीदृशोऽसौ । सयूध्य । यूथ-  
शब्दः<sup>२२</sup> सघातवचनः । समाने यूथे भवः सयूध्यः । उदीचीनो अस्य मार्यमाणस्य<sup>२३</sup>  
पशोः पदः पादान् । निधत्तात् । तस्य तात्<sup>२४</sup>—इति तादादेशः सर्वत्र । निधत्त ।  
सूर्यं चक्षुर्गमयतात् । सूर्यप्रभवत्वात्<sup>२५</sup> सूर्यमेवास्य चक्षुर्गमयत । सर्वेन्द्रियाणामेवं-  
धर्मत्वेऽपि वचनं यथान्याय कारणपरिग्रहार्थम् । सर्व हि विनश्यत् कारणं गच्छति ।  
वातं प्राणमन्ववसृजतात् । मुखनासिकाभ्यां यो वायुर्निस्सरति सोऽस्य प्राणोऽभि-  
प्रेतः । दिशः प्रति श्रोत्रम् । अन्तरिक्षं<sup>२६</sup> प्रति असु प्राणं<sup>२७</sup> शरीरधारणम्<sup>२८</sup> । पृथिवी  
प्रति शरीरम् । अवसृजतेत्यनुषङ्ग सर्वत्र । एकधा एकेन प्रकारेण । अखण्डिताम्<sup>२९</sup> ।  
अस्य त्वच आच्छद्यतात्<sup>३०</sup> । पुरा नाभ्या<sup>३१</sup> नाभेरपिशसः आवर्तरूपात् वपा उत्खिद-  
तात्<sup>३२</sup> उद्धरत । अन्तरेवोष्माण वारयतात्<sup>३३</sup> मुखनासिकानिश्चारिणं वायुमस्य वारयत ।  
निरुच्छवासः<sup>३४</sup> सज्ञपयेत्यर्थः । श्येनादयः शब्दा उपमानार्थत्वेनोपादीयन्ते । श्येनं  
श्येनाकारम् । अस्य वक्षः कृणुत कुरुत । प्रशसा<sup>३५</sup> । द्विवचनस्य सुपां सुल्लृक्<sup>३६</sup> इत्या-  
कारः<sup>३७</sup> । प्रकर्षेण शस्यते<sup>३८</sup> हन्यते अनेनेति<sup>३९</sup> प्रशः शस्त्रमुच्यते<sup>४०</sup> । स्वधित्वा<sup>४१</sup> वा

शस्त्राकारावित्येके । अथवा<sup>१</sup> प्रशसा<sup>२</sup> प्रशस्तौ बाहू । कृणुत इत्यनुषङ्गः सर्वत्र । शला दोषणी<sup>३</sup> शलाकाकारे दोषणी । दीर्घे इत्यर्थः । कश्यपा इव असौ<sup>४</sup> । अच्छिद्रे<sup>५</sup> श्रोणा । साकल्यमेवाच्छिद्रत्वम् । कवषोरू कवषा ऊरू । सूक्ष्मपर्णा आष्ठीवन्ता । सूक्ष्म करवीरः । तत्पर्णाकारौ<sup>६</sup> आष्ठीवन्तौ<sup>७</sup> । तौ च कृत्स्नौ इत्यर्थः । षड्विंशतिरस्य वङ्कय पर्ववः । ता अनुष्ठया अनुष्ठानेन यत्नेन । कृत्स्ना उचच्यावयतात् उत्कृन्तत । एवं गात्र गात्रमस्य अनून अनतिरिक्त च । कृणुतात्<sup>८</sup> कृणुत<sup>९</sup> । ऊवध्यगोहम् । भक्षित तृणादि यदजीर्णं पशोरुदरे तिष्ठति तदूवध्यम् । तद्यस्मिन् गुह्यते प्रच्छाद्यते<sup>१०</sup> स ऊवध्यगोह । त च । पार्थिव पृथिव्यां भव गर्तम्<sup>११</sup> । खनतात् । अस्त्रा । असृक्शब्दस्य लोहितवचनस्य पदादिसूत्रेणासन्नादेशः<sup>१२</sup> । अस्त्रा लोहितेन । रक्षः ससृजतात्<sup>१३</sup> ससृजयत<sup>१४</sup> । तद्धि रक्षसा<sup>१५</sup> भाग । वनिष्टु अस्य<sup>१६</sup> वपासमीपे<sup>१७</sup> सन्त वपाखनने मा राविष्ट मा लाविष्ट । उरूक विस्तीर्णम् । वपालक्षण चैतदित्येव<sup>१८</sup> मन्यमाना । एव च कुर्वताम् । नेत् । इच्छब्दोऽवधारणार्थः । न इत्<sup>१९</sup> नैव । वः युष्माकम् । तोके<sup>२०</sup> तनये<sup>२१</sup> द्वे अप्येते<sup>२२</sup> अपत्यनामनी । पौन-रुक्त्यपरिहारार्थं<sup>२३</sup> तोकशब्देन पुत्र अभिधीयते । तनयशब्देन<sup>२४</sup> च पौत्र । बह्वर्थ एकवचनम्<sup>२५</sup> । पुत्रेषु पौत्रेषु च । पुत्राणां<sup>२६</sup> पौत्राणां च मध्ये । कश्चित् रविता शब्दकरः । रवत् । रु शब्दे । शब्दयिष्यति । हे शमितार । एतज्ज्ञात्वा<sup>२७</sup> हे अध्रिगो । प्रदर्शनार्थमिदं अध्रिगुग्रहणम् । अध्रिगुप्रभृतयः शमितारः । शमीध्व शमयत । सुशमि शमीध्व<sup>२८</sup> शमित च शमयत । मा शङ्का कुरुध्व हिसेति । धर्म एव सा हिंसा । शास्त्रेण विहितत्वात् । अस्य च पशोरुत्कर्षो<sup>२९</sup> भवति । तथा च स्मर्यते श्रूयते च—

यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रिति<sup>३०</sup> पुनः<sup>३१</sup> इति ।

हिरण्यशरीर ऊर्ध्वः स्वर्गं लोकमेति<sup>३२</sup> इति ॥

एह्यू षु ब्रवाणि ते-

ऽग्न इत्येतरा गिरः ।

एभिर्वर्धास इन्दुभिः<sup>३३</sup> ॥

॥ २ ॥

इत्याह्वानम् । भरद्वाजस्यार्षम् । आकारः सन्निकर्षार्थः<sup>१</sup>। एहि आगच्छ ।  
 अस्मद्यज्ञ इति<sup>२</sup> शेषः । उकारः पदपूरणः । सुब्रवाणि शोभन सूतृतं वचनं ब्रवाणि  
 वदानि । ते<sup>३</sup> त्वद्गुणसंयुक्तम् । स्तुति इति शेषः<sup>४</sup>। अतः<sup>५</sup> एव हे अग्ने<sup>६</sup> त्व  
 तेभ्य शृणु इत्यभिप्रायः । कस्मादिति चेत् यस्मात् इत्था । इत्था इति सत्यनाम ।  
 सत्यवचनमस्मदीयम् । सत्यरूपत्वात्तुष्टिकरमित्यभिप्रायः । अन्येषां तु इतरा असत्याः  
 सत्याद्विपरीतवृत्तयः । गिरः वाचः । विपरीतत्वान्न प्रीतिकरा इत्यभिप्रायः<sup>७</sup>। श्रुत्वा  
 चानन्तर एभिः तार्तीयसवनिकैः<sup>८</sup> । इन्दुभिः सोमैः<sup>९</sup> । वर्धासे । पञ्चमो लकारः ।  
 वर्धसे<sup>१०</sup> वर्धस्व । एतदुक्तं भवति । स्तुतिभिः स्तूयमानः<sup>११</sup> पीत्वा च सोम<sup>१२</sup> वृद्धः  
 सन् देवद्विषो जहि इत्याह्वयसे इति ॥

**नकिरिन्द्र त्वदुत्तरो**

**न ज्यायाँ अस्ति वृत्रहन् ।**

**नकिरेवा यथा त्वम्<sup>१३</sup>॥**

**॥ ३ ॥**

इति स्तुतिः । वामदेवस्यार्षम् । गुणगुणिसंबन्धप्रतिपादनं स्तुतिरुच्यते ।  
 नकिः इति न इत्येतस्य<sup>१४</sup> प्रतिषेधवचनस्य अक्चप्रत्ययान्तस्य रूपम्<sup>१५</sup>। नास्ति  
 इत्यर्थः । हे इन्द्र । त्वत् त्वत्तः । उत्तरः उत्कृष्टः । देवेषु इत्यर्थः । कुत एतत् ।  
 इन्द्रो वै देवानामोजिष्ठो बलिष्ठः<sup>१६</sup>—इति श्रुतेः । किंच न ज्यायान् ज्यायानपि नास्ति ।  
 कुतः । महत्वयोगात् । हे वृत्रहन् । वृत्रमसुर त्वण्डुः पुत्र मेघ<sup>१७</sup> वा । किं<sup>१८</sup> बहुना ।  
 नकिरेवा यथा त्वम् । यादृशोऽसि त्व तादृशोऽपि नास्ति । त्वत्तुल्योऽपि न कश्चित्त्रै-  
 लोक्ष्ये<sup>१९</sup> विद्यत इत्यर्थः<sup>२०</sup>।

**मोघमन्नं विन्दते अप्रचेताः**

**सत्यं ब्रवीमि वध इत्स तस्य ।**

**नार्यमणं पुष्यति नो सखायं**

**केवलाघो भवति केवलादी<sup>२१</sup>॥**

**॥ ४ ॥**

इति निन्दा । भिक्षोरोर्षम्<sup>१</sup> । मोघ व्यर्थ<sup>२</sup> निष्फलम् । अन्नं विन्दते लभते । भुङ्क्ते इत्यर्थः<sup>३</sup> । अप्रचेता<sup>४</sup> अप्रज्ञः । प्रकर्षेण अजानन् धर्ममित्यर्थः । सत्यं ब्रवीमि । यदेतदुक्तं तत् सत्यमेव । अथ वध इत् । वध इति वज्रनाम । इच्छब्दः अवधारणार्थः<sup>५</sup> । वर्जयति प्राणानिति वज्र<sup>६</sup> । एव । स अन्नलाभ अभ्यवहारः । तस्य अभ्यवहर्तुः । तच्छब्दश्रुतेर्यच्छब्दोऽध्याहर्तव्यः उत्तरेऽर्धर्चे<sup>७</sup> योजनीय । नार्थमणं<sup>८</sup> पुष्यति । अरीणां भयान्निर्हन्तारं अग्निं न पुष्यति<sup>९</sup> नार्चयति । नाग्नौ जुहोति । वैश्वदेवादि न करोति इत्यर्थः । नो सखाय नापि सखायं सखिभूतमतिथिं पूजयति<sup>१०</sup> । केवलाघो भवति । अघमिति पापनाम । आङ्पूर्वात् हन्तेः उपसर्गस्य ह्रस्वत्वेन हकारस्य च घत्वेन अघम् । आभिमुख्येन हन्ति तत्कर्तारं कदाचित् । केवल पापरूपो भवति । केवलादी । केवलशब्द असहायवचन<sup>११</sup> । केवलभोजी । असहायभोजीत्यर्थः । स मोघमन्नं विन्दते । तत्तस्य वधो भवति इति संबन्धः । कुत एतत् ।

अहमन्नमन्नमदन्तमग्नि<sup>१२</sup> ।

इति<sup>१३</sup> मन्त्रलिङ्गात् । यस्य<sup>१४</sup> चाग्नौ न क्रियते यस्य च ग्रन्थं न तद्भोक्तव्यमित्यर्थः<sup>१५</sup> ।

गौरीर्मिमाय सलिलानि तक्ष-  
त्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभ्रुवुषी

सहस्राक्षरा परमे व्योमन्<sup>१६</sup> ॥

॥ ५ ॥

इति सङ्ख्या । दीर्घतमस आर्षम् । गौरीः । छान्दसत्वात् सुलोपाभावः । वाङ्नामैतत् । वाङ्मध्यमस्थाना । मेघजन्मा<sup>१७</sup> स्तनयित्नुलक्षणोपचारः । अधिष्ठात्री गौरीत्युच्यते<sup>१८</sup> । सा मिमाय । माङ्गाने । मिमीते । कृत्स्नं जगदिति शेषः । सलिलानि<sup>१९</sup> वृष्टिलक्षणानि । तक्षती । तक्षति । करोतिकर्मा । कुर्वती । एकपदी । पद

स्थानम् । आश्रय इत्यर्थः<sup>१</sup> । किं तत् । अन्तरिक्षम्<sup>२</sup> । तद्धि तस्याः स्थानम् । तद्य-  
स्याः सा<sup>३</sup> एकपदी । द्विपदी<sup>४</sup> । मध्यमेन सहिता । वृत्रवधमाचरन्<sup>५</sup> वृष्टिकर्मणि  
साहाय्यमस्याः प्रतिपद्यते । सा चतुष्पदी दिग्भिः । दिशोऽप्यवकाशदानेन अस्य  
वृष्टिकर्मणि सहकारिकारणत्वं प्रतिपद्यन्ते । अष्टापदी अवान्तरदिग्भिश्च । ताश्चैवं  
तद्धर्माण । नवपदी । ताभिश्चादित्येन च । असावपि यदा द्यां रश्मिभिः पर्या-  
वर्तते<sup>६</sup> । अथ वर्षति<sup>७</sup>—इति वचनात् । वृष्टिकर्मणि साहाय्यमस्याः प्रतिपद्यते । तत्  
एवमुच्यते नवपदी । बभ्रुवृषी । एकपद्यादिक्रमेण वर्धमाना इत्यर्थः । सहस्राक्षरा ।  
सहस्रमिति बहुनाम् । अक्षरमित्युदकनाम् अक्षयत्वात् । तथा हि<sup>८</sup> श्रूयते—तस्मा-  
दद्यमाना पीयमाना आपो न क्षीयन्ते<sup>९</sup>—इति । सहस्राक्षरा बहूदका । क्रमेण<sup>१०</sup>  
उपचीयमानेन वर्षेणापर्यन्तधारात्मना कृत्स्न जगद्व्याप्नोति इत्यर्थः । परमे प्रकृष्टे ।  
व्योमन् । सुपां सुलुक्<sup>११</sup> इति सप्तम्येकवचनस्य<sup>१२</sup> लुक् द्रष्टव्यः<sup>१३</sup> । व्योमनि  
अन्तरिक्षे<sup>१४</sup> स्वस्मिन् स्थाने । स्थिता इति वाक्यशेषः ।

तच्चक्षुदवाहत

शुक्रमुच्चरत् ।

पश्येम शरदः शतं

जीवेम शरदः शतम्<sup>१५</sup>॥

॥ ६ ॥

इत्याशीः । अयं मन्त्रो द्वितीये कल्पे व्याख्यातः<sup>१६</sup> ।

बभ्रुरेको विषुणः सूनरो युवा-

ञ्ज्यङ्क्ते हिरण्ययम् ।

योनिमेक आ ससाद द्योतनो-

ऽन्तर्देवेषु मेधिरः<sup>१७</sup>॥

॥ ७ ॥

इति कर्म । काश्यपस्यार्षम् । सोमः स्तूयते । उत्तरेणार्धर्चेन<sup>१८</sup> वैद्युतोऽग्निः ।  
बभ्रुः बभ्रुवर्णः<sup>१९</sup> सोमः । एकः असहायः । विषुणः विषमः । विषमशब्देन समर्थ

उच्यते । एक एव कर्मसु समर्थ इत्यर्थः । सूत्रः शोभनाः<sup>१</sup> कर्तव्यपदार्थज्ञा नराः मनुष्या अध्वर्यादयो यस्य सबन्धित्वेन सन्ति स<sup>२</sup> सूत्रः । पदकारेणैतत्पदं<sup>३</sup> नाव-गृहीतम् । तथापि भाष्यकारवचनात्<sup>४</sup> पदकारमनादृत्यैतन्निरुक्तम् । युवा<sup>५</sup> यौतेः कनिन्प्रत्ययान्तस्य<sup>६</sup> प्रयौति मिश्रयति कर्माणि प्रातः सवनादीनि । इतरोऽपि युवा तरुण स्यात्<sup>७</sup> । क्षिप्र कर्माणि मिश्रयति । अञ्जि व्यञ्जनशीलः<sup>८</sup> । अङ्क्ते अभिव्यञ्जयति<sup>९</sup> । उत्पादयति इत्यर्थः । हिरण्ययम् । हिरण्यशब्देनोदकमुच्यते<sup>१०</sup> । कुत एतत् । उदकमपि हिरण्यमुच्यते<sup>११</sup>—इति भाष्यकारवचनात् । हिरण्यय उदकसं-घातम् । एतदुक्तं भवति । इन्द्रादिदेवतातृप्तिद्वारेण सर्वप्राणिव्यञ्जनहेतुभूतमुदकं सोम संपादयति इत्यर्थः । योनिम् । योनिशब्देनान्तरिक्षमुच्यते । अन्तरिक्षम् । एको<sup>१२</sup> वैद्युतोऽग्निः । आ ससाद आगतवान् । प्राप्तवान् इत्यर्थः । द्योतनः । द्युत दीप्तौ । दीप्यमानः । अन्तः । अन्तःशब्दो मध्यमवचनः । देवेषु<sup>१३</sup> मध्यमस्थानेषु वाय्वादिषु । मेधिरः । मेधाशब्दो धनवचनः । प्रज्ञार्थोऽप्यस्ति<sup>१४</sup> मेधाशब्दः । मत्वर्थीयो रप्रत्यय<sup>१५</sup> । मेघोदरगतेन उदकलक्षणेन धनेन धनवान् प्रज्ञावान् वा<sup>१६</sup> । प्रज्ञाहेतुभूतः । अतिबहलतिमिरावकुण्ठितायां रात्र्या घटपटादिभावानां प्रकाशयिता इत्यर्थः<sup>१७</sup> ।

अहं भुवं वसुनः पूर्यस्पति-

रहं धनानि सं जयामि शश्वतः ।

मां हवन्ते पितरं न जन्तवो-

ऽहं दाशुषे वि भजामि भोजनम्<sup>१८</sup> ॥

॥ ८ ॥

इति विकल्थना<sup>१९</sup> । अर्थाभिव्यक्त्यर्थमस्या <sup>२०</sup> प्रथमं तावदाख्यानं प्रस्तौति । प्रजापतेर्दु-हिता विकुण्ठा<sup>२१</sup> नाम असुरक्षेत्रे सभूता पुत्रमिन्द्रसममिच्छन्ती किल बहु तपश्च-चार<sup>२२</sup> । तस्यास्तपसो महानुभावात् इन्द्रत्वमयाच्च<sup>२३</sup> देवैर्धर्ममपहाय इन्द्र एव पुत्रो जज्ञे । स जन्मान्तरतिरोहितपूर्वस्मरणानुसन्धानं <sup>२४</sup> सन् सप्तगुभिर्नाम<sup>२५</sup> ऋषिभिरभिष्टुतो हृष्टात्मा च महात्मानुकीर्तनपुर सरमेतेन श्लाघते । अतः सार्थीयोऽयं मन्त्रः । उत्तम-



पुरुषयोगात्<sup>१</sup> अहमिति चैतस्य सर्वनाम्नः श्रवणात् इन्द्र एव ऋषिः । इन्द्र एव देवता । कुत एतत् ।

उत्तमस्य तु<sup>२</sup> वर्गस्य य ऋषिः सैव<sup>३</sup> देवता<sup>४</sup>॥

इति वचनात् । अहं इति आत्मानं साभिनयं दर्शयति । भुवम् । नेदं पृथिवीनाम-  
धेयस्य भूशब्दस्य रूपम् । किं तर्हि । भवतेर्लङि<sup>५</sup> उत्तमपुरुषैकवचने छान्दसत्वादङ-  
भावः । अकारस्य उत्त्व च<sup>६</sup> अभवम् । भवामि । वसुनः । वसु इति धननाम । धनस्य  
सर्वस्य । पूर्यः । पुराणनामेदम् । पुराणः नित्यः । पतिः स्वामी । अहमेव धनानि<sup>७</sup> ।  
प्रधन इति सङ्ग्रामनाम्नः<sup>८</sup> प्रशब्दलोपे<sup>९</sup> द्वितीयाबहुवचनान्तमेतत्<sup>१०</sup> । सजयामि  
सम्यक् बहुसुहृद्वधवर्ज<sup>११</sup> जयामि । शश्वतः । शश्वच्छब्दो बहुवचन । बहून् । अथवा<sup>१२</sup>  
संजयामि बहो । शत्रोः इति<sup>१३</sup> शेषः । मामेव<sup>१४</sup> हवन्ते आह्वयन्ति सर्वे यजमानाः  
ज्योतिष्टोमादिषु<sup>१५</sup> कर्मसु । कमिव<sup>१६</sup> पितरं न । नशब्द उपमार्थः<sup>१७</sup> पितरमिव ।  
जन्तवः । मनुष्यनामैतत् । मनुष्याः सर्वकर्मसु । अहमेव दाशुषे । दाश्वानिति शाक-  
पूणिना नैरुक्तकाचार्येण<sup>१८</sup> यजमाननामसु पठ्यते<sup>१९</sup> । हवीषि दत्तवते यजमानाय<sup>२०</sup> ।  
विभजामि ददामि । भोजनम् । धननामैतत्<sup>२१</sup> धनम् । यो यावद्ददाति हविर्मनाक् बहु  
वा अहमपि<sup>२२</sup> तस्मै तावदेव ददामीत्यर्थः । कुतः । यादृगिव वै देवेभ्यः करोति तादृ-  
गिवास्मै<sup>२३</sup> देवाः कुर्वन्ति<sup>२४</sup>—इति श्रुतेः<sup>२५</sup> ।

**पृच्छामि त्वा परमन्तं पृथिव्याः**

**पृच्छामि यत्र भुवनस्य नाभिः ।**

**पृच्छामि त्वा वृष्णो अश्वस्य रेतः**

**पृच्छामि वाचः परमं व्योम<sup>२६</sup>॥**

॥ ९ ॥

इति प्रश्नः । दीर्घतमस आर्षम् । विज्ञानमयं क्षेत्र पृच्छति ऋत्विग्गणो यज-  
मानम् । पृच्छामि त्वा त्वाम् । पर उत्कृष्टम् । अन्तम्<sup>२७</sup> । अन्तःशब्दः<sup>२८</sup> प्रदेशवचनः<sup>२९</sup> ।  
पृथिव्याः अतिशयेन सारभूतं प्रदेश त्वा<sup>३०</sup> पृच्छामि । पृच्छतेर्द्विकर्मकत्वस्मरणात्<sup>३१</sup>

द्विकर्मकप्रयोगः<sup>१</sup>। यत्रशब्दो यःशब्दार्थे<sup>२</sup> द्रष्टव्यः । यः भुवनस्य<sup>३</sup> भूतजातस्य । नाभिः । नाभिःशब्देनाश्रय<sup>४</sup> उच्यते । तथा च नाभिः<sup>५</sup> सन्नहनात् प्रदेशवचनः<sup>६</sup> —इति निरुक्तम् । सनद्ध हि तेनाङ्गेन कृत्स्न शरीर प्राणधारणत्वात् । त त्वा पृच्छामि इति सबन्धः । पृच्छामि त्वा त्वाम् । वृष्णः वर्षयितुः । अश्वस्य रेतः । पृच्छामि सर्वत्र अध्वर्यादिरूपाया वाचः परममुत्कृष्टम्<sup>७</sup> व्योम स्थानम् ॥

इयं वेदिः परो अन्तः पृथिव्या

अयं यज्ञो भुवनस्य नाभिः ।

अयं सोमो वृष्णो अश्वस्य रेतो

ब्रह्मायं वाचः परमं व्योम<sup>८</sup>॥

॥ १० ॥

इति व्याकरणं प्रतिवचनम् । पूर्वस्मिन् मन्त्रे चत्वारः प्रश्नाः कृताः । तेषा-  
मानुपूर्व्येण चत्वारि प्रतिवचनान्यनेन प्रतिपाद्यन्ते । इयं वेदिर्याभूमिः<sup>९</sup> । पर-  
उत्कृष्टः । अन्तः सारभूतः । पृथिव्याः । कुत एतत् । देवयजन वै पर पृथिव्या<sup>१०</sup> —  
इति श्रुतेः । अयं यज्ञो भुवनस्य भूतजातस्य<sup>११</sup> नाभिः आश्रयः<sup>१२</sup> तथा च स्मरणम्—

यज्ञो विभूत्यै सर्वस्य<sup>१३</sup>।

इति । अयं सोमः ग्रहचमसादिपात्रस्थ । वृष्णो वर्षयितुः । अश्वस्य<sup>१४</sup> व्याप्तुरिन्द्रस्य ।  
रेतः । कथम् । अयमेवं हि पीतो रसादिक्रमेण इन्द्रस्य रेतो वीर्यं मदोत्सेधमापादयति ।  
ब्रह्मायं अयमेव हि ब्रह्मा ब्रह्मासनमध्यासीनः । वाचः सर्वस्या अध्वर्यादिरूपायाः ।  
परमं उत्कृष्टम्<sup>१५</sup> व्योम स्थानम् । कथम् ।

ब्रह्मा परिवृढः<sup>१६</sup> श्रुतः<sup>१७</sup>।

इति<sup>१८</sup> वचनात्<sup>१९</sup>। त्रय्या विद्यया ब्रह्मत्वं कुर्यात्<sup>२०</sup>—इति श्रुतेः । यो हि निगम-  
निरुक्त<sup>२१</sup>व्याकरणादिकलापयुक्तः स<sup>२२</sup> एव ब्रह्मत्व कर्तुमर्हति नान्यः । इति ॥

इदमापः प्र वहत  
 यत्किं च दुरितं मयि ।  
 यद्वाहमभिदुद्रोह  
 यद्वा शेष उतानृतम्<sup>१</sup>॥

॥ ११ ॥

इति शोधितः । अयमपि मन्त्रो द्वितीये कल्पे व्याख्यात २।

इन्द्र क्रतुं न आ भर  
 पिता पुत्रेभ्यो यथा ।  
 शिक्षा णो अस्मिन् पुरुहूत यामनि  
 जीवा ज्योतिरशीमहि<sup>३</sup>॥

॥ १२ ॥

इति विकल्पः<sup>४</sup>। अनेकवाक्यकल्पनया विकल्पः<sup>५</sup>। देवताविकल्पो वा । वायुः  
 इति नैरुक्ताः । सूर्य इति याज्ञिकाः । शक्तिर्नाम वसिष्ठपुत्रः<sup>६</sup>। तस्यार्षम् । प्रथमं  
 तावद्याज्ञिकमतेन<sup>७</sup> व्याख्यायते<sup>८</sup>। इन्द्र । इन्धे दीपयति<sup>९</sup> रश्मिद्वारेणानुप्रविश्य  
 भूतानि इति इन्द्रः आदित्य<sup>१०</sup> उच्यते । असौ वा आदित्य इन्द्रः<sup>११</sup>—इति श्रुतेः<sup>१२</sup>।  
 इन्द्र आदित्य<sup>१३</sup>। क्रतुम्<sup>१४</sup>। क्रतुरिति कर्म वा प्रज्ञा वा उच्यते । कर्म अतिरात्रयाग-  
 फललक्षणम् । न<sup>१५</sup> अस्माकम् । आभर आहर । पिता पुत्रेभ्यो यथा । यथा<sup>१६</sup> पिता  
 पुत्रहितेच्छया कर्म दृष्टानुश्रविकसुखसाधनमारभेत<sup>१७</sup> तद्वत् । किञ्च शिक्षा । शिक्षति-  
 दर्शनकर्मा । देहि । न अस्मभ्य अन्यदप्यभिलषितम्<sup>१८</sup>। अस्मिन्<sup>१९</sup>। हे पुरुहूत पुरु-  
 स्तुत । यामनि<sup>२०</sup>। यातेर्मनिन्प्रत्ययः । यापयति स्वर्गं स्थानं इति<sup>२१</sup> यामन्शब्देन  
 यज्ञोऽभिधीयते । यज्ञे । जीवाः । मत्वर्थीयोऽच्प्रत्ययः<sup>२२</sup>। जीववन्तः । चिरमपि  
 जीवन्तः<sup>२३</sup> इत्यर्थः । ज्योतिः आभ्यन्तरम् । अशीमहि । अशू व्याप्तौ । व्याप्नुयाम<sup>२४</sup>।  
 त्वया सायुज्यं गमिष्याम इत्यभिप्रायः । नैरुक्तपक्षेऽपि इन्द्रो दानादिगुणो मध्यम<sup>२५</sup>-  
 स्थानो वायुरुच्यते । हे इन्द्र<sup>२६</sup>। क्रतुं वृष्टिलक्षणम् । नः<sup>२७</sup> अस्माकम् । आभर आहर ।  
 पिता पुत्रेभ्यो<sup>२८</sup> यथा धननिमित्तं कर्म । शिक्ष देहि । नः अस्मभ्य<sup>२९</sup> स्तोतृभ्यः । का-  
 मानिति शेषः । अस्मिन् । हे पुरुहूत पुरुस्तुत । यामनि । यापयति क्षपयति भूतानीति

यामन्शब्द<sup>१</sup> कालवचनः । काले वर्षाख्ये । त्वद्दत्तेन उदकेन जीवाः जीवन्तः<sup>२</sup> ।  
ज्योति परमात्माख्यम् । अशीमहि । तेन सायुज्य गमिष्याम इत्यभिप्रायः ॥

**यदिन्द्राहं यथा त्व-**

**मीशीय वस्व एक इत् ।**

**स्तोता मे गोषखा स्यात्<sup>३</sup>॥**

**॥ १३ ॥**

इति संकल्पः । गोसूक्तेर्वा अश्वसूक्तेर्वा आर्षम् । यदि हे इन्द्र अहम् । यथा  
त्वं सर्वस्य धनस्य ईश्वरोऽभू । तथा अह ईशीय ईश्वरो भवानि । वस्व वसुनो धनस्य  
सर्वस्य । एक इत् । इच्छब्दोऽवधारणार्थः । एक एव । तथा सति स्तोता मे मम ।  
गोषखा गवा सखा स्वामी । स्यात् भवेत् । प्रदर्शनार्थमिदं गोग्रहणम् । गवादीनां  
धनानां पतिर्भवेत् । एतदुक्तं भवति । यदि<sup>४</sup> त्व सर्वेश्वर मम स्तोत्रे बहु धनं ददासि  
अहमपि अभिलषितैरर्थैः स्तोतृणां मनोरथं पूरयेय इति संकल्पः ॥

**सुदेवो अद्य प्रपतेदनावृत्**

**परावतं परमां गन्तवा उ ।**

**अथा शयीत निर्ऋतेरुपस्थे-**

**ऽधैनं वृका रभसासो अद्युः<sup>५</sup>॥**

**॥ १४ ॥**

इति परिदेवना । उर्वश्या वियुक्तः पुरुरवा विललाप । शोभनं देवनं क्रीडनं  
यस्य स सुदेवः । यथाभिलषितं परिभुक्तसर्वभोग इत्यर्थः । अद्य संप्रत्येव । शिखरि-  
शिखरमारुह्य प्रपतेत् प्रकर्षेण पतति<sup>६</sup> । अनावृत् । आवर्तनमावृत्<sup>७</sup> । अनावर्तनम् ।  
क्रियाविशेषणमेतत् । किमर्थम् । परावतं परमा<sup>८</sup> अत्यन्तदूरम्<sup>९</sup> । यमलोकं इत्यर्थः ।  
गन्तव्यं गन्तुम्<sup>१०</sup> । उकारः पदपूरणः । गतश्च सन् अधः । अथशब्दपर्यायः<sup>११</sup> । अनन्त-  
रम् । शयीत निर्ऋतेः प्रलयाधिदेवतायाः । उपस्थे अङ्गे । समीपसप्तम्येषा । कूपे गर्ग-  
कुलं<sup>१२</sup> इति यथा । यमस्य समीपे गत्वा शेत<sup>१३</sup> इत्यर्थः । शयितं च अधः<sup>१४</sup> अनन्तरमेव ।  
एनं वृकाः विकर्तनयुक्ताः तत्पुरुषाः । रभसासः<sup>१५</sup> । रभसशब्दो वेगवचनः । मत्वर्थी-

यात्प्रत्ययान्तो<sup>१</sup> द्रष्टव्यः<sup>२</sup>। वेगवन्तः । अद्युः भक्षयेयुः । अथवा उत्तरस्यार्धचर्चस्य अन्यथा योजना । अध<sup>३</sup> अनन्तरम् । शयीत निश्शेत इत्यर्थः । शयीत निर्ऋतेः<sup>४</sup> निऋतिः इति<sup>५</sup> पृथिवीनाम । पृथिव्याः । उपस्थे<sup>६</sup> सानुदेशे शयीत<sup>७</sup>। शयित च अध<sup>८</sup> अनन्तरमेव । एन वृकाः विवर्तनशीला मृगाः । रभसासः वेगवन्तः<sup>९</sup>। अद्युः भक्षयेयुः । तथा वियुक्तो नाहं कष्ट जीवामि धिम्भां इत्यभिप्रायः । एवमैतिहासिकपक्षे योजना । नैरुक्तपक्षे तु । पुरुरवा मध्यमस्थानः<sup>१०</sup> वायवादीनामेकत्वात्<sup>११</sup>। पुरु रौतीति<sup>१२</sup> पुरुरवाः । उर्वशी विद्युत् उरु विस्तीर्णं अन्तरिक्षं व्यश्नुत इति उर्वशी<sup>१३</sup>। वर्षकाले विद्युति विनष्टायां<sup>१४</sup> तथा वियुक्तः स्तनयित्नुलक्षणं शब्दं कुर्वन् विलपति । सुदेवः<sup>१५</sup> सुक्रीडः । अद्य प्रपतेत् अस्मात् स्थानात् अन्तरिक्षात् । अनावृत् अनावर्तनम् । परावत परमां अत्यन्तदूरं पृथिवीलोकं गन्तवै गन्तु अपर्यन्तधारात्मना । गतश्च<sup>१६</sup>। अध<sup>१७</sup> अनन्तरं शयीत निर्ऋतेः पृथिव्या उपस्थे । उपगम्य आपो यत्र तिष्ठन्ति स उपस्थः कटकादि-प्रदेशः । तस्मिन् । अध<sup>१८</sup> अनन्तरम् । एनं उदकात्मना अवस्थितम् । वृकाः । अद्युः<sup>१९</sup> भक्षयेयुः इत्यर्थः । एवं नैरुक्तपक्षे योजना । औपचारिकोऽयं मन्त्रेष्वाख्यानसमयः<sup>२०</sup> । नित्यत्वविरोधात् । परमार्थेन तु नित्यपक्ष एव इति नैरुक्तानां सिद्धान्तः<sup>२१</sup>॥

**यत्ते यमं वैवस्वतं**

**मनो जगाम दूरकम् ।**

**तत्त आ वर्तयामसी-**

**ह क्षयाय जीवसे<sup>२२</sup>॥**

**॥ १५ ॥**

इत्यनुबन्धः । अत्रैवं श्रूयते । असमातिनाम्नो राज्ञः पुरोहिताभ्यां मायाविभ्या-  
इत्प्राण सुबन्धुं आतरं दृष्ट्वा शोकसन्तप्तहृदया<sup>२३</sup> बन्ध्वादयस्त्रयो आतरो<sup>२४</sup> मनसः  
उत्तवर्तनं जेषु यत्ते यम इति सूक्त इति<sup>२५</sup>। यत्ते तव मनः इति संबन्धः । यमं  
प्रेतराजम् । वैवस्वत<sup>२६</sup> आदित्यम् । सरण्यूर्यमजीजनत्<sup>२७</sup> त वैवस्वतम् । मनः । मनः-  
शब्देनात्र अन्तर्यामी<sup>२८</sup> प्रधानभूतः प्राण उच्यते । तथाहि श्रूयते<sup>२९</sup>—प्राणमुत्क्रामन्तं  
सर्वे प्राणो अनूत्क्रामन्ति<sup>३०</sup>—इति । जगाम गतवान् दूरकम् । विशेषणमेतत् । दूरेऽपि

सन्<sup>१</sup> प्राणिनां वृत्तान्तं केतति जानाति इति दूरकम् । तत्ते तव<sup>२</sup> आवर्तयामसि आवर्तयाम । पुनरानेष्याम इत्यर्थः । किमर्थम् । इह लोके । क्षयाय निवासाय । जीवसे जीवितुम् । सुखं जीवनाय च इत्यर्थः ॥

**प्रयाजान्मे अनुयाजांश्च केवला-**

**नूर्जस्वन्तं हविषो दत्त भागम् ।**

**घृतं चापां पुरुषं चौषधीना-**

**मग्नेश्च दीर्घमायुरस्तु देवाः<sup>३</sup>॥**

॥ १६ ॥

इति याच्या । एवं<sup>४</sup> कथा श्रूयते । सौचीकमग्नि विश्वे देवा ऊचु । हव्य नो वह इति । सोऽग्निरब्रवीत् । अभागोऽह यज्ञे । मृत्योश्च विभेमि<sup>५</sup> इति । ते देवा<sup>६</sup> पुनरब्रुवन् । अभिलषित ब्रूहि इति । ततो<sup>७</sup> हविर्भागं अविनश्चरमायुश्चानयर्चा याचते<sup>८</sup> । प्रयाजान् मे मह्यम् । अनुयाजांश्च केवलान् । अनन्यदेवत्यान्<sup>९</sup> । मद्देवत्याने<sup>१०</sup>-वेत्यर्थः । सिंहावलोकनन्यायेन<sup>११</sup> दत्त इत्याख्यातं अपक्रष्टव्यम् । दत्त<sup>१२</sup> ऊर्जशब्दोऽन्न-वचनः । अन्नवन्तम् । अन्नविकारं<sup>१३</sup> पुरोडाशम् । हविषो भाग दत्त । घृतं च आज्य-भागाख्यम् । अपाम् । विकारभूतमिति वाक्यशेषः । पुरुषं च । बहु कर्म<sup>१४</sup> सुनोति इति पुरुषः<sup>१५</sup> सवनीयः पशुरुच्यते । तेन विधीयन्ते<sup>१६</sup> सवनानि । तथाहि—वपया प्रातःसवने चरन्ति । पुरोडाशेन माध्यदिने<sup>१७</sup> । अङ्गैस्तृतीयसवने<sup>१८</sup> प्रचरन्ति<sup>१९</sup>—इति वचनात् । तं च सवनीयम् । ओषधीनाम् । अत्तारं इति शेषः । अग्नेश्च मम । दीर्घं शाश्वतम् । आयुः अस्तु भवतु । हे देवाः ॥

**तव प्रयाजा अनुयाजाश्च केवल**

**ऊर्जस्वन्तो हविषः सन्तु भागाः ।**

**तवाग्ने यज्ञोऽयमस्तु सर्व-**

**स्तुभ्यं नमन्तां प्रदिशश्चतस्रः<sup>२०</sup>॥**

॥ १७ ॥

इति प्रसवः अभ्यनुज्ञा<sup>२१</sup> । एवमग्निना याचिता विश्वे देवाः प्रत्यूचुः । तव<sup>२२</sup> प्रयाजा

अनुयाजाश्च केवले देवतान्तररहिताः । ऊर्जस्वन्तः<sup>१</sup> । ऊर्जशब्दो रसवचनः । हविषः  
सबन्धिनः । सन्तु भवन्तु । भागा परिगणिताः प्रार्थिताः । तदधिकमपि<sup>२</sup> दन्न ।  
तवैव । हे अग्ने । यज्ञः अयं सर्वः । अस्तु<sup>३</sup> । यदि कामयसे । किञ्च तुभ्यम् । तादर्थ्ये  
चतुर्थ्येषा । त्वदर्थम् । नमन्तां प्रह्वीभवन्तु । प्रदिश' प्रकृष्टा दिशः । चतस्रः प्राच्या-  
द्याः । सर्वासां च<sup>४</sup> दिशां त्वमेवेश्वरो भवे<sup>५</sup> इति प्रसादातिरेकः<sup>६</sup> कथ्यते । महता<sup>७</sup> हि  
प्रसादः अनेकभद्रः इति<sup>८</sup> ॥

ओ चित्सखायं सख्या ववृत्यां

तिरः पुरु चिदर्णवं जगन्वान् ।

पितुर्नपातमा दधीत वेधा

अधि क्षमि प्रतरं दीध्यानः<sup>९</sup> ॥

॥ १८ ॥

इति संवाद । उक्तिप्रत्युक्तिरूप संवाद इत्युच्यते<sup>१०</sup> । प्रथमं तावदैतिहा<sup>११</sup>-  
सिकमतानुसारेण अयं मन्त्रो<sup>१२</sup> व्याख्यायते । यमयम्यो संवादसूक्तम्<sup>१३</sup> । विवस्वतो  
दुहिता यम आतरं मदनपरवशीकृता<sup>१४</sup> सर्वेन्द्रियप्रतिभोगार्थ<sup>१५</sup> चकमे । ओ चित् ।  
आ उ ओ । उकारः पदपूरणः<sup>१६</sup> चिच्छब्दश्च । आकारो ववृत्यां इत्येतेन संबध्यते ।  
सखायं यमम् । सख्या । तृतीयैकवचनं प्रथमैकवचनस्य स्थाने । सखी सती । ववृत्यां  
इत्येतच्छान्दसं<sup>१७</sup> रूपम् । आभिमुख्येन कामये इत्यर्थः । तिरः । क्रियाविशेषणमेतत् ।  
समयविरोधात्<sup>१८</sup> प्रच्छन्नम् । वाक्यार्थसंपादनार्थ<sup>१९</sup> यत्तच्छब्दावध्याहार्यौ । यमह<sup>२०</sup>  
कामये सोऽपि । पुरु इति बहुनाम । चिच्छब्दः चोर्थ<sup>२१</sup> । बहु च । अर्णवम् । अर्ण-  
शब्देन<sup>२२</sup> उदकमुच्यते । द्रवरूपसामान्याद्रेत उच्यते । मत्वर्थीयो<sup>२३</sup> वकार । अर्णसो  
लोपश्च<sup>२४</sup> इति सकारलोपः । अर्णव बहुरेतस्कमित्यर्थः<sup>२५</sup> । जगन्वान् गतवान् प्राप्तवान् ।  
प्राप्ताभिनवयौवन एव इत्यर्थः । अतः पितुः स्वस्य अपि विवस्वतः<sup>२६</sup> नपातम् ।  
नपात् इति अननन्तरायाः प्रजाया नामधेयम् । पौत्र इत्यर्थः । आदधीत कारणभूत  
गर्भम् । मयि इति शेषः । वेधाः मेधावी<sup>२७</sup> । अधि क्षमि । अधि इत्युपरिभावे<sup>२८</sup> । छान्दस<sup>२९</sup>-  
मेतद्रूपम् । क्षमा पृथिवी । तस्या<sup>३०</sup> उपरि । पृथिवीलोके इत्यर्थः । प्रतरं प्रकृष्टतरं

पुत्रोत्पादनेन । दीध्यानः दीप्यमानः । एवमैतिहासिकपक्षे योजना । नैरुक्तपक्षे तु<sup>१</sup> यमी मध्यमस्थाना वाक् । यमश्च मध्यमस्थानः । सा यमी<sup>२</sup> वर्षकाले<sup>३</sup> मध्यमस्थानं आह । आ अभिमुख्येन<sup>४</sup> सखाय<sup>५</sup> सहस्थानयोगात् सख्या<sup>६</sup> सखीत्यर्थः । कामयेय<sup>७</sup>-महम् । कामयेत् सोऽपि । तिर<sup>८</sup> तिर<sup>९</sup> सत इति प्राप्तस्य नामनी<sup>१०</sup> । प्राप्तवर्षसमयः । बहुल उदकभूयस्त्व गतवान् । गतश्च स्वस्य पितुरादित्यस्य । कथमादित्योऽस्य<sup>१०</sup> पिता । उच्यते । आदित्यो रश्मिभिः पर्यावर्तमान रसान् मध्यमाय अर्पयन् तं पाति । ततो-  
ऽसौ अस्य<sup>११</sup> पितेत्युच्यते । तस्य आदित्यस्य नपातं एकान्तरितत्वात् पौत्रस्थानीय-  
मुदकसङ्घात<sup>१२</sup> आ दधीत<sup>१३</sup> वेधा. विविध वृष्टिप्रदानेन पाता<sup>१४</sup> धारयिता सर्वस्य जगतः । अधि क्षमि पृथिव्या उपरि<sup>१५</sup> पृथिव्यामित्यर्थः । दीध्यान । ध्यै चिन्तायाम् । चिन्तयन् कथं नु नाम लोकः सुख जीवेत् इति । एव नित्यत्वाविरोधेन योज्यम् ॥

सोमं<sup>१६</sup> राजानमवसे-

ऽग्निं गीर्भिर्हवामहे ।

आदित्यान् विष्णुं सूर्य

ब्रह्माणं च बृहस्पतिम्<sup>१७</sup> ॥

॥ १९ ॥

इति समुच्चयः । अग्नेस्तापसस्यार्षिम्<sup>१८</sup> । सोमं राजानम् । अवसे रक्षणायात्मनः । अग्निं गीर्भिः स्तुतिभिः । हवामहे आह्वयामः । अभिष्टुम<sup>१९</sup> इत्यर्थः । आदित्यान् विष्णुं सूर्यं ब्रह्माणं बृहस्पति<sup>२०</sup> च । एतदुक्तं भवति । त्रिस्थाननिवासिनो देवान्<sup>२१</sup> वन्दामहे । तेऽपि नः प्रसीदन्तु भक्तानामभिलषितस्य प्रदातार<sup>२२</sup> इति ॥

भोजायाद्वं सं मृजन्त्याशुं

भोजायास्ते कन्या शुम्भमाना ।

भोजस्येदं पुष्करणीव वेदम्

परिष्कृतं देवमानेव चित्रम्<sup>२३</sup> ॥

॥ २० ॥

इति प्रशंसा । प्रजापतेर्दुहिता दक्षिणा नाम । तस्या आर्षिम् । दानप्रशंसैषा । भोजयति इति भोज. अन्नदाता<sup>२४</sup> उच्यते । कुत एतत् ।



स इद्भोजो<sup>१</sup> यो गृहवे ददात्यन्नकामाय<sup>२</sup> चरते कृशाय<sup>३</sup>।

इति मन्त्रान्तरे दर्शनात्। तस्मै तदर्थम्। अश्वं संमृजन्ति संस्कुर्वन्ति<sup>४</sup> विधिना शालिहोत्रोपदिष्टेन<sup>५</sup> निपुणाः परिचारका ६। कीदृशं अश्वम्। आशु शीघ्रगति कम्बो-  
जादिदेशजातम्<sup>७</sup>। किञ्च भोजाय आस्ते कन्या कमनीया लावण्यातिशयविशेषेण<sup>८</sup>  
शुम्भमाणा वस्त्रालङ्कारादिना च दीप्यमाना। भोजस्य इद पुष्करिणी इव पुष्करिणीस-  
दृश हृदयाह्लादनसहितम्<sup>९</sup>। वेश्म गृहम्। परिष्कृतं मनोरमणीयचित्रकर्मकुट्टिम-  
शोभया<sup>१०</sup> सर्वतो विभूषितम्। देवमाना। प्रथमैकवचनस्य सुपां<sup>११</sup> सुलूक्<sup>१२</sup> इत्याकारः।  
देवमानमिव चित्रं विचित्र आश्चर्यभूतम्। अल्पमिदमुक्तम्<sup>१३</sup>। यत्किञ्चित् दुर्लभ जगति<sup>१४</sup>  
भद्रमस्ति तस्य सर्वस्य<sup>१५</sup> भाजनं<sup>१६</sup> भोज इति।

**अद्या मुरीय यदि यातुधानो अस्मि**

**यदि वायुस्ततप पूरुषस्य ।**

**अधा स वीरैर्दशभिर्वि यूया**

**यो मा मोघं यातुधानेत्याह<sup>१७</sup>॥**

**॥ २१ ॥**

इति शपथः। वसिष्ठस्यार्षम्। अत्रेतिहासमाचक्षते<sup>१८</sup>। विश्वामित्रप्रयुक्तः<sup>१९</sup> किल  
कश्चिद्राक्षसो मायावी वसिष्ठरूपेण वसिष्ठस्य पुत्रशतं जघान। ततो<sup>२०</sup> वसिष्ठ प्रति  
अपवादशङ्का अजायत। लोकनिर्वादवज्रेण अभिहतः। पुत्रवियोगशोकाग्निसंतप्यमान-  
हृदयश्च<sup>२१</sup> वसिष्ठः प्रस्तुतनिवृत्तये पैजवनस्य राज्ञ<sup>२२</sup> समक्षं शपथं चकार। अद्या  
मुरीय यदि इति<sup>२३</sup>। अद्य अस्मिन् काले। मुरीय म्रियेयम्। यद्यहं यातुधानः पिशि-  
ताशनः। अस्मि भवामि। यदि वा आयुः यदि वा अस्य आयुः जीवितम्। ततप  
तपिरत्र नाशार्थः। नाशितवानहम्। पूरुषस्य यस्य कस्यचित्। अध। अथशब्द-  
पर्यायः। स च हेतौ। यत एतदलीकम्। सः सोऽपि। वीरैः पुत्रैः। दशभिः वियूयाः  
पूरुषव्यत्ययः<sup>२४</sup> वियूयात्<sup>२५</sup>। यौतिः पृथग्भावे वर्तते। पृथग्भावेत्। यः<sup>२६</sup> मा मां शुद्धा-  
त्मानम्। मोघं व्यर्थमेव। यातुधान इति आह<sup>२७</sup> यातुधान इत्येव असूयया<sup>२८</sup> अक्षम-  
माण आह। सोऽप्यह इव हतपुत्रः<sup>२९</sup> पुत्रवियोगाग्निसंतप्यमानहृदयः शयीत इत्यर्थः॥

प्रति चक्ष्व वि चक्ष्वे-  
न्द्रश्च सोम जागृतम् ।  
रक्षोभ्यो वधमस्यत-  
मशानिं यातुमद्भ्यः<sup>१॥</sup>

॥ २२ ॥

इत्यभिशापः । वसिष्ठस्यार्षम् । वसिष्ठो राक्षसैरभिभूयमानः रक्षोऽपनोदनार्थं<sup>२</sup>  
इन्द्रासोमावाह । प्रतिचक्ष्व प्रतिवचनं कुरु । भर्त्सय<sup>३</sup> इत्यर्थः । विचक्ष्व । विशब्दः<sup>४</sup>  
कुत्सायां द्रष्टव्यः । कुत्सितान्यतिवचनानि दुर्जनत्वाद्वद । दुर्जनस्य हि कटुकवचनं  
शमनकरं न मधुरवचनम् । तथा हि लोकवादः अहो नु खलु सारूप्यं इत्यादि ।  
इन्द्रः च । चशब्दस्य कर्मोपसग्रहणार्थत्वात्<sup>५</sup> त्व चेति शेषः । हे सोम जागृतम् ।  
जागृ निद्राक्षये<sup>६</sup> । विनिद्रौ भवतः । रन्ध्रान्वेषणतत्पराणि हि रक्षासि । ततो विनिद्रौ  
भवन्तौ । रक्षोभ्यो वधम् । वध इति वज्रनाम । वज्रम् । अस्यतम् । असु क्षेपणे ।  
प्रक्षिपतम् । अशनि अशनिसदृशम् । यातुमद्भ्यः पिशिताशिभ्यः । तादर्थ्ये चतुर्थ्येषा<sup>७</sup> ।  
निवृत्या चात्र प्रयोजनम् । मशकेभ्यो<sup>८</sup> धूमः इति यथा । रक्षसां विनाशार्थं इत्यर्थः ॥

इह मद एव मघवन्निन्द्र ते श्वः<sup>९॥</sup>

॥ २३ ॥

इत्यामन्त्रणम् । हारियोजनेऽहर्गणे प्रयुज्यते<sup>१०</sup> । विश्वामित्रस्य आर्षम् । इह मदे  
एव इहैव यज्ञे । मदः सोमपानादिनिमित्तः<sup>११</sup> । तद्वति । मघवन् इन्द्र ते श्वोभूतेऽप्य-  
हनि<sup>१२</sup> । अद्य गत्वा देवलोकं भुक्तशय्यादिसभोगः<sup>१३</sup> सन् प्रभाते पुनः एहि अस्मद्यज्ञ-  
मेव<sup>१४</sup> । कीदृशस्य तव । वसुमन्<sup>१५</sup> । वसुप्रभृतिभिर्देवैः<sup>१६</sup> तद्वतः । तैः सहितस्य इत्यर्थः ।  
श्वःसुत्याम् । हे अग्नीत् । इन्द्राय इन्द्राग्निभ्यां च समुच्चिताभ्याम्<sup>१७</sup> । प्रब्रूहि । मित्रा-  
वरुणादिभ्यश्च । हे ब्रह्मन् । वाचं यच्छ वाचं यम आस्वर ॥

न मृत्युरासीदमृतं न तर्हि  
न रात्र्या अह्ना आसीत्प्रकेतः ।  
आनीदवातं स्वधया तदेकं  
तस्माद्भान्यन्न परः किं चनास<sup>१८॥</sup>

॥ २४ ॥

इत्याचिरुयासा । आख्यातुमिच्छा आचिरुयासा । प्रजापतेः परमेष्ठिनः परर्षेः  
 आर्षम्<sup>१</sup> अवान्तरप्रलयादूर्ध्व<sup>२</sup> प्राक् जगत्सृष्टेः यावस्था<sup>३</sup> सा अनया ऋचा उच्यते ।  
 न मृत्युरासीत्<sup>४</sup> मर्तृणामभावात् मृत्युश्च<sup>५</sup> नासीत् । अमृत जीवनमपि नैवासीत्  
 प्राणिनामभावात् । तर्हि तस्मिन् काले । न रात्र्याः नापि रात्रेः । अहो वा<sup>६</sup> आसीत् ।  
 प्रकेतः प्रज्ञानं इदं रात्रिः इदं अहः इति । तथा च स्मरणम्—

आनीदिदं तमोभूतमप्रज्ञातमलक्षणम्<sup>७</sup> ।

इति । अथवा प्रकेतः प्रज्ञापयिता आदित्यः<sup>८</sup> । स हि उदयास्तमयाभ्यां<sup>९</sup> रात्र्यहनी  
 विभजते । स नासीत् । प्रदर्शनार्थमिदम् । सर्वे च देवाः प्रकृति गताः । आनीत् ।  
 अन प्राणने । प्राणितवान् । केवलमित्यर्थः । अवातं नाभिप्रदेशादुत्थितो<sup>१०</sup> यो वातः  
 मुखनासिकाभ्यां निर्गच्छति तद्रहितम् । अलौकिकमेतत्प्राणनमित्यर्थः । स्वधया । स्वधा-  
 शब्दः अन्नवचनः । स्वधया अन्नेन । तत्रैव शक्त्यात्मना अवस्थितवदित्यर्थः । तत् एकं  
 कारणमात्माख्यं ब्रह्म । तस्मात् । ह इति पदपूरणः । अन्यत् । नशब्द आसेत्यनेन<sup>११</sup>  
 सबध्यते । परः परम्<sup>१२</sup> किञ्चन । चनशब्दः अप्यर्थे<sup>१३</sup> किमपि । आस न न बभूव ।  
 तदेवैकमासीदित्यर्थः ॥

एता अश्वा आप्लवन्ते

प्रतीपं प्राति सत्वनम्<sup>१४</sup> ।

तासामेका हरिक्रिका

हरिक्रिके किमिच्छसि<sup>१५</sup> ॥

॥ २५ ॥

इति प्रलापः । असबन्धभाषणं<sup>१६</sup> प्रलापः । अत्रैवं श्रूयते । एतशो नाम मुनिः  
 तपसो महानुभावेन अग्नेः आयुरविनश्वरं ददर्श । तद्दर्शनोपजातानन्तपरितोषसंदृष्ट  
 इव पूर्वापरासबन्धं प्रालापीत्<sup>१७</sup> । एता अश्वा आप्लवन्ते<sup>१८</sup> । कथम् । प्रतीपं प्रतिस्त्रोतः<sup>१९</sup>  
 कीदृशम् । प्रातिसत्वनम्<sup>२०</sup> । सत्वनशब्दः सत्वपर्यायः । सत्वशब्दः प्राणिपर्यायः । प्रति-  
 सत्वनस्य भावः प्रातिसत्वनम् । क्रियाविशेषणमेतत् । प्रतिकूलैः सत्त्वैरपि सह एता अश्वा

आप्लवन्ते इत्यर्थः । अथवा सत्वानो विमता<sup>१</sup> वाता उच्यन्ते । प्रातिसत्त्वनं प्रतिवाद<sup>२</sup> इत्यर्थः । तासां बाडवानाम्<sup>३</sup> एका हरिक्रिका<sup>४</sup> हरितवर्णा तामाह । हरितवर्णिके किं इच्छसि । इत्येवरूपः प्रलापः ॥

**किमयमिदमाह<sup>५</sup> ।**

**॥ २६ ॥**

इति व्रीळा । व्रीळा लज्जा । आहनस्यानामृचां प्रति गिरि<sup>६</sup> । आहन-  
स्याः सभ्येतरवादिन्या<sup>७</sup> ऋच उच्यन्ते । कुत एतत् । अयं जीयौ वै पुरुषो मेध्यो  
यदाहनस्यां जायते—इति श्रुते । प्रतिप्रस्थाता प्रतिगृह्णाति किं अयं इदं आह इति ।  
किमयं ब्राह्मणाच्छसी सभ्येतररूप वचन आह इति व्रीळा मे जायते इत्यर्थः ॥

**कस्य नूनं कतमस्यामृतानां**

**मनामहे चारु देवस्य नाम ।**

**को नो मद्या अदितये पुनर्दात्**

**पितरं च दशेयं मातरं च<sup>८</sup> ॥**

**॥ २७ ॥**

इत्युपधावनम् । उपधावनं आश्रयणमित्यर्थः<sup>९</sup> । अस्याः प्रथमं तावदाख्यानं  
प्रस्तूयते<sup>१०</sup> । अजीगर्तो नाम ब्रह्मर्षिः सुयवसस्य सूनु पुत्रदारसहितः दुर्मिक्षे क्षुधा  
पीड्यमानः निरतिशयतपोमाहाभाग्ययुक्तः प्राधान्यात् प्रजापतिमेव देवानां मध्ये  
प्रथमं प्रार्थयते<sup>११</sup> कस्य नूनमिति । को वै नाम प्रजापति—इति श्रुते<sup>१२</sup> कः इति प्रजा-  
पतिरुच्यते । प्रजापतेः नूनम्<sup>१३</sup> नूनशब्दः निश्चयार्थः<sup>१४</sup> निश्चयेन । कतमस्य । क<sup>१५</sup>  
सुखम् । तदतिशयेन कर्तव्यं प्राणिनां येन तस्य । अमृतानां अमरणधर्माणां देवा-  
नाम्<sup>१६</sup> पितुः इति शेषः । मनामहे । अर्चयतिकर्मायम् । अर्चयामः । चारु शोभ-  
नम् । देवस्य दानादिगुणस्य । नाम । नमनेन प्रह्वत्वेन स्तवनं लक्ष्यते । स्तवनेन<sup>१७</sup>  
प्रजापतिं अर्चयामः । स्तुमः इत्यर्थः । अथवा मनामहे इति याच्नाकर्मायम् । याचा-  
महे । किम् । प्रकरणसामर्थ्यात् आयुः । प्रजापतिमायुः याचामहे इत्यर्थः । कः<sup>१८</sup> प्रजापतिः  
अस्माभिराराधितः । नः अस्मान् । मद्यै पृथिव्यै । अदितये अक्षीणायै । पुनः दात्

दद्रातु । पृथिव्यां स्थापयतु<sup>१</sup> इत्यर्थः । ततश्च पितरं च दृशेयं मातरं च<sup>२</sup> । दृशेय इति अनुषङ्गः । मातृपितृगतस्नेहो<sup>३</sup> मां बाधत इत्यभिप्रायः<sup>४</sup>॥

माता च ते पिता च ते-  
ऽग्रं वृक्षस्य रोहतः ।  
प्रतिलानिति<sup>५</sup> ते पिता  
गमे मुष्टिमतंसयत्<sup>६</sup>॥

॥ २८ ॥

इत्याक्रोशः<sup>७</sup> । अश्वमेधसंज्ञस्य अश्वस्य समीपशायिनी महिषी होता आक्रोशति । कुत एतत् । अश्वमहिष्योर्मिथुनत्वदर्शनात् । माता च ते पिता च ते तव सगत्या अग्रं<sup>८</sup> उपरि । वृक्षस्य वृक्षविकारस्य खट्वाफलकस्य<sup>९</sup> । रोहतः क्रीडतः<sup>१०</sup> । कथम् । प्रतिलानि इति । ला दाने<sup>११</sup> । प्रददानि सुरतं इति । ते पिता तव मातुः गमे<sup>१२</sup> । गम-शब्दो<sup>१३</sup> हृदयवचनः । हृदये । मुष्टि अतंसयत्<sup>१४</sup> । तसिः प्रक्षेपार्थः । प्राक्षिपत् । अथवा आद्यन्तविपर्ययः । भगे । मुष्टिम् । मुष्टिशब्देन मेहनहेतुः<sup>१५</sup> शेषोऽभिधीयते । तथा मुष्टिर्मेहनाद्धा<sup>१६</sup>—इति<sup>१७</sup> निरुक्तम् । मुष्टि प्रजननम् । अतंसयत् प्रक्षिप्तवान्<sup>१८</sup> । न केवलं युवामेव मिथुनभाव प्रपद्येथे इत्यर्थः<sup>१९</sup>॥

विततौ किरणौ<sup>२०</sup> द्वौ  
तावा पिनष्टि पूरुषः ।  
न वै कुमारि तत्तथा  
यथा कुमारि मन्यसे<sup>२१</sup>॥

॥ २९ ॥

इति प्रवल्हिका । अन्तर्हितार्थाः प्रवल्हिका उच्यन्ते । दुन्दुभि आहननाभ्यां आम्रान्तं मैथुनकर्मणि<sup>२२</sup> वर्तमानमिवोत्प्रेक्षन्ते<sup>२३</sup> । विततौ विस्तीर्णौ । किरणौ<sup>२४</sup> विक्षेपण-साधनभूतौ । द्वौ तौ प्रसिद्धौ योनेरभितो<sup>२५</sup> मांसलौ प्रदेशौ । आपिनष्टि आभिमुख्येन निघर्षति<sup>२६</sup> । पूरुषः स्वेदक्लिन्नगात्रः । एवमुत्प्रेक्षायां अपर<sup>२७</sup> आह । न वै । वैशब्दः अवधारणार्थः<sup>२८</sup> । हे कुमारि । लुप्तोपममेतत्<sup>२९</sup> । मन्दप्रज्ञातत्वात् कुमारिसदृशा । न तत्

तथा यथा कुमारिसदृशम् । मन्यसे । मैथुनकर्मणि<sup>१</sup> वर्तमान इति शेषः<sup>२</sup> । किं पुनः  
तं दुन्दुभि<sup>३</sup> आह्ननाभ्यां हन्ति<sup>४</sup> इत्यर्थः ॥

किं ते कृण्वन्ति कीकटेषु गावो

नाशिरं दुहे न तपन्ति घर्मम् ।

आ नो भर प्रमगन्दस्य वेदो

नैचाशाखं मघवन् रन्धया नः<sup>५</sup> ॥

॥ ३० ॥

इति परिवादः<sup>६</sup> । परगतदोषाविष्करणपूर्वो वाद् परिवाद उच्यते । विश्वा-  
मित्रो यज्ञार्थे इन्द्र याचते । किं ते तव । कृण्वन्ति<sup>७</sup> किं कुर्वन्ति । कीकटेषु गावः ।  
कीकटाः किं कृता । किमर्थं एता उत्पादिता अधर्माणः<sup>८</sup> सन्तः इति किम् करो-  
तेश्च वर्णव्यापत्यादिना कीकटाः । अथवा<sup>९</sup> किं क्रियाभिः इति<sup>१०</sup> दीनाः कीकटा  
उच्यन्ते । क्रियाशब्दादुत्तरपदं इति भेदः<sup>११</sup> । तेषु<sup>१२</sup> गावः । कुतः । यत न आशिरं  
दुहे । आशिर इति कारणस्य कार्येण<sup>१३</sup> व्यपदेशः । तत्कारणभूत पयो न दुहन्ति  
इत्यर्थः । किं च न तपन्ति<sup>१४</sup> घर्मम् । तपिरत्र अन्तर्णीति<sup>१५</sup> पृथग्<sup>१६</sup> न तापयन्ति  
नोज्ज्वलयन्ति घर्मम् । प्रवर्ग्येऽपि नोपयोगं गच्छन्ति इत्यर्थः । यथा तैः तव प्रयोजन<sup>१७</sup>  
नास्ति एव आ नो<sup>१८</sup> भर अस्माकं<sup>१९</sup> आहर । प्रमगन्दस्य । मगन्दः कुसीदो<sup>२०</sup> । मां  
समेप्यति<sup>२१</sup> । वृद्ध्या वृद्धो धनराशिः<sup>२२</sup> इति यो ददाति स वार्धुषिको<sup>२३</sup> मगन्द उच्यते ।  
तस्यापत्यं प्रमगन्दः । प्र अपत्यार्थे । प्रस्कण्व इति यथा<sup>२४</sup> । प्रमादको वा प्रकर्षेण  
आत्मानमेव यो मादयति न अतिथ्यादीन् नास्तिकः स प्रमगन्दः । तस्य वेदः  
धनम् । किञ्च नैचाशाखम् । नीचा निर्गताः त्यक्ताः । यैः<sup>२५</sup> ऋगादयः शाखास्त्रयः ते  
नीचाशाखाः । तेषां<sup>२६</sup> स्वभूत नैचाशाखम् । तदपि हे मघवन् रन्धय । रन्धतिः वशग-  
मने । नः अस्माकम् । तदप्यस्मद्वशं गमय । तथा हि अवस्थित धर्मवचनम् ।

योऽसाधुभ्यो<sup>२७</sup>ऽर्थमादाय ।

इत्यादि । अतो यष्टृणामस्माकं<sup>२८</sup> अयष्टृणां धनमाहर इत्याशास्महे ॥

यदि क्षितायुर्यदि वा परेतो  
यदि मृत्योरन्तिकं नीत एव ।  
तमा हरामि निर्ऋतेरुपस्था-  
दस्पार्श्वमेनं शतशारदाय<sup>१</sup>॥

॥ ३१ ॥

इति परित्राणम् । परित्राणं परिपालनम् । यक्षमनाशन ऋषिः<sup>२</sup> यक्षमगृहीतं  
आह<sup>३</sup> । यदि क्षितायुः<sup>४</sup> क्षीणायुः<sup>५</sup> । यदि वा परेतः परागतः कथमपि । यदि वा  
मृत्योर्देवतायाः । अन्तिकं समीपम् । नीत एव । एव शब्दः अप्यर्थे । नीतोऽपि । तं  
आहरामि निर्ऋतेरुपस्थात् प्रलयाधिदेवतायाः अङ्कप्रदेशादपि<sup>६</sup> । अपहृत्य अस्पार्श्व  
रक्षामि । शतशारदाय शतसंवत्सराय । शतसंवत्सरं<sup>७</sup> जीवितुं इत्यर्थः ८॥

कल्पैश्चतुर्भिर्व्याख्यातं सारभूतमृचां शतम्<sup>९</sup> ।  
सहस्र<sup>१०</sup> पञ्चशत श्लोकेनानुष्टुभा कृतम् ॥

सहस्र<sup>११</sup> पञ्चशत सख्या ग्रन्थस्य कीर्तिता ।  
विस्तारभीत्या सक्षिप्त तात्पर्यार्थावबुद्धये ॥

एव निरुक्तमालोक्य मन्त्राणां विवृत शतम् ।  
उक्तानुक्तदुरुक्तानि चिन्तयन्त्वह पण्डिताः<sup>१२</sup> ॥

इति वाररुचे निरुक्तसमुच्चये

चतुर्थः कल्पः ॥

## NOTES

### KALPA I

1 These head-lines are not in the manuscript, but are entered by me The name of the work and of the author are known from the colophons at the end of each section called Kalpas The colophons read "iti vāraruce niruktasamuccaye" and so on

2 This is how the manuscript begins

3 na is added by a later hand under the line between na in niruktam antarena and sa in sambhavatī

4 N 1-15

5 not traced

6 N 1-18

7 This is quoted by Sāyana in his Upodghāta to the Vedārthaprakāśa (the commentary) on the Rgveda, Max Muller's 1st edition, Vol I, page 39, tadvyākhyānañ ca samāmnāyah samāmnāta ity ārabhya tasyās tasyās tādabhāvyam anubhavaty anubhavatīty antair dvādaśabhīr adhyāyair yāsko nirmame But this passage is not found in any printed edition of Yāska The end of the 12th Chapter is vyantu devyah kāmayantām ya rtukālo jāyānām ya rtukālo jāyānām

8 Mahābhārata I-1-294 Krishnacharya's edition

9 Between bhiśśra and dda, dha was first written and deleted by a horizontal stroke above as vādibhiśśradhaddadhāna In these notes, "deleted" means that there is such a stroke above If the deletion is by scoring off the letter, it will be said so

10 The passage beginning with abahuśrutasyāpi is not intelligible and the reference has not been traced

11 jāñjānam

### Page 2

1 S V 4-3-9 The figures for S V are different in Bloomfield's Concordance I give the figures for Prapāthaka, Dasatī and verse The manuscript gives only the pratikas I print the entire stanza This is the case with all the mantras commented upon in this work

2 Skandasvāmin gives in his Rgvedabhāṣya both the Rsi and the Devatā, but not the Chandas, so is here too

3 N 6-27

4 Cf Niruktabhāṣyatikā of Maheśvara edited by Dr Lak-



and Maheśvara on the Nirukta," Lahore, 1928 to 1934, Vol II, p 482 Matsyānām ityādy ārsakathanam arthābhivṛyaktaye Pradarśanañ cedam anyatrāpy arthābhivṛyaktaye ārsan darśanīyam itī ārsasambandhena etc 6-27 The punctuation and reading accepted here are slightly different from what they are in the printed edition

5 Sarvānukāmanī, Introductory portion, II—4 and 5 Cf also Brhaddevatā II-88

6 After viniyogah and before paroksakrto 'yam, the manuscript has paroksakrto 'yam viniyogah extra

7 The passage may be improved by reading prayogah as tesām prayogah pradarśanīyah

8 N 1-12 after itī sâ the leaf is broken as far as nairukta katāyanah is completely gone

9 ity anyebhyo 'pī

10 P 3-2-75

11 After mandalam ucya the leaf is broken as far as vanasya This break has affected the previous line also as noticed in Note 8 above The top portion of the two letters preceding va is partly retained

12 Not traced

13 The first page on the first leaf of the original manuscript ends with itī In the following notes the pages in the original manuscript are numbered as 1-a, 1-b, etc

14 The leaf is broken and the three syllables dyamānam are completely gone

15 The leaf is broken and the three syllables stejasā are completely gone The breaks noticed in Notes 14 and 15 correspond to the breaks noticed in Notes 8 and 11

16 satyam uttam This passage is noted as an interpolation in Chapter VIII in Manu, Cf Kashi Sanskrit Series edition, 1935, p 240, interpolated passage 6 The reading in the first pāda in the printed edition is brāhmano vai itī after this stanza not in the Ms

17 pratyaham ya udayāstamayam angikṛtyāha

18 The original source of this stanza is not traced The stanza is found in Vātsyāyana's bhāṣya on the nyāyasūtras I 11 9 and is also quoted by Bhavatrāta in his commentary on Kausītaki Grhya Sūtra (Adyar Library 39 N 37 Folio 6b Punjab University Library Manuscript No 7163 on the leaf marked na, which is 8) The stanza as quoted by Vatsyāyana reads

yasya yenārthasambandho dūrasthasyāpī tasya sah

īdānīyānāṃ ānāntarīyam akāranam

The reading found in Bhavatrāta is

yasya syād yena sambandho dūrastham apī tasya tat  
arthato 'hy asamarthānām ānantaryam akāranam

The statement tasmād akāranam ānantaryam occurs in Tantra-  
vārtika on p 439, Benares Sanskrit Series edition, under the  
kārikā

ākānksā sannidhānañ ca yogyatā cetī ca trayam  
sambandhakāranam tena klptam nānantaraśrutih

- 19 N 1-3
- 20 vacanāt cca
- 21 Cf P 7-1-39
- 22 vaiyākaraśmaranāt
- 23 N 2-1 Read विभक्ती

Page 3

- 1 First written jagadīti and then dī deleted
- 2 No visarga Page 1-b ends here
- 3 tyarthah surucayah (then ya is deleted) raśmayah (first  
sma was written, then it was deleted and śma written under)
- 4 surocamānatvāt
- 5 sudīptānta (then ntra is deleted) nnraśmīn
- 6 sankhyātāt (t is then deleted) n
- 7 Mahābhāṣya, vārtika in the form of kārikā, 3-1-85
- 8 takasya (ta is then deleted)
- 9 chāndasam evam rūpam (then vam rūpam deleted) tad  
rūpam (first there was the e mark written before drū and then this  
mark was deleted)
- 10 first vrvrtavān was written, then the mark for r in the first  
vr scored off and the mark for ī added
- 11 karott, then the second t deleted
- 12 tathā sa ca, then sa deleted
- 13 sa śa, something written under śa and completely scored  
off
- 14 bhyāmntu, then the anusvāra m deleted
- 15 dīśaś cāstauvapām sthānam
- 16 Manu I 13
- 17 No visarga
- 18 sarvasya vā, then vā deleted
- 19 Page 2-a ends here
- 20 vidyamān nastusya
- 21 avidyamānastyu

- 22 vanumpratyayāntasya  
 23 Cf N 2-8, 2-19, Niruktabhāṣyatīkā of Maheśvara (work  
 mentioned in Note 4 on page 2) 2-8  
 24 vonima (then ma deleted) mavagatī vivah  
 25 vivrnot extra after vivah and before vyavrnnot  
 26 vyāpriye (then e mark deleted) te  
 27 vyām (then the anusvāra deleted) sajyeta  
 28 satvasamatvamñca

## Page 4

- 1 R V 10-85-19  
 2 yācajaksmagrhitasya I am not sure of the exact reading  
 I have given simply the nearest approximation Vinīyoga given by  
 Sāyana is atimūrtināmny ekāhe śuklapakse cādramasistih tatra  
 navo nava ity esā yājyā  
 3 vākyesā  
 4 navaśśabdah  
 5 vīsa (then sa deleted) pśāyām  
 6 Cf P 8-1-4  
 7. priyavaca (then vaca deleted) tamah  
 8 prajñārthah  
 9 Page 2-b ends here  
 10 atrāna (then na deleted) npūrvāgame matraśabdo  
 11 N 6-3  
 12 gamanam (then anusvāra deleted) mudayam  
 13 paksonte The vowel o in combination with a consonant  
 is represented in Malayalam script by two symbols, one preceding  
 the consonant and the other following it The mark that precedes  
 is the mark for e and the one following is the mark for ā Both  
 together represent o Thus ko is to be written in Malayalam as ekā  
 Here the mark for e before ks in kso is deleted and what remains  
 is ksā  
 14 savitary usākālavartini Then samīpa is added below in its  
 proper place with a cross mark above the line between la and va  
 15 pūrvapaksāparapaksānte After the first ksā and before pa  
 the scribe begins nt, only half of n is written and it is then deleted  
 16 nirvahanīrvānena  
 17 bhaṇanīyam (then the anusvāra deleted) māhāratvenājyādī-  
 havir ucyate  
 18 Not traced Cf Ś B 1-2-5-24 Also Madras University  
 Sanskrit Series No 2, Rgvedānukramanī of Mādhava son of Venka-  
 tārya, VII-vi-2.

- 19 cakravat praja (then ja deleted) babhrāmyamāna  
 20 tīrate ityarthah (then rthah deleted) tra 1 (then 1 deleted)  
 sambadhyate  
 21 dravatyāntariksam after tya something is written and completely crossed Then the mark for ā is written and deleted  
 22 nirmātā codakasya First written nirmātā cādakasya Then before cā, below the line the mark for e was written thus the syllable is made co For etymology Cf N and Niruktabhāṣyatikā of Maheśvara, 11-5  
 23 sah tīrate pratīrate  
 24 prakarsetyana (then tya deleted)  
 25 laksam  
 26 pūrvāparaṇ cama (then ma deleted) rata This is R V 10-85-18, the stanza preceding the stanza now being commented  
 27 sahasatutidarśanād atrāpi stutisambhavāt  
 28 Page 3-a ends with ā First ā ā was written, then the first ā deleted, then dityadevatah for dityadaivatah  
 29 Cf the vimyoga given above in Note 2  
 30 ahnām ketuh daśa ketuśabdo  
 31 jyotiścakravādbhir abhīdhiyate usasogam āgamanam Then between te and u a cross mark is put above the line and below is inserted usasām  
 32 R V 1-115-2

### Page 5

- 1 R V 1-22-20  
 2 N 7-1 The expression sa pradhānastuti bhājah preceding this quotation is not quite clear Reading uncertain  
 3 niruktakāndatradayam, then da deleted  
 4 devatam  
 5 This stanza is quoted by Sāyana in his Upodghāta to the Vedārthaprakāśa (commentary) on the Rgveda, Max Muller's first edition Vol I, p 38, and by Sadguruśisya in his commentary on the Sarvānukramanī, Macdonell's edition, p 60  
 6 nūrū (then by crossing the tail of the ū mark, it is made into u) pante (then ma is inserted below the line between pa and nte) jodhinā (then dhīnā deleted) nīdhāna The anusvāra is joined to the next word to form ñja  
 7 visnur vyāptau  
 8 dhātūnām arthasya  
 9 N 2 1.

10 bhāsyakāravannirupabandho

11 na vastvantamā (then mā deleted) rannirutta (then tta deleted) ktaṇḍarśana Then a few small circles and the line ends  
Page 3-b ends here The next page begins viśnoh

12 Only āditya , no sya in the manuscript

13 paramamutku (then ku deleted) krstam

14 tathā cā (then the mark for ā in cā deleted) śrūyate

15 yaś cāsavāditye

16 Taittirīyopaniṣad, 2-8-1

17 ādīśabdena

18 dhīyate ato madīram mandalam

19 sarva eva

20 First written nanu ca sarva e , then e deleted , the mark for e inserted between sa and rva below the line and the mark for ā after the deleted e Thus we get sarvo , then continues pī lokah

21 sūrigana eva , this reading is not incorrect But sūrimah is a better reading

22 R V 1-164-16

23 karmabhīr na sambadhyate

24 Manu 6-74 karmabhīr na nibadhyate is the reading in the printed editions

#### Page 6

1 The word ā is not in the manuscript

2 Aitareya āraṇyaka 3-2-3 , Śāṅkhyāyana Brāhmaṇa 3-3

3 R V 1-89-9

4 śabdo

5 First written lyakṣyate , then the mark for y in lya was crossed

6 Page 4-a ends with marana

7 P 6-3-133

8 cakra

9 Not traced

10 First was written lokān , then űja was begun on n , then n deleted and űjayatī written

11 Manu, 9-137

#### Page 7

1 After tādrśam āyuh some syllable written and completely scored off What follows is sas tv asugāgamah Then above the

letter scored off, there is a cross to mark some insertion below , and below the letter scored off is inserted chānda The word putrāsāh before chāndasas tv asugāgamah is not in the manuscript

2 yatra not in the manuscript

3 First pītaterā written , then t in te deleted and we have pītaro

4 P 7-1-39

5 drstādrstāpakārabhūtārthān

6 R V 1-89-10

7 In cārena, after cā and before the mark for e in re, some letter just begun , perhaps n , then deleted Then r written and then follows na

8 Page 4-b ends here

9 Cf N 2-11

10 First was written janā catvāro , then the visarga inserted after nā below the line

11 Cf N 3-8

12 yatkiñjagatī jātām

13 janīsyamāna (then the mark for e written and scored off) mu (then va written and scored off) tpādyamānam apī

14 nityapakse nā , aksī missing Nityapakse means according to the Nirukta point of view, as opposed to the atihāsika point of view The contrast between these two points of view is mentioned in this work at a later stage, in many places

## Page 8

1 Āśvalāyana Śrauta Sūtra, 3-12-1

2 Note that no Rsī is given here for the mantia

3 M S 1-11-1

4 Not traced

5 After svīta the syllable kr written and scored off , then the anusvāra mark follows

6 First written mīpī Then the mark for ī in mī scored off and we have mapī

7 Page 5-a ends with harī The syllables ā pra drava harī are missing as the corner of the leaf is broken The top of the ī mark in rī is partly seen

8 R V 5-31-2

9 avasyur nama

10 The syllables venah venatī are missing since the corner of the leaf is broken The e mark in the first ve is preserved and in

that syllable, only the consonant element v is gone after venatī which is missing, we have ssāmarthyāt

11 tāt tisthety arthah

12 In piśānga, after śa, there are two anusvāra marks and then ga follows

13 piśāngarātīr yasyeti

14 After sevasvāsmān and before kasmād evam abhīdhīyate there is the word karmān extra

#### Page 9

1 yasmāda, then the e mark for rthe was written and, instead of rtha, pa was written, perhaps to write pha (in Malayalam script, pha is written with a small curve at the end added to pa) This is quite possible since there is some common element between the two scripts pha and tha in Malayalam (tha is a small curve in the beginning less than pha) This pa was then deleted and tha was written after that This in its turn was again deleted since in Malayalam rtha is to be written as rttha Then rtha was written (as rttha)

2 na not in the manuscript

3 R V 4-4-25

4 Only vāmadevasya instead of vāmadevasyārsam

5 In dvitīyāikavacanasya, instead of putting two e marks to denote ai in yai, only one was first written and another was inserted below the line after tī and before the e mark originally written

6 stomam śasyamānam stomam imam

7 kriyamānam grbhāya grhāna

8 Page 5-b ends here

9 R V 7-16-1

10 yad vā stotram

#### Page 10

1 ūrjo napāta

2 ity evam agnes tūrjah pautratvam

3 alamtīm

4 Before svadhvaram some letter was written and scored off The s part is clear, but there is something more May be, what was first written was psa

5 After yajamānaganasya there is in the manuscript the passage, ya esto 'dhikṛtasya karmanī tasya, before dūtam The passage

is not quite intelligible and so I give it in the notes and not in the text

- 6 amaradharmānam
- 7 Between ā and hva, the syllable vya written and deleted
- 8 daudya (dya then deleted) tyam
- 9 Page 6-a ends here
- 10 R V 10-128-1
- 11 vihavasyārsam
- 12 ity ute
- 13 yajamānasyety arthah (the visarga then deleted) bhīprāyah
- 14 vayam tvām indhānāh
- 15 gṛ written and deleted before ghrtādibhih
- 16 tvatprasāt bahudhanam astv ity arthah (stv ity arthah then deleted) smākam astv ity arthah
- 17 mahyam not in the manuscript
- 18 prahvarthe
- 19 bahvibhavantu
- 20 Before catasrah something (perhaps ca) written and completely scored off

#### Page 11

- 1 R V 10-106-11
- 2 Page 6-b ends in the middle of the syllable yo in yogāt, the e mark for yo is in this page and yā is in the next page
- 3 The word in the text is rdhyāma The commentary takes the word rddham and wants the word kurmah to be brought in
- 4 sanu dāne
- 5 ity ākhyotena was first written, then the e mark in khyo was deleted and what remains in khyā Thus it becomes ity ākhyātena
- 6 matvarthīyoyampratyayah
- 7 yājyāvatam ity arthah
- 8 P 7-1-39
- 9 sarathā instead of sarathau
- 10 Cf N 1-4
- 11 ity uparistād upamārthīyah
- 12 udhasi
- 13 kākamam
- 14 R V 1-24-14
- 15 yūpo was first written and then the ā mark in po was deleted, what remains is yūpe
- 16 Not traced



17 In ityādi, iti was first written, then the i mark in ti was scored off and the y mark and the ā mark were added to t which remained, then di follows

18 dosah instead of rosah

#### Page 12

- 1 ācchādītah
- 2 This expression occurs once more, see Note 15 below
- 3 yājñākarmānyatra
- 4 Page 7-a ends with trti
- 5 The root is ātmanepada and the form ought to be trāya-mānah
- 6 Something must be missing after this, though the manuscript shows no sign of a break
- 7 asura asur iti not in the manuscript Perhaps the scribe has missed a line or so in copying
- 8 prānanāmanāma drastavyam
- 9 prānavānn
- 10 N 6-13
- 11 Śīsrathah The commentary usually follows the order of the words in the original text, if the words are taken for interpretation in any other order, there are statements like the preposition having to be taken along with a subsequent verb or the verb having to be retraced by simhāvalokananyāya Here śīsrathah is taken after krtāni and there is no remark
- 12 R V 1-24-15
- 13 First written śunaśsaipa, then the second of the two e marks forming the ai mark in sai deleted It may be generally remarked that in the manuscript when there are two identical marks of which one is to be deleted, then it is the first of the two that is deleted
- 14 After rajju and before the anusvāra, the following passage was written and then it was enclosed within brackets and also deleted dharmam pāśamavaśrathaya adhety ayam adhobhāve drastavyah Even here, in bhāve, first bhāge was written and then ga was scored and va was written over it above the line
- 15 See Note 2 above The manuscript has manutkrastavyam I have corrected it into mapakrastavyam instead of into manukrastavyam to make it agree in wording with the previous statement
- 16 unī (then nī deleted) nmocaya
- 17 tenaivākhyāta (then the syllable ta deleted) tena

18 bandhānmanmuktāh first written , nma after ndhā then deleted

19 Page 7-b ends here

20 N 11-24

21 aditī prthivīnāma

### Page 13

1 First written jīvematy abhīprāyah , then the mark for e was inserted below the line between ve and ma

2 As opposed to the point of view of Nirukta, which is designated as nityapakṣa in this work This contrast is also pointed out by Maheśvara in his Niruktabhāṣyatīkā

3 kaścit dyajamāna

4 utku (then ku deleted) krstam

5 hetudu (then du deleted) bhūtam

6 ucchraya

7 bhojanāgī (then gī deleted) dīnīmittam avanaya

8 kalmasāh ssanto vayamyam (then the first yam deleted)

9 dīptabhāva

10 tava not in the manuscript

11 vrate karmanī ttvaddeve (then the e mark in ve deleted) tye vavartamānāh

12 gamisyasyāma (then the first sya deleted)

13 R V 4-4-7

14 vāmadevo 'gī (then gī deleted) gñim āha

15 sāmhitakah sulopah ssah

16 First written dhanāmadheyam , then between na and the ā mark in nā, the letter na inserted below the line Thus it becomes dhananāmadheyam

17 bhajater bhajyate vyasyate suvārtham

18 Sudānuh not in the manuscript

19 First written śobhannanahnadrstopakārena , then the nna after bha and the visarga between the two na syllables were deleted and the e mark was inserted below the line between the nna (deleted) and na

20 Un 3-32 Madras University Sanskrit Series, No 7, Pt 2

21 After dātāstu, there is darvyāgādāstu syāt , then stu deleted , and between dā and stu (deleted) ta is inserted below the line with a cross mark above the line to indicate insertion The passage is not clear

22 In dātrā, trā is broken as there is a cut on the leaf Page 8-a ends with pā in pātraviśesena

23 Written atpe, since in Malayalam the pronunciation of t in certain positions is identical with that of l

24 Not traced

25 hotrādī (then dī deleted) dīnā

26 uktaiḥ

27 śastrānyīu kṭaśabdena iḥa There are both the i mark and the u mark along with ny, i mark above and u mark below

28 īma (then ma deleted) dam apy āśāsyam

29 laukikāhuh written first, then ā inserted between kā and huh below the line with a cross mark above the line to mark the insertion

30 saparyāyah

Page 14

1 kalyānāyadinā (then ya deleted)

2 putrādīvīsayāputrādīvasakalatvādārādhayan

3 kārṭārthyam āpadyatām mityarthah (then the anusvāra in tām deleted)

4 R V 1-50-11

5 praskanvasyānarsam (then na deleted)

6 udagīśīkharāt

7 mitrahah

8 stotratrṇām (then tra deleted)

9 Page 8-b ends with mitravad upakā

10 Between śca and tvam, a small bit of the leaf is broken, but, so far as I could see no letter is lost thereby

11 Not traced

12 The letter u was written before punya and then was deleted

13 sevyamānāmanupamassukhasthānam (then the anusvāra in nām deleted)

14 tvaparicārakasya

15 samsaktaparitāpasya hrdayasya

16 Nirmulā

17 The eight mahārogas are given in many places, but not in this order See Astāngahrdaya, nīdānasthāna, ch 8 verse 30, Nārāyaṇa on Āśvalāyana Śrauta sūtra II-7-17, sabdakalpadruma under mahāroga, Mādhavanīdāna deals with the eight rogas, but not in the order of the astāngahrdaya and not consecutively

18 manviśet moka (then moka deleted) śriya

19 Not traced

## Page 15

- 1 ksetrasādhanam R V 8-31-14
- 2 nityam purā (then pu deleted and gi inserted below the line between pu deleted and rā)
- 3 vacanam dhami It is likely that the original manuscript from which the present palm leaf manuscript was transcribed was in Grantha script, where dha and ya are closely similar to each other, the dha here stands for ya in śriyam It may also be that the scribe wanted to write dhana and not śriya
- 4 See Note 19 on p 14
- 5 agnau mā (then the au mark in gna and the syllable mā deleted, and a new au mark written after that)
- 6 Not traced
- 7 devaganāh agni was first written, then tathā hi inserted below the line between nāh and a and a cross mark put above the line to mark the insertion
- 8 Page 9-a ends here
- 9 N 12-40
- 10 yajamānām
- 11 mitrannanna (then the second nna deleted) Usually in such cases it is the first letter that is deleted
- 12 ksetrasādha samsiddhau yathā
- 13 mitram not in the manuscript
- 14 First written pradāyini itī, then the i mark in ni deleted
- 15 R V 1-22-15
- 16 sukhanāma syātter avasānārthasya
- 17 Manu II-93 First written dosamirtya (then the i mark in mir crossed), then between mr (which remains) and tya the syllable chcha written below the line

## Page 16

- 1 sevītavayamitūmhi (then mī and tī deleted, so that the anusvāra belongs to vya)
- 2 Not traced
- 3 dharmāvivyāsavacanam
- 4 sukhārūpāsukhasyānesukhasyānekavidhasya
- 5 Anu (then nu deleted) nrksā (then the ā mark in ksā deleted) rā
- 6 kantakah nkantapākam sukham sarvaprakāram sarvaprakāram sukham tapāmi

7 kantakasadrśaiḥ (then the visarga deleted) rnābhībhava-  
niyaya (then the two syllables yaya deleted) yā

8 Page 9-b ends here

9 śāsarṃ (then the first śa deleted) sukhanīrvānarūpam  
(then between kha and ni an anusvāra inserted below the line)

10 prasādam

11 aparimitam devisthānam dehīti

12 R V 1-24-3

13 āyur eva bhajana (then ja and na deleted and a few marks  
put to show that the leaf is bad for writing) janīyatvāt

14 āyu īmahe (then i deleted)

15 dvikarma yāciḥ first written, then ko inserted between  
rma and yā below the line with a cross mark above the line to mark  
the insertion

16 Cf Mahābhāṣya on 1-4-52, the first vārtika in the form  
of verse, Kielhorn's edition, Vol I, Page 334

17 tvam apy ārtānugrahatayā (then ka inserted below the  
line between ha and ta)

Page 17

1 R V 6-52-13

2 Page 10-a ends here

3 Matprayuktam itī śesah instead of matprayuktam ity atīthah

4 ke punas te ye vāyvādayo

5 śruter vartamānaprayuktamā (then prayuktama crossed  
leaving the ā mark in mā intact, so that what remains is varta-  
mānā)

6 N 12-7

7 jīhvā dhādhādhādhānam angānām (then the first three  
of the four dhā syllables crossed The first two are hardly legible  
after being crossed)

8 pradhānyam ucyate

9 Before utaśabdah, ya was first written and then deleted

10 tva manur vā first written, then between tva and ma the  
mark for ā inserted below the line

11 M S 1-11-1

12 yajamānām nāntrātārah, then the anusvāra in nām  
deleted

13 sthānāśrayamā first written, then the mark for e inserted  
between yī and nā below the line so that nā becomes no

14 purastastād yacchabdaśruteh, then the sta after pura  
crossed

15 R V 1-27-13

## Page 18

- 1 P 2-3-16
- 2 yogocaturthī first written , then the e mark in go deleted and we get gā
- 3 N 3-20
- 4 Page 10-b ends here
- 5 The leaf is broken on the top , va in yuvabhya completely gone , for the other two syllables only the top portion remains
- 6 asu
- 7 ityasyenapratyayo
- 8 kevalannatamaskāram eva , then ta deleted
- 9 āśamsam māsamsanam , then the anusvāra in sam deleted
- 10 sūryo nā first written , then mark for e inserted between ryo and nā below the line, and nā thus becomes no
- 11 R V 10-158-1
- 12 N 7-5
- 13 sarayati first written , then ya deleted
- 14 athavā sa ārya svāmī sarvasyeti soh san varnaviparyayah
- 15 A B 7-20
- 16 vibhaktivyatyayah instead of vacanavyatyayah

## Page 19

- 1 bhavād bhayayāt , then ya after bha deleted
- 2 lokeśvaronām , then the e mark in ro deleted and we have rā Page 11-a ends within the syllable ke in loke , the e element is in 11-a and k element in 11-b
- 3 R V 1-1-7
- 4 samāmnoyesu , then the e mark in mno deleted and we have mnā
- 5 bharanta iti pātrastham
- 6 Manu IV-226
- 7 samhrtahaviskās tvām
- 8 R V 3-29-10

## Page 20

- 1 ceti instead of iti The quotation not traced
- 2 samuccandram , then cca deleted
- 3 A V 10-5-23
- 4 ātmajanmaninimittamātram
- 5 Page 11-b ends with āro

- 6 After dhananāma some space is left blank as the leaf is bad for writing rāte begins in the same line about 2 inches further
- 7 devaprpitrmanusyebhyah , then pr deleted
- 8 not traced
- 9 T B 2-5-8-8
- 10 mantrayate
- 11 This word is not in the manuscript
- 12 kārīm , then there are two e marks , then there is a mark which is a part of pa, namely a horizontal stroke along the line and two vertical strokes to the top from each end of the horizontal stroke , this letter is deleted and then follows rayin dhanāñ ca
- 13 nīratamāhanasesu , then ha deleted
- 14 ananugata tvam
- 15 dīdihī nah dīpyasva

## Page 21

- 1 Cf N 4-5
- 2 R V 7-32-22
- 3 yogyalambantapadādhyāhārah
- 4 Page 12-a ends here
- 5 svaśabdah
- 6 katham ayasva instead katham ayam asya
- 7 sthāvarasya ceśva ucyate
- 8 Cf N 7-10
- 9 tvāva
- 10 R V 7-32-23
- 11 notī first written , then the ā mark in no deleted and there remains nā

## Page 22

- 1 jānisyate first written , then the ā mark in jā deleted
- 2 gunayogāt , 2 e marks written before y in yo instead of one , then the first of the 2 e marks is deleted and there remains yo
- 3 bhūmī instead of bhūmni
- 4 Cf bhūmanindāpraśamsāsu nityayoge 'tīśāyane samsarge 'stivivaksāyām bhavanti matubādayah Mahābhāṣya, vārtika in the form of Kārikā under 5-2-94 , Page 393 in Kielhorn's edition
- 5 dhanavān
- 6 vājam annah
- 7 gāmayamānāh

- 8 Page 12-b ends here
- 9 R V 6-61-0
- 10 priyāya instead of priyā
- 11 vyāpārayatīty arthah
- 12 R V 3-47-2
- 13 jusa instead of jusī
- 14 ity atrasunpratyayāntasyaitad rūpam , then tra deleted
- 15 asmantparicaryayā
- 16 ganāh not in the manuscript

### Page 23

- 1 prādhānyākhyāpanārtham
- 2 vasīstho , then sī deleted
- 3 sāhacaryageyāgāt , then ga in ge deleted and there remains  
yo instead of geyā
- 4 R V 8-96-7
- 5 itī not in the manuscript
- 6 priyaketamo , then ke deleted
- 7 sajosāsāssagano , then the first sā deleted
- 8 vidvānīty etesāmmaṇāmantritātāt , then the anusvāra in  
sām deleted
- 9 Page 13-a ends with ekavā First written mantritātāt-  
dekavākyatāprasiddhyartham , then t between tvā and de deleted
- 10 śabdaśarāśim , then śa between bda and rā deleted
- 11 asmantbhaktatām , then n deleted
- 12 Cf Vārtika 5 under 3-1-26 in the Mahābhāṣya
- 13 P 6-4-51
- 14 nunudasva , then the first nu deleted
- 15 prakarane
- 16 kuraru , it seems that the ra after ku was spoiled in writ-  
ing and was deleted , then ru written again
- 17 nīgraham instead of nīgrahanam
- 18 R V 10-85-33
- 19 tasyārsam
- 20 vivāhalaksanānī tasyām sumangalīh
- 21 strī strī , the word is repeated in the manuscript
- 22 śrīmaruttā
- 23 P 7-1-47
- 24 datvā anantaram first written , then thā inserted between  
a and na below the line with a cross mark above the line to indicate  
the insertion



## Page 24

- 1 bhaviti first written , then i mark in vi crossed
- 2 Page 13-b ends with bharana The mark for ā in nā is not on this page , a new leaf begins and space for about three syllables is broken on the top left corner lam is the first syllable that remains The reading given in the text portion is only a tentative suggestion
- 3 sarvagāyatrīm
- 4 drstvē caksusah phalama missing in the manuscript at the time I examine it for preparing this edition But it seems the portion was in tact when the manuscript was copied for the Adyar Library in 1930 since in that transcript these syllables are seen The bottom portion of the syllables dr, stvā and ksu and of the visarga in sah are still decipherable
- 5 After grham, since the top right corner too is broken, some syllables are missing vi paretana can more or less be deciphered, since the lower half of the letters is retained The next line begins śāsyate There must be five or six syllables missing after vi paretana The first may be either pa or va Only a small circle remains It may also be that the line was not continued to the end of the leaf and that what is missing is only ity ā The small circle which remains may be the beginning of this i
- 6 This is how the colophon is given in the manuscript

## KALPA II

### Page 25

1 These headlines are not in the manuscript Pūrvasmīn kalpe  
is how it begins This is in continuation of the colophon to the  
first Kalpa in the same line

2 pradarśanīyah

3 Not traced, read jñātvā

4 nityakarmavihitān mantrān

5 TS 3-4-11-5, 4-1-6-3, MS 1-5-4 and in many other places,  
R V 3-59-6

6 devatānu (then nu deleted) su

7 pathitvān madhyamasthānatvena

8 N 7-10, also Nigh 5-4

9 dyusthāne'pi

10 But not according to the Nirukta

11 yajuśśākhānudherādhena, then dh in dhe between nu and  
rā deleted and we have nuro

12 vyākhyāyate mitratvān nūrmāya

13 kṛtsnañ jagatrātrāyata, then strā deleted

14 bahuvīdāmmmatibhedah, then anusvāra in dām deleted

15 kecītdāhuh, then t deleted

16 srūtayamānatvāt, then ta after śrū deleted

17 mānatvātdvastu, then t after tvā deleted

18 R V 6-47-8

19 R V 1-50-10

### Page 26

1 vyatīraktam

2 Cf N 7-6 and 7, for this last sentence, see also Nirukta-  
bhāṣyatīkā of Mahesvara, 7-7

3 nirvacaprasangena

4 itī vāyu (there is no visarga)

5 in mñ, after mī the next letter is slightly broken and can-  
not be identified

6 pratyaksepāne, then tya is crossed

7 dru gatovityetayor dhātoḥ, then the e mark in to deleted  
and we have tā Page 14-a ends with tayo

8 dhātor etad rūpam

9 sarvasatra , then sa between rva and tra deleted  
 10 First written vedayater vā , then v in ve deleted and m  
 written just under it , and we have me

11 stran pratyayah tasya Un 4-167 and 174

12 paryāvantartante , then nta between va and rta deleted

13 ghrtenodekena , then the e mark in de deleted

14 N 7-24 Read te yadā and vyudyate for toyadā and  
 vyadyete

15 cāyaterusitecchacatīśca , then the three syllables between  
 site and śca completely scored off, now hardly decipherable

16 pradarśanāpradarśanārtham idam

17 vrstīpradānādnā seems to be the right reading But the  
 expression occurs in the same form repeated once more , cf p 28,  
 13 in the Text

18 tejaś cānañcañca (then the first ñca deleted) yaśaseścoc-  
 yate (then the śa after ya and the e mark in še deleted)

19 Not seen in the Nirukta of Yāska

20 yogir it Not traced

21 śravah śravaśabdenāditya

22 mucate

23 ityāsinpratyayāntasya

24 Cf Un 4-117

25 between etadrūpam and chāndasatvāt, there is sānasī extra

26 Cf P 7-1-23 for the dropping of am in Neutral

27 sānasīm sambhavanīyam

28 udyantantvantvā va , then ntva and ntvā deleted

29 T B 2-7-9-4

30 sarvaprajāpatinandatīti

31 satama (then ma deleted) tam atatīti

32 After sarvadā the leaf is broken The two letters rva and  
 dā only partly seen In the next syllable only the first part is seen,  
 and it may be me In the next syllable the final part is seen and  
 it may be ru parvatam is clear, though the bottom portion is  
 broken paryā is also clear (the ā mark was deleted) The next  
 syllables must be tīti , only partly decipherable There is no ta

33 Only top of tathā seen, but quite clear ca is in tact

34 R V 10-10-8

35 After deva in the above quotation, space for about four  
 syllables broken at the end of the last line In the next leaf the  
 top left corner too is broken, the space being for about four  
 syllables Then spaśa is clear The next leaf begins with ye, the  
 bottom portion of which is clear The bottom portion of rantīti

is also clear In between the letters are completely gone Page 14-b ends with spaśa iha

36 sarvaprāṇnāñcastitam was first written Then the e mark inserted between nā and ñca above the line Note that usually the insertions are below the line

37 sāksibhūtantatvāt , then nta deleted

38 R V 1-46-4

### Page 27

1 N 5-24

2 iti not in the manuscript

3 citraśravastastamam , then the first sta deleted

4 cāyamānīmyam , then the syllable mā and the anusvāra in nīm deleted

5 yeyasān te , then the y in ye scored off

6 last pāda in the verse quoted on P 2 above in the first Kalpa under stanza 1 , cf foot-note 16 for P 2

7 R V 3-59-6 , cf foot-note 5 for P 25

8 asunpratyayāntah instead of asunpratyayāntasya

9 dyotayatīti dyumnam upāyam vitate dvaya (ntadyotayatī yaśassāadhanatva) dvayan tadyotayatī yaśassāadhanatvād yasa ucyate attī ca bhaumam rasam The eleven syllables between dvaya before and dvaya after are enclosed within brackets and are deleted Cf N 5-5 The passage is not intelligible and so I do not print in the body of the book the portion beginning with upāyam What follows this passage is evam ubhayathā mantro niruktah

10 T S 3-4-11-5 , R V 3-59-1

11 vihitān tad iti

12 yathā ca

13 garbhasthesyaiva , then the e mark in sthe deleted

14 Not traced

15 The leaf is broken , in vyāpārayatīti arthah only the top portion is decipherable for pāra , the other syllables are in tact

16 yātayatīr gatyarthah

### Page 28

1 After jana janane itye in the last line, the leaf is broken , the space is for about twelve syllables , what begins on the next page is yamānah , after itye the top portion of tasya is partly decipherable , the next letter is not quite like cha , it looks more like

ca , only the end of a top stroke is visible (which can belong only to ca in Malayalam and not to cha) , perhaps the scribe wrote ccha , the top of the following ā mark is clear , the next can be ndasa (only some top points are visible) , the passage as I have reconstructed as a matter of conjecture must be the correct one  
Page 15-a ends with prakarsena jā

2 After udyan nu khalu vā āditya the leaf is broken , the next line begins with mitra eva , space broken is for about twelve syllables , for the syllables ssarvānī bhū some bottom strokes are visible , what follows may be tānī , what follows must be a conjunct consonant whose second member is r , then five syllables are completely lost , then tro dādhāra can be made out from the bottom strokes , I add mī before The passage is not traced

3 There is the word bahumānāt after katham and before drstādrstārthena

4 suliuk (there are both the i mark above and u mark below for 1) , then the i mark scored off P 7-1-39

5 itī prasiddhau

6 tatathā ca , then the first ta deleted

7 R V 10-10-8

8 nimisanty ete itī , then the e mark in te deleted to effect sandhi

9 yattacchabdāhāiyau , then vaddhyā inserted between bdā and hā below the line with a cross mark above

10 The word mitrāya extra between tasya and satyāya (evidently the scribe had the R V reading in his mind)

11 vidadhātīhrdānakarmā , then the visarga deleted

12 tvatparyāsaktamanaso

13 pāthetha , then the tha part in the deleted R V 3-59-1

14 yajamānah instead of yajamānavacanah

15 The R V variant of the fourth pāda, mitrāya havyam ghrtavaj juhota, not noticed in the commentary

16 In ityācaksate, the syllable tyā was first written and, except the ā portion in the syllable, it was deleted , then an identical letter was inserted below the letter that was deleted Not traced

17 itī not in the Ms

18 TS 3-4-11-5 , MS 4-10-2 , R V 3-59-2

19 marta itī marta itī manusyanāma , then the second marta is deleted

20 maranandhrundhruvam , then the first ndhru deleted Cf Bh G 2-27

21. itī astu prāstu

- 22 P 5-2-94  
 23 itī not in the Ms  
 24 tadvat instead of tadvān  
 25 See note 4 for page 22

## Page 29

- 1 A B 1-5  
 2 After nāma, space for two and a half inches left blank in the line as the leaf is bad  
 3 sāmāthyod dhaviḥ , then the e mark in rthyo deleted  
 4 sa bhatī  
 5 jyā vavayohānau  
 6 itasyaitad rūpam  
 7 na sambadhyate extra after sambadhyate and before enam  
 8 tvad ādhā (dhā then deleted) rādhanaatatra (tra then deleted) tparam  
 9 The word amhah not in the Ms  
 10 hanter nīrūdhopādheh vipaīitāksarosunpratyaayāānto , then the first of the two ā marks in yāā deleted  
 11 N 4-25 The following word is written pāpapaparyāyah , then the first of the three pa syllables deleted  
 12 Manu 4-174  
 13 itī not the Ms  
 14 agneśnātīti , then the syllable gne except the e mark deleted  
 15 In ño, the consonantal part which should be in the middle is missing, the space for a letter is left blank between the e mark before and the ā mark after, which together constitute the o mark  
 16 antitah not in the Ms  
 17 samīpavācīnah  
 18 samīpapāt  
 19 TS 3-4-11-2 , MS 4-12-6 , RV 1-35-2

## Page 30

- 1 The Rṣi is not given , it must be an omission The Rṣi is Hiranyastūpa Āngirasa  
 2 savitrśabdenācyate , then the e mark inserted between bde and nā below the line  
 3 vartamāne ity anena The scribe is very particular usually about sandhi , Cf note 8 for page 28 Here the scribe writes the two words without sandhi and, not only that, he goes wrong in writing the words separately If sandhi is effected the form is the same for both vartamānah and vartamāne when followed by 1

- 4 satyesu
- 5 tāyatamānesuna , then su deleted
- 6 Between dāsatayīsu and āha the leaf is bad and space for one and a half inches left blank in the line Cf R V 1-35-2 Perhaps daśatayīsu pāthah would be a better reading
- 7 karśarsater nāsārthasya , then rśa deleted Page 16-a ends with karśarsater nā Cf N 2-20 In the Dhātupātha there are only the roots krśa tanūkarane and krsa vilekhane
- 8 tamaāder nāsayitā
- 9 rajasāte , then te deleted
- 10 udakaś ca
- 11 lokāś ca
- 12 prakaranavavaśāt , then the first va deleted
- 13 sambandhah not in the Ms
- 14 amrtam amanañ jīvanam ity arthah
- 15 tathā ca smaranam not in the Ms
- 16 Mahābhārata 1-1-273 The reading in the printed edition is kālah srjati bhūtāni kālah samharate prajāh
- 17 bahuvacanasthāne
- 18 dharmāno dāvān , then the e mark for de inserted between no and da below the line
- 19 evam etan matyam aranadharmāno Then ma inserted between a and ra below the line
- 20 manusyānn , then the first n deleted
- 21 abhyanuñātānu , then nu delted
- 22 devā
- 23 bhuvanā not in the Ms
- 24 P 6-1-70
- 25 śilopah bhuvanāni paśyan bhūta (then bhūta deleted) bhuvanāni bhūtajātāni
- 26 vipaśyan not in the Ms Note that paśyan had been written extra before bhuvanāni bhūtajātāni as given in the previous note (25)
- 27 The R V variant bhuvanāni paśyan not noticed here Perhaps bhuvanāni paśyan as given in note 25 above is a remnant of the notice of the R V reading
- 28 T S 4-1-7-4 , 5-1-8-6 , M S 2-12-5 and in many other places , R V 1-50-10
- 29 aītena , then the e mark in aī deleted
- 30 vacano drśyate drastavyah , then drśyate deleted
- 31 After vayan dā, space for four syllables left blank and tamasah is what begins tārah omitted
- 32 bahulatamah pakam vidārya

## Page 31

- 1 Cf athāpy ādiviparyayo bhavati , jyotiḥ N 2-1
- 2 Page 16-b ends here
- 3 prānīnām was first written , then n of nām deleted and n inserted under it
- 4 yattacchabdāv adhyāryau
- 5 yad evadham mandalam , then an anusvāra and v inserted between va and dha
- 6 tatīasthasāmarthyayogena sūryam sātāraṇ devam , then all syllables except tatīastha in the beginning and ndevan in the end deleted
- 7 sāmāthyayogena , then ā mark inserted between ye and ge below the line and we have yogena
- 8 sarvadā sādharayitāram
- 9 Pr U 3-8 ādītye vai
- 10 va extra after prāyena
- 11 jyotirmah , then rma deleted
- 12 jyārmayam
- 13 anekakajanmābhyāsabalena , then the first ka deleted
- 14 sarvāpanisatsu , then e mark inserted between sa and rvā below the line
- 15 gīyemonam , then the e marks in ye and mo deleted and we have gīyamānam
- 16 udiu (i mark above and u mark below d) , then i mark above crossed
- 17 T S 1-2-8-2 (and in many other places) , M S 1-3-37 , R V 1-50-1
- 18 Between u and kā space for about two inches left blank in the line as the leaf is bad
- 19 vīgrahādīnām
- 20 Cf N 1-5
- 21 samārtah
- 22 R V 1-115-1
- 23 tasthusaścati , then e mark inserted between sa and śca below the line
- 24 in jātavedasam , between da and sa a letter (it is sa with one extra stroke in the beginning) written and deleted
- 25 udota sambandhah
- 26 samkhyātāh
- 27 ketavo rasmināśayitārah
- 28 raksaksa (the first ksa then deleted) saś canasaś ca
- Page 17-a ends with śca
- 29 ketava enam extra before kimartham
- 30 P 3-4-11



## Page 32

1 viśvasyasya (then the first sya deleted), this extra after viśvāya

2 viśvesām not in the Ms

3 N 12-15, the printed editions of N have darsanāya

4 T S 1-4-43-1 (also in two more places), M S 1-3-37 and in many other places, R V 1-115-1-

5 kutthsasyārsam (This is the Malayalam way of writing this name)

6 In agnyādīnām, after gnyā the letter ga was begun, stopped when half written and then deleted

7 This is the second pāda of the verse quoted on page 2 in the Text under stanza 1, in the first Kalpa, for source see Note 16 for page 2

8 jyotir ādityākhyakhyam, then the first khyā deleted

9 ananīkam, then na between a and nī deleted

10 In anīkam between nī and kam, two inches space left blank as the leaf is bad

11 anananam, then the first na among the three deleted

12 The word casteh not in the Ms

13 Not traced

14 In āprāh after ā a letter begun, perhaps rva, half written and deleted, then prāh written

15 pūrayatīti

16 dyāvāprthivī, then the first thī deleted

17 There seems to be something missing here The meaning of dyāvāprthivī is only divāñ ca prthivīñ ca Perhaps the passage should be pradarsanārtham idam dyāvāprthivīgrahanam Anta-riksaṇ ca Cf also trailokyam in the next sentence

18 mahahatvena, then the first ha deleted

19 mahahatvena, then the first ha deleted

20 antarhīhitaprakāśanam, then hī following rhī deleted

21 ādityakarma

22 bhāsyakārana, then the e mark inserted between kā and ra below the line

23 prabāhīkam ādityakarmaiva

24 N 7-11

25 atte (then there is a letter part of which is dha with a dot above which usually represents r immediately preceding a consonant, but the letter is not quite dha since there is one stroke extra, the letter is then deleted, then tva written and deleted) dhātor ātmaśabdo

26 According to the editions of yāska, it is from atateh and not from atteh N 3-15

## Page 33

1 yogam āśritah , between the e mark and yā in yo space for about three inches left blank as the leaf is bad

2 Page 17-b ends here

3 Bg G 15-14

4 tasya

5 ayam evātmanasthitaitirūpena , then the five syllables nasthitaiti deleted

6 R V 7-66-16 , M S 4-9-20 , here the R V reading is taken up first and then the other reading is taken as an alternative The verse does not occur in T S

7 jadvyāpārakāranam

8 casta iti paśyati caksuh extra after tac caksuh and before casta iti paśyatikarmā

9 caksur darśana (no anusvāra)

10 Not traced

11 sampādayann iti

12 athavā devādayah dānaśīlānusthāyīnah

13 M S 4-9-20

14 In śocater dīpti , after śo a letter begun , it looks like pha , then it is deleted and cater dīpti follows

15 P 5-2-107

16 rturtur abhīdhiyate , then the first rtu deleted

17 durdaśam iti

18 śrnoti

19 tathā ca not in the Ms

20 Not traced

21 iti not in the Ms

## Page 34

1 sarvasampatsangatañ jīvamāśyāsyate , then na inserted between va and mā below the line with a cross mark above the line Page 18-a ends with sampat Page 18-b is left completely blank

2 The words saradah śatam

3 M S 4-10-2 (and in many more places) R V 1-25-19

4 śunaśśepāsyārsam yūpe , then syārsam deleted and the e mark inserted between śśe and pā below the line , thus pā becomes po

5 A B 7-16-6

6 śrūtṛvā , then the tail of the ū mark crossed and only the u mark remains

7 asunpratyayhāntasya (the ā mark follows the visarga after ya) , then the visarga deleted

8 P 3-1-8

9 ava iti rūpam supa ātmana icchatīty avasyuh kyacpratyayah

10 P 3-2-170

11 unpratyayah , then n in un deleted unnecessarily

12 According to duhiyācirudhi, etc , Mahābhāṣya on 1-4-51

13 āyuskaskāmo

14 Page 19-a ends here

15 nīgrahaḥ , then the first e mark in haḥ deleted

16 Not traced , reading uncertain

17 tamsmād iha , then the anusvāra deleted

18 kanmaso This is a Malabar peculiarity , but in some places the word is written kalmasa also, as in the last line but one on p 43 in the text

19 syāt

#### Page 35

1 T S 2-1-11-6 , 5-7-6-4 , M S 3-4-8 and in many other places , R V 1-24-11

2 bhīlasīm āyur abhīdhīyate (ta left out after lasi) , read abhīdhīyate

3 āyuāyus tvām

4 For this alternative interpretation, compare the Nirukta-bhasyatikā of Maheśvara 2-1 Here Maheśvara does not take it as the interpretation of a portion of the Mantra, but only as an independent Laukika statement If tattvā can be taken as single word, it is surprising that the commentator has not explained the deviation from the Padapāṭha

5 tanu vistārah ityasya , then the first tyā deleted

6 P 7-2-56

7 uditoveteitoveti (between ve and to, there is both the e mark before and the ī mark above for ta) then the ī mark in it is crossed In the ve between to and ti, there is some letter, perhaps sa between the e mark and the v , this letter is also scored off

8 Cf Note 5 for page 34

9 tedāśāste , then the e mark in the initial te deleted

10 tad evāyur āyaśāste , then the y between rā and śā deleted

11 kāmamyate , then the anusvāra deleted

12 hahariscandrākhyā , then the first ha deleted

13 mamehodaravyādhinā , then the first ma and the e mark in me deleted

14 read tasya hodaram

15 A B 7-15-1

16 havibhabhaihbhir asmādibhīh

17 ahelatih

18 krakruddhyaṭīkarmā , then kra deleted After this deleted kra and before kru, a letter was written, perhaps kra again , and it was completely scored off

19 sarvo hī ko

20 In stutau bahustuta, after stutau the letter ha was begun and half written Then bahustuta follows

21 P 1-2-59

22 aham apī harīścandro 'pī

23 dīrgharḡhāyusau , then the first rḡha deleted

24 M S 4-12-6 , R V 1-25-1

25 yaccachabdo

26 yadītyasyārthe

27 N 1-4

28 anaika

29 N 1-5

Page 36

1 pūjāmdīnām, then the anusvāra in jām deleted

2 anakarthakau , then ka after na deleted

3 Cf Note 18 for page 2 for reference

4 pndin instead of pndīm

5 Not traced

6 prāpnuvantyibhīlasitam artham , then the ī mark in ntyī crossed and we have ntya

7 vīvekaśūnyāhrdaya

8 vayamitī pītī , then the ī mark in mī and the syllable tī before pī deleted

9 minamasi

10 P 7-1-46

11 minīmah mī hīmsāyām Read with a full stop after minīmah

12 chāndasada (then da deleted) tvād vīdhīyate bahu-  
vacanāt avadhīsma Page 20-a ends with dhīyate

13 dyavidyavīhno nāmadheyam

14 M S 4-12-6 , R V 7-89-5

15 caśabdacśīcaśīcchabdaparyāyah , then śīca deleted

16 kīdrśam instead of yatkiñcit

- 17 hetubhūtakam ityarthah , then ka deleted
- 18 taddhita (no visarga)
- 19 jane not in the Ms
- 20 vayam carāmasi kiñca , then the i mark in si crossed
- 21 sustutyādivat
- 22 pūrvasavarnah
- 23 yat tava dharmaśabdah

## Page 37

- 1 pratathamā
- 2 R V 1-164-43 , 50 , 10-90-16
- 3 luttaptañāhvanto , then tta and ñah deleted
- 4 vayammityarthah
- 5 rīrisa , since usually the Padapātha form is taken up in the commentary, that form is accepted
- 6 pañcāmī , then the ā mark in ñcā deleted
- 7 tasmād enaso hetoh
- 8 asupratyayāntasya
- 9 nakāraścopasarjanah instead of nakakāropajanaś ca
- 10 In pāpaparyāyah, the pa of the initial pā was first deleted and a new pa written exactly below it
- 11 Ś B 14-7-2-3
- 12 rīrisih , then the i mark in si crossed
- 13 rīrisah
- 14 In mā himsīh, after si and before the visarga an e mark (as when combined with a consonant) was written and deleted Then the visarga written
- 15 kanmasāpādita Cf note 18 for page 34
- 16 bandhanāpāyanayana , then the ya between pā and na deleted
- 17 In purassaram, after pu and before writing ra, some letter written and deleted , it is not clear what letter it is , it looks like ta
- 18 kitavāvāso , then the first vā deleted
- 19 yatdriripur na , then t deleted
- 20 T S 3-3-11-6 , M S 4-14-3 , R V 5-85-8
- 21 sthānā , then the e mark inserted between sthā and nā below the line and thus it becomes sthāno
- 22 dyusthānaścaścāstī , then the first śca deleted Page 20-b ends with dyusthā
- 23 N 8-2
- 24 kitavāsah not in the Ms

- 25 śabdārthasyatadrūpam, then a₁ mark inserted between rtha and sya below the line with a cross mark above the line
- 26 naśabdhoyamupamānārthonarthako
- 27 dīsyateretadrūpam
- 28 dīvī instead of dīvi, read dīvi,
- 29 bhrtyānāmupajīvanārthoma, then the marks which make up o in rtho deleted
- 30 Cf bharanam posyavargasya praśastam svargasāadhanam  
narakah pīdane tasya tasmād yatnena tam bharet  
(Attributed to Manu but not found in the Manusmṛti, Manusmṛti edited in the Kashi Sanskrit Series, 1935, App Page 16, stanzas beginning with bha, also cf Mahābhārata 12-59-34)
- 31 yayadvā, then the first ya deleted
- 32 padapūrane
- 33 vetyavadhārane not in the Ms
- 34 vidyagadma, then dyaga deleted

## Page 38

- 1 A B 1-6
- 2 Anrtavādīne, then the 1 mark in dī crossed, I fear that the scribe has confused between vadane and vādīno
- 3 pañcapañcānrte
- 4 gavānr̥teta, then the t in te deleted and there is left nr̥te
- 5 sahasrasram, then the first sra deleted
- 6 Mahābhārata 5-35-44
- 7 syatir amupasrsto I do not know why this qualification is wanted
- 8 vīsyā mvivimocacaya, then mvi and the first ca deleted
- 9 Mahābhāsyā, paspasāhnikā, page 26, line 1 Kielhorn's edition
- 10 vīśistasambandhībandhanāni
- 11 atha extra before he deva
- 12 atha instead of adha
- 13 vibhūbhūtīm, then the first bhū deleted
- 14 stha instead of sthā
- 15 T S 4-1-5-1 and in many other places, M S 2-7-5 and in many other places, R V 10-9-1
- 16 trīśīrasa ārsam (then ārsam deleted) ssindhuvīpasyaivaivatāt sūktam
- 17 vābdhavadatam
- 18 see mārjāranakulau hatvā cāsam mandūkam eva ca śvagodholūkakākāmś ca sūdrahatyāvratāñ cāret

payah pibet trirātram vā yojanam vādhvano vrajet  
 upasprset sravantīyām vā suktam vābdaivatam jāpet  
 Manu 11-131, 132

- 19 sthānana , then the first na deleted
- 20 samāmnāyate
- 21 mantrarūpasya , then rūpa deleted
- 22 After heśabda, the leaf is broken till the end of the line  
 and the page ends there The next page begins nityam In the  
 Adyar Library transcript I find heśabdah pūrvam and then the  
 break is indicated by blank space Perhaps thus much was in  
 tact when the transcript was taken in 1930 and the manuscript  
 got further injured after that adhyāhāryah is only my conjecture  
 There must be about four syllables after pūrvam Page  
 21-a ends with adhyāhāryah (conjectured)
- 23 pratijñānatvāt , then the tva part in tvā deleted and we  
 have nāt remaining
- 24 tābhīr hī viśvam vya , for these syllables only the bottom  
 part is seen as the leaf is broken , the ā mark in vyā is in the  
 next line and is in tact
- 25 sarvam sarvam , then the first sarvam deleted
- 26 Not seen in the Atharvaveda

#### Page 39

- 1 devatā āpādyante
- 2 he āpa (no visarga)
- 3 hetvapadeśa not in the Ms
- 4 N 1-5
- 5 pādapūranārthatvamam , then ma deleted
- 6 mādhyater antarnītanīśabdasyajarthasya , then śabdasya  
 deleted
- 7 bakāravayāpatyā
- 8 mayatīti
- 9 antarnītinīyartho , then ī in tī deleted
- 10 bhavati (no visarga)
- 11 aspu
- 12 A B 7-13
- 13 First written yāh , then ya deleted and ta written just  
 below it
- 14 pratyaksakrtatvān mantrayasya , then ya after ntra de-  
 leted
- 15 ūśabdo
- 16 anarthakah kutah tanetyenarthakā

- 17 N 4-7  
 18 bhāsyakāravacanāāt , then the first of the two ā marks in nāāt deleted  
 19 ityarthah extra after dhatta  
 20 bahvannemasmākam  
 21 tasmādyadyayā , then the first dya deleted  
 22 Not traced  
 23 maramanīyāya , then the initial ma deleted  
 24 pasyatīkarmanorasunpratyayāntasya , then the ra after no deleted  
 25 kakāraścopajaganah , then ga deleted  
 26 bhagavatāditya , then the ta in tā deleted and da inserted between ta deleted and the ā mark after it, below the line  
 27 caksurdhātetyanusangeh , then e mark in geh deleted  
 28 lokāmātṛnām  
 29 prasādenāksayammannam , then the anusvāra in yam deleted  
 30 yo vaśśivatamarasah (this is the pratika given) , page 21-b ends with this  
 31 T S 4-1-5-1 and in some other places , M S 2-7-5 and in some other places , R V 10-9-2  
 32 yah vah not in the Ms  
 33 After sambandhī the leaf is broken and mah is the first syllable seen after the break Bottom portion of tisesah is decipherable śivata I have inserted , this is completely gone  
 34 antarvyāpattīrvakārana , then e mark inserted between kā and ra below the line  
 35 gunābhāvāśca , then ā mark in vā deleted  
 36 gasukhātīsayahetuh , then the initial ga deleted  
 37 rasam instead of rasah  
 38 śrūyata , then e mark inserted between ya and ta below the line , this instead of śruteh  
 39 sasthīvatamvārasam , then vā between sthī and tam deleted , I think that the reading should be tasyaikadeśam tam vā rasam after śasthī

### Page 40

- 1 mātaterā , then ta in te deleted and we have mātaro  
 2 drstopakārmynyasatyah , then the first nya deleted The first nya was imperfect and the scribe tried to correct it then he deleted it  
 3 ārogyādīdhanena  
 5



- 4 bhājayati
- 5 T S 4-1-5-1 and in some other places , M S 2-7-5 and in some other places , R V 10-9-3
- 6 N 2-1
- 7 dvidvitiyaikavacanasya , then initial dvi deleted
- 8 aram not in the Ms
- 9 kapilikādīsu , I have not been able to see such a gana l for r is given by P in 8-2-18ff
- 10 gagāma
- 11 caca , then the first ca deleted
- 12 The end of the line is broken , the top portion is decipherable Page 22-a ends with amṛta , tva is in the next page Not traced
- 13 R V 10-9-4 The verse does not occur in T S or M S
- 14 bahuvacanasthāne
- 15 rājñah instead of patnyah
- 16 T B 1-1-38 Read patnya instead of patnaya
- 17 āsanniti , then n after āsa deleted
- 18 abhīpūrvādicchate , (no visarga)
- 19 abhīstvaye , then the v mark in stva crossed
- 20 abhīlasītāyaya , then the first ya deleted

#### Page 41

- 1 ityarthabhbhīprāyah , then rthah deleted
- 2 rnasandhitvāt , then an anusvāra and ba inserted between sa and ndhi below the line
- 3 In devebhyah after ve something written and scored off , perhaps it is bha , then there is bhyah
- 4 Not traced
- 5 pradadvayametāt , then the r mark in pra scored off
- 6 tasya instead of kasya
- 7 royoriti , then ro deleted
- 8 vināśāntartha , then nta deleted
- 9 sasasthyekavacanam , then the initial sa deleted
- 10 pañcamyekavacanam yāvanamityavagamah , then vā inserted between vacanam and yāvanam
- 11 vināśāsterthasya , then sta in ste deleted but not the e in it
- 12 yutamasyasya , then the first sya deleted
- 13 Why yutā vā ? Perhaps a noun is left out
- 14 tathā ca tathā ca
- 15 In niruktabhāsyakāra , the final ra deleted and another ra written just below it

16 rogānā (no anusvara)

17 N 4-21

18 abhiśabda (no visarga)

19 yāvavanam, then the first va deleted

20 bhayādanayanañca

21 Page 22-b ends with a in asmākam

22 M S 4-9-27, R V 10-9-5 The verse does not occur in T S

23 The three words isānā īśvarāḥ vāryānām not in the Ms After the full stop concluding the commentary on the previous stanza, the pratika isānā vāryānām is given and what follows is vrnāter etad rūpam

24 varanīyānāmmuktāpravālādīnām, then mmanu inserted between nā and mmu below the line

25 varanīyānāmevam, then meva deleted

26 T B 3-2-5-2

27 nirukte instead of nirukto

28 See page 26 in the text under stanza 1 of the 2nd Kalpa

29 pradarsanārthah instead of pradarsanārtham

30 vadhārayanti, then the initial va deleted

31 sarvaprānīnānivāsa ityajīvanañca, then itya deleted

32 abhisarvāni

33 Not traced

34 itthamttthambhūtā, then the first ttham deleted

35 Mahābhāsyā under 1-4-51

## Page 42

1 M S 4-10-4, R V 10-9-6 (also 1-23-20), the stanza does not occur in T S

2 sthānā instead of sthānānām

3 udakānām udakānām

4 bhesajā not in the Ms

5 nidignagdhikādīsu There is a medicinal plant called nidignagdhikā That cannot be what is meant here There is reference to vidagdha in Astāngahrdaya, Śūtrasthāna, Ch 8, stanzas 26 and 27 So I have changed the reading to vidagdha

6 Cf Astāngahrdaya, Cikitsāsthāna, Ch 6, Stanzas 77 and 78

7 udakenvana instead of udakendhana

8 In meghodara after da the letter ga begun and half written, then it was deleted and ra written after that

9 vijrmbha instead of vijrmbhana

10 viśvasambhuvam

11 bhabhāvayitāram , then the initial bha deleted

12 R V 10-9-7 (also 1-23-21) , the stanza does not occur in T S and M S It occurs in K S 12-15

13 The leaf is broken after āpah prnī Then rpane is in the next line In ta prīn ta the top portion is visible

14 varūthatham , then the first tha deleted

15 After tanve śarīrā the leaf is broken Top of ya is visible The broken portion can contain about sixteen syllables , perhaps the scribe has not written up to the end of the line and the missing syllables are only ya mama jyo Page 23-a ends here , k in jyok is what begins the next page

16 jyokcchabebdā instead of jyokśabdo , perhaps the scribe forgot to delete the ba in be before bdā

17 līrghakālam

18 parātmarūpam

19 P 3-4-11

20 The syllables tī in itī and tu in tumarthe are gone as the leaf is broken , the bottom part is visible

21 gamīsyāma  
in T S or in M S

22 R V 10-9-8 (also 1-23-22) The stanza does not occur

#### Page 43

1 In rodhayatetyarthah , the initial syllable looks more like śo than like ro

2 yatkiñci , then the i mark in ñici crossed

3 duritam extra between yatkiñca and mayi , or a better way of emending the reading will be to keep duritam here and take away pāpam itī vākyaśesah

4 druha not in the Ms

5 jñānājñānena instead of ajñānena

6 nāśayetyarthah , between the e mark and ya in ye there is a letter written and scored off indecipherably , then te inserted between ye and tya below the line with a cross mark in ye

7 āhepā instead of āpo Evidently the scribe forgot to delete ha in he

8 R V 10-9-9 (also 1-23-23) , the stanza does not occur in the Yajurveda

9 meghodaratvamapi

10 āgatya ca mām

11 See page 10 in the text under stanza 10 in the first Kalapa

12 yusmatprāsādādaham , then the ā mark in prā crossed

13 This colophon is exactly as it appears in the Ms

### KALPA III

Page 45

- 1 These headlines are not in the Ms They are added by me
- 2 This is how the Ms begins It is in continuation of the colophon of the previous Kalpa in the same line
- 3 A B 3-8
- 4 See āśvalāyanasrautasūtra, Ch I, Khandikā 5 and 6
- 5 R V 6-16-34
- 6 Page 23-b ends here
- 7 Not traced, cf Ś B 5-3-1-1 agnir vai devatānām anīkam
- 8 vrkteh
- 9 papāpāni, then the initial pa deleted
- 10 śrūyaśyayate, then śyaya deleted
- 11 A B 4-4
- 12 pāpmeneti, then the e mark in pme deleted
- 13 manovākkāyājānīkarmakrtāni, then the ā mark in jā and the syllable ni deleted
- 14 megheghā, then gha part in ghe deleted
- 15 Before jaṅghanat, there is savam extra
- 16 Cf P 3-1-22
- 17 N 7-10
- 18 vrtromasutram, then the e mark before and the ā mark after in tro deleted
- 19 putratram, then the first tra deleted
- 20 T B 2-6-6-1
- 21 Not traced
- 22 prāptaprāptum 1syate
- 23 dravinenā, then na in ne deleted
- 24 havīrlaksanahavimātmana, then havī between na and mā deleted

Page 46

- 1 Cf P 3-1-8
- 2 P 3-2-160
- 3 panatīh instead of panāyatīh
- 4 vivīdhayā ścitrayā stūyastutyā, then stūya deleted
- 5 stūyamānayā, then yā deleted
- 6 See page 33 in the text under stanza 8

7 atiteitejasvitayā (there are both the e mark before and the i mark above ta after atī and before te), then the tī in atī and the e mark following it (i e, the e mark in the syllable where ta has e mark before and i mark above) deleted

8 āhvayatīr arcatīkarmā

9 āpramukhyena

10 In abhīstuta the leaf is broken and for the first three syllables only the top portion is seen, but they are decipherable ta is in the next line

11 Not traced, vardhate instead of vardhante

12 vīryavṛddhohagnih, then ha deleted

13 vṛtyārtham instead of vṛtrārtham

14 R V 1-91-5

15 Page 24-a ends here, the scribe stops at half the line, a few marks follow to show that the rest of the line has been left off

16 palayitā For a fuller explanation of the word see page 49 of the text under stanza 9

17 In brāhmanānāñ ca, after bra the leaf is broken, the extreme bottom of the letters are seen ñca is in the next line From the bottom portion of the letters, they can be deciphered

18 Not traced Cf soma osadhīnām adhīrājah Gop Br (uttarabhāga) 1-17 and soma vai rājā osadhīnām KB 4-12 and T B 3-9-17-1

19 T B 1-7-4-2, 1-7-6-7

20 The Ms reads soma osadhīnām adhīpāthī somarājāno brāhmanāñ itī I have split up the quotation into two

21 vṛtrahā vṛtram hatavān vṛtrahā ca

22 madhyamasthānendrasya

23 pratipadyamānamāno

24 vṛtrahe extra before vṛtrahety ucyate

25 prakāśayitā, then the first yī crossed and also deleted

26 kratur ity ucyacyate, then the first cya deleted

27 prasīdāsamasamākam itī, then sama between dā and smā crossed, sa is also deleted The second letter that is crossed looks like nma and not like the simple ma

28 R V 8-44-12

## Page 47

1 N mentions venah, asunīth, rtah and induh as ahavīr-bhāk devatās, see N 10-42 See also page 53 in the text under stanza 14.

- 2 purānena gīyatetena (then the first te deleted) kena
  - 3 manyatetastuteḥ (there is the e mark before and ḥ mark above ta after stu) karmano, then the ta part in te following manyā deleted, the e mark before ta following stu also deleted
  - 4 manipratyayah instead of maninipratyayāntasya
  - 5 laksaksenena, then the ksa after la and the e mark in kse deleted
  - 6 sobhamānah, then sa in so deleted and śa written just under it
  - 7 svasvām, then the first sva deleted
  - 8 śabau
  - 9 In vibhakti, the syllable vi missing in Ms
  - 10 yasya sa (no visarga), page 24-b ends here
  - 11 lokesu extra before lokapālatvāt, before lokesu, there is some letter written and scored off, it cannot be made out. It is not the visarga after sa on the previous leaf
  - 12 The krt ka is enjoined in P 3-1-135-136, 144, 2-3 ff, 77, 3-83 prā pūrane is not mentioned here
  - 13 Not traced
  - 14 vāvrte
  - 15 Āśvalāyanaśrautasūtra 1-5-29
  - 16 jusānah not in the Ms
  - 17 T B 1-1-9-6, 1-4-4-4
  - 18 yadghardadghrtamiti, then dgha and rda deleted
  - 19 sastiśrūyaterbhāgam iti sesah
  - 20 ājyabhāga itihīśrūyate instead of ājyasya bhāgam
  - 21 aśnāśnātu, then the second snā deleted. Usually it is the first of a repeated syllable that is deleted
  - 22 R V 1-91-11
  - 23 vallabhāh extra after vayam
  - 24 vardhamayāmah, then ma after rdha deleted
  - 25 mrla sukhanetācchāda (then da deleted) likapratyayah
- Cf Un 4-25

Page 48

- 1 arpitāh
- 2 candramasi tu viśah
- 3 āśvalāyanaśrautasūtra 1-5-29
- 4 In the Ms after the full stop concluding the commentary on the previous stanza, there is jusānah somah ājyasya bhāgam. This jusānah somah is the pīṭika of the mantra, and the commentary begins only as ājyasya, or the mantrapratika is not given

in the Ms I give the mantra in full and then begin the commentary as jusānah somah ājyasya bhāgam

5 R V 8-44-16

6 The Rs1 is not given for this mantra The Rs1 is virūpa āngīrasah Page 24-a ends with prthivīsthānasya After pīthivī the leaf is broken, but from the ends of strokes on the top that are visible the three syllables can be made out, it is only a guess from the strokes The next page begins sambhogarūpena trailokyeśvaram instead of trailokyaisvaram

7 In devānām the da part of de and the va part in vā are completely missing, as the leaf is broken The Adyar Library Transcript taken in 1930 has bhogānām instead of devānām, which can be only a guess of the scribe The word must be devānām and from the bottom parts that are seen the word can be so made out

8 suhrdayaya, then the first ya deleted

9 A B 7-16

10 paryāyayah, then the first ya deleted

11 sāmāmarthyāt, then the first of the two ā marks in sāmā deleted

12 sannikarsārthasyanīrdeśāt, then syani deleted

13 āhavanīyātmano, then the e mark in no deleted

14 sabandhasasthiesā, then the anusvāra inserted below the line just under sa

15 hyannannapānasya, then the first nna deleted

16 evamapā (no anusvāra)

17 jinvanti

18 jinvatīh karmā

19 bhaksanam bhaksyate

20 bhaksayatvityarthah

21 sthāvarajangamānī

22 jinvitīh, then the i mark in nvi crossed

23 yajñāścavacasaśca

## Page 49

1 R V 10-8-6

2 bhuvah not in the Ms

3 bhūtaśabdasya, then ta deleted

4 bhavateh not in the Ms

5 rarajassabdena, then the initial ra deleted

6 tarpayatyarthahrthah , the first rthah was spoiled in writing as the leaf is bad , so it is deleted , then space left blank for an inch and rthah written again in the same line

7 Page 25-b ends with srū

8 vrstīmīrayamudīrayatī , then mīraya deleted

9 T A 5-10-6

10 tadā instead of kadā

11 bhavatītyucyate

12 Nigh 1-15 vāyavo instead of vāyoh

13 sacase bhajasī sacasa itī sevārthasevāśa (then śa deleted)  
sa śivābhīh

14 yatreti śa (then śa deleted) statre statre ddhyāhāryam

15 rasaśca nekatā , then ka deleted

16 dhārayatīta (then the last ta deleted) instead of dhārayasī

17 svaśabdenāditya

18 kiñcañca , then the first ñca deleted

19 In cakīse karosī , between cākīse and karosī the syllables havya were written and completely crossed , then karosī was written below the line just under havya crossed with a cross above the line after cākīse , then this karosī below the line was also crossed

20 havīsīca

21 R V 10-121-10

22 prajāpatīma (then ma crossed) rmadhyamasthānah

23 pālāyītā , then the ā mark in lā deleted

24 pātes trnī hrasvasva (then the first sva deleted) tām , the last letter looks more like tam than like tvam

25 artha sa eva , note the derivation of the word patī under stanza 2 on page 46 in the text Can this be the etymology of patī ?

26 netipātordharcenāntena sambadhyate , then nā deleted

27 tvat not in the Ms

28 jarāyujānītyanyah

29 vīsvānyaśchandasī , then nya deleted

30 P 6-1-70

31 vīśvā (there is no m)

Page 50

1 babhūvetyākhyatena , then e mark inserted between tyā and khyā below the line so that there is khye instead of khyā

2 tā not in the Ms -

3 yogyārthosambandho



4 In yacchabdo 'dhyāhāryah the da in bdo missing as the leaf is broken

5 Page 26-a ends here

6 In paribabhūva na the second half of ba and the two syllables bhū and va missing as the leaf is broken

7 paryaksat

8 raksatīyitum

9 dhanamūtalatvāt, then ta deleted

10 See Note 8 for page 20 of the text

11 dhanamūlāh sarvāh kṛiyā itī

12 The printed editions have viśvasrjīvadhanyah and in the commentaries of Sāyana and of Bhattabhāskara the word is viśvasrt But in this commentary the word is clearly written as viśvasrk In Malabar the word is current as viśvasrk, even in Amarakośa the Malabar reading is vidhātā viśvasrg vidhīh instead of vidhātā viśvasrd vidhīh, in spite of P 8-2-36 according to which the form ought to be viśvasrt and not viśvasrt) In Prakrīyāsarvasva Nārāyanabhata justifies the form viśvasrk

13 T B 2-8-1-4

14 prthivyādayastrayeyāpī, then ya part in ye deleted

15 antariksemeva, then the e mark in kse deleted

16 trailokyekya, then kya part in kye deleted

17 protādibhīravāntara

18 prācyādyastāvapistva (then stva deleted) dīśastvadadhīnā

19 paparāvatah, then the initial pa deleted

20 dadūravacanah, then the initial da deleted

21 samīpasthānītyarthah

22 upasargāśchandasī

23 P 5-1-118

24 nīvatā

25 udgatānyutcchritānī (then the three syllables cchritānī deleted) cchritānī

26 yatkiñcidantarandavastuvartivartivastu, then vastuvartī after randa and before vartī deleted

27 itthatthambhūtah, then the first ttha deleted

28 See note 12 above

29 Page 26-b ends with bhūta

30 prānahm, then the visarga deleted

## Page 51

1 asmākā was first written, then the ā mark in kā was deleted and the anusvāra was inserted between ka and the deleted ā

mark on the line Usually in such cases the insertion is below the line

2 R V 1-39-9

3 agnisanā , then sa deleted

4 The Ms reads devatā instead of devā , N 7-10

5 P 6-3-27 , the sūtra is only idagneh somavarunayoh

6 teha , then the ta part in te deleted

7 P 7-1-39

8 agnīsomāau (before ma there is the e mark and after ma there is first ā mark and then the mark which along with the preceding e forms au), then the unwanted ā mark immediately following ma deleted

9 See P 6-3-84

10 samānasamānavedasau , then the first samāna deleted

11 haviraskāvityarthah , then ra deleted

12 stutyarthavā

13 babbhūvathuritāyanena , then ta after ri deleted

14 dvītiyatiyāsaptamyarthe , then tiya after dvī deleted

15 See P 5-4-55 and 56

16 Page 27-a ends with samī

17 bhinnasthānnanāvapi , then nna deleted

18 R V 1-93-5

## Page 52

1 kathyakathyate , then the first kathyā crossed

2 yuvamyuvānītim , then nīti in yuvānītim deleted

3 grahanaksatratānarāvrndāni , then na between tā and rā deleted

4 samānakarmarmānau , then rma after ka deleted Usually rma is written in Malayalam as a double ma with a dot above , here there is only a single ma in each of the two rma syllables

5 sāmāthyayeyāgena , then ya in ye deleted

6 yuvām eva nna sindhūn , then nna deleted

7 gangādyāh

8 prabhrtīn nna samudrān , then nna deleted

9 Perhaps a word like vadanti missing after iti

10 abhīlasītanāumabhīdhīyate , then nau deleted

11 ktinpratyayāntasyaisyatadrūpam , then sya part of sya deleted

12 abhīhanenarūpatvāt

13 Cf P 3-1-101 Śvetavanavāsin on Unādi 5-60 (Madras University Sanskrit Series No 7, Pt 1) vader nañpūrvād yat, thus the root according to this commentary on Unādi is vad

14 Vārtika on P 8-2-32 hrgrahorbacśandasitūñchandasīti, the letter after rbha looks like cśa, the śa part below the line is quite clear, the letter on the line must be ca, it is completely scored off The next three syllables which are not wanted are not deleted

15 bhakārarādeśo, then ra after kā deleted

16 bandhādasmānitatyarthah, then ta after nī deleted Page 27-b ends with dasmāni

17 R V 7-94-7

18 N 7-10, the Ms reads devatā instead of devā

19 chāndasāñ cakāralopah

20 saha marsane occurs in the Dhātupātha 1-905 and 10-267, but not the qualification abhūbhavē chandasī

### Page 53

1 īsatetākhyātena

2 duśśamsam

3 ucyanteta īsata īśa (then follows the mark for e) īśa (then all the letters after īsata īśa deleted) aīsvarye

4 mābhūvavan, it is not clear whether it is vavan or tvavan

5 sādhnāsmānmste

6 prasapraprasādena, then prasapra in the beginning deleted

7 gīrbhīh vivaprah, then va between vī and pra deleted

8 R V 7-93-4

9 Not traced Cf note 1 for page 47 in the text evava, then the first va deleted

10 Page 28-a ends with pramatī, the anusvāra is in the next page

11 samsārabhedachedamatimbandhacchedamatim, then bhedachedamatim deleted

12 icchamāna (no visarga)

13 In itte idir adhyesanakarmā there is a mistake which is corrected In Malayalam ī is written as a ra with two small circles one before and the other after ra In both these ī syllables there are two such small circles following ra besides the circle before ra, then the first of the two circles following ra deleted in each case

14 prārthayatevahāraksarūpena, the reading given in the text is only my conjecture

15 yasassādhanam, then sa after ya deleted and śa written just under it

16 The sūtra occurs in P 6-2-141, 6-3-26, 7-3-21. The relevancy of quoting the sūtra here is not clear. In the first place the sūtra prescribes accent for both the members of a dvandva compound, in the second place the ā in cases like indīavarunau is prescribed. Here the ā in indrāgnī is by the ordinary sandhi process. In the third place the sūtra prescribes vrddhi for the vowel in the initial syllable like āgnimāruta.

17 In vrtrahanā before vr, the syllable a begun, half written and then deleted.

18 āmantritaprathamādvivacanasya sthāne supām, then sthāne deleted.

19 P 7-1-39

20 pāpasyā, then the ā mark in syā deleted.

21 ca sāhacaryenāgnir apī, then the initial ca deleted.

22 suvaryaṣṭrā, then ṣṭrā deleted.

23 vajrena pūrvena suvajrau.

24 āyudhasā āyudhasāmānyavacano, then the first āyudhasā deleted.

25 asmā (no n)

26 nnu instead of nu

27 ityatyasyaitadrūpam

28 stutaiḥ instead of stutyaiḥ

29 navai (no visarga)

30 pūrva ityarthah, then a mark inserted between pū and rva below the line and r inserted rva and i below the line, with a cross mark above the line in both the cases, then i before tyā deleted.

31 desneh

32 deyeh

33 sāmārthyāddhaneḥ

#### Page 54

1 rayi (no anusvāra)

2 R V 1-8-1

3 indrandra, then the first ndra deleted.

4 irādānādāḍiguna, then the da between dā and nā deleted.

5 Page 28-b ends with dvi

6 See page 26 of the text under stanza 1

7 aksayayamityarthah, then the first ya deleted.

8 ūtaye ūtiravate

9 Cf Vārtika for P 8-2-32

10 sambhajunīyam, then i mark in ji crossed.

11 putrākhyatandhanam , then ta between khya and ndha deleted

12 maharsanaśīlam , then ha crossed

13 In sarvairātmagunairupetam after rā the syllable tths written , then it seems the scribe tried to correct it into tma , then it was crossed and tma written after it

14 varsisthamitīśayena , then ı mark in mı crossed

15 tatah extra after ātmanaśca and before tathā hı

16 nıparanādvāyante , then yante deleted

17 N 2-11

18 In punnāmno after nnā and before the e mark in mno the letter nma written and crossed , then mno written after that

19 trāyate punah sutah , then punah deleted

20 Manu 9-138 , the reading in the printed edition is svayam-eva instead of pūrvameva

21 Page 29-a ends here

22 R V 10-180-1

## Page 55

1 sahatırabhibhāve

2 nıravativātava extra after abhibhave (the Ms has abhibhave) and before prakarsenābhyabhavah

3 puruhūte , then the e mark deleted

4 In bahubhih , ba begun, half written and then deleted , then the ba written after that

5 In yajamānaih , there are three e marks preceding na instead of the two needed to make ai

6 śatrūtrūn , then the first trū crossed

7 balavānma instead of balanāma śusma between te tava and śusma ıtı not in the Ms

8 śusenpratyayah instead of śuseh manpratyayah

9 sānmayaugikam , then nma deleted and a small m (to represent anusvāra) inserted between sā and nma deleted, below the line

10 vacanassāmarthyāt

11 rātirđānamnam , then the first nam deleted

12 ābhara , then the first ra deleted

13 asmākamitīśśesah , then of the two śa letters written one below the other to make up the double śa in śśe the top one (which is on the line) is deleted This may mean that the entire double śśa is to be deleted But here the scribe must have meant that the top one is to be deleted and the one below the line is to be retained

- 14 daksīna
- 15 dāśatehrdānārthasya
- 16 In pitr, before writing p<sub>1</sub> the letter pr was begun and before finishing it was deleted and p<sub>1</sub> written after that
- 17 A better reading would be to insert it<sub>1</sub> also after devapitr-manusyebhyah Cf N 1-7
- 18 Un 1-7 vasaterācchādanārthasyānādika, then e mark inserted below the line between rtha and syā, yet we have only syo and not syau
- 19 After tatsarvam the letter va written and deleted, then as the leaf is bad for writing, the next letter begins an inch and a half after, what begins is ndosajātam
- 20 sāmārttharthyād antarīksacārīnyo
- 21 antirīksacarānām
- 22 This is the name of a river See Amarakośa 1-10-33 In the Ms vā is after bāhudetyevamādinām and not after bhūcarīnām
- 23 bhūbhū (then the first bhū deleted) cacacarānām (then the first two ca syllables deleted)
- 24 ksārodadhīprabhrtītīnām, then the first tī deleted
- 25 revaravatinām, then the ra part of re and the va following this deleted
- 26 manimuktāhpravālādīnā
- 27 After vyākhyeyam, the syllable ye written and deleted and then about an inch in the line filled with full stop marks Page 29-b ends here
- 28 R V 10-152-4
- 29 śāsayaṛsarsam
- 30 Cf Vārtika 6 under P 3-1-26
- 31 P 6-4-51
- 32 neranittatitī, then tta deleted
- 33 yacchayaccha (the word is repeated)
- 34 nīmayamaya, then ma after nī deleted
- 35 apasārārarayetyarthah, then the first two of the three ra syllables deleted

### Page 56

- 1 P 3-1-8
- 2 kāmāyayenta, then ya in ye deleted
- 3 tena samarthāh extra after kāmāyante and before tān
- 4 abhidahāsati, then the visarga is deleted and what remains is abhidāsati

- 5 dāsyatīh
- 6 abhīdhadāsati , then dha deleted
- 7 bādhadhata , then the first dha deleted
- 8 R V 10-180-2
- 9 madhyamāsthānah , then the ā mark in mā deleted
- 10 mārsergatīkarmano
- 11 uparistādūpacāratvāt , then ā mark unnecessarily inserted  
between pa and cā below the line with a cross mark above the line
- 12 See N 1-4
- 13 prānīnvadhamuddīśya , then the anusvāra in nīm deleted
- 14 Page 30-a ends here
- 15 After vindhyādīh some space left blank as the leaf is bad  
and tatra sthāyī begins in the same line after the blank
- 16 nāma idam , then the i deleted and the e mark inserted  
between nā and ma below the line with a cross mark above the line
- 17 na kvacīc caratī , the meaning is that it is not in some  
places (only) that he wanders
- 18 tasmīnhagantavye
- 19 samīpasye (then the ya mark crossed) mī (then mī de-  
leted) mīpasaptamyēśā
- 20 Cf Mahābhāṣya on 1-3-11 , 1-4-42 , 4-1-48
- 21 kūpepa (then pa part in pe deleted) gargakūlamitivat
- 22 In vākyatāyāi , a new ā mark inserted below the line  
between ta and īś ā mark with a cross mark above the line  
The original ā mark is also retained
- 23 yacchadbādvadhāhāryau
- 24 parasyāh parasyāh , then the second parasyāh deleted  
Note that usually in such cases of repetition, it is the first that is  
deleted
- 25 parāvata etadvīśesanam
- 26 vīryaryavrdhdhassan , then the first rya deleted
- 27 tīksīkrtya

### Page 57

- 1 pavivīm , then the first vī deleted
- 2 śātrunīkāyesu It is true that the reading in the Ms is  
not without a sense But śātrukāyesu seems to be the better  
reading
- 3 śātrūtrūn , then the first trū deleted
- 4 tāḍ not in the Ms

5 madotsedhayuktānpratīyodhanasamarthān extra after māraya and before tataśca

6 nirutam

7 See page 23 of the text under stanza 28, first Kalpa

8 durbalān extra after sangrāmakārinah and before pratīyodhanasamarthān Or the reading should be to retain durbalān and instead of pratīyodhanasamarthān to have pratīyodhanāsamarthān

9 nudasva instead of vinudasva

10 Page 30-b ends here

11 mahāyaī , (the nasal mark follows ya ), then ya deleted

12 R V 8-6-1

13 vathsatthasasyārsam , then thsa deleted mahān not in the Ms

14 Not intelligible

15 tathā ca śrūyate not in the Ms

16 Not traced

17 ūrjaternyagbhāgbhāvārthasya , then the first gbhā deleted Dhātupātha 10-6 is ūrja balaprānanayoh

18 balaperyāyah , then the e mark in pe deleted

19 In śatrujātām before śa some syllable completely scored off and also deleted

20 tiśesahtyarthah , then tiśesah deleted

21 yacchabdaśrutehāstacchabdo 'dhyāhāryah , then the visarga and the ā mark after teh deleted

22 vrstimā iva extra after parjanya and before tarpa

23 trpayatīti instead of tarpayatīti

24 jararyetpratīyāntam , then ra after ja deleted

25 This is not the derivation usually given Cf N 10-10 , Un 3-102 (Madras University Sanskrit Series, No 7, Pt 2), Un 3-96 (1 c Pt 1) , Un 3-2-8 and 3-8 (1 c Pt 6 )

26 prarjanyo , then r mark in pra crossed

27 vatthasya

28 R V 10-50-4

29 chāndasatvātdadabhāvah , then t after tvā deleted

30 See under stanza 8 on page 49 of the text for the same explanation of the word

Page 58

1 Not traced

2 Page 31-a ends with yajñe

3 A B 5-34





12 R V 6-15-14

13 madhyamapurusa-yogātva-mi caitya, then t inserted between gā and tvam above the line Usually the insertions are below the line

14 agniragrampranayanamsthānam

15 nirupamam krtin nayati, then su inserted between mam and kr below the line, with a cross mark above the line

16 See Mahābhāṣya, Vārtika in the form of kārikā under P 1-4-51

17 aadya, then the initial a deleted

18 praveśane, then va in ve deleted

19 mähā (then a letter is written and scored off completely, perhaps it is ta, then karmakatvasmaranāt, then karmakatvasmaranat deleted All these letters—the one scored off and those deleted—enclosed (within brackets) tmyena

20 pravestā, then the first of the two ā marks deleted in stā

Page 60

1 dhvaramitirhimsākarmā, then mi deleted

2 sā extra after karmā and before himsā

3 mīmāmsākā, then the ā mark in sā deleted

4 Mīmāmsāsūtras 1-1-2

5 smaryate ca not in the Ms

6 iti not in the Ms

7 Manu 5-22-39

8 R V 1-162-21

9 saśāstrastra (then the initial sa deleted, but not the extra stra), vaśādahimsasā (then sa after him deleted)

10 Page 32-b ends with śe

11 ceśācer (then ce in the initial ce deleted) asipratyayah

12 tatah sambandhigunah

13 tathā ca śrūyate not in the Ms

14 Not traced

15 kevalamadyava, then ai mark inserted between ma and dya below the line

16 kiñca instead of kin tarhi Then ka begun, half finished and then deleted, then tva hi instead of tvam hi

17 yayasmāt, then the initial ya deleted

18 adhyāhāryahm, then the visarga deleted

19 P 7-1-39

20 sululugityākārah, then the first lu deleted

21 T B 3-7-11-5

22 mahīyanā

23 P 7-1-39

24 bhūtīrityanena

25 vibhūtīrityucyate

26 śerlorlāpah , then the rlā part in rlo deleted

27 prāpaya not in the Ms

28 N 7-8

29 This colophon is exactly as it is in the Ms Page 33-a  
ends with kalpah

## KALPA IV

### Page 61

- 1 These headlines are not in the manuscript , they were added by me
- 2 This is how the manuscript begins
- 3 Not traced
- 4 daivyāś śamitāram ārabhadhvam
- 5 M S 4-13-4

### Page 62

- 1 1 praisah
- 2 manusyāh repeated It can as well be printed uta manusyāh manusyāh adhvaryuprabhrtayah
- 3 atho upanayata upagata
- 4 medha iti yajñah
- 5 cātvāla and utkara are terms connected with the vedī
- 6 āgaśāsānāh , then ga deleted
- 7 ucyacyate , then the first cya deleted
- 8 patih
- 9 svāminau tāv agnīsomau
- 10 medham madhasādhananah pasuh
- 11 akenakārthatvād upasargānām , then ka in ke deleted
- 12 Not traced
- 13 harata , then ha deleted and bha written just under it below the line
- 14 strīnīta
- 15 strnīte , then e mark in te deleted
- 16 patavānumanyatām
- 17 anu bhrātā cānumanyatām (bhrātā not repeated) Page 33-b ends with cānuma
- 18 sadarbhayah , then over da the syllable ga written above the line Note that usually the letter is deleted and a new letter inserted under the deleted letter below the line
- 19 garbhe vah , then bha inserted between rbhe and vah below the line
- 20 sagarbhya (no visarga)
- 21 mahān garbhayah , then sa written just under n below the line , note that usually such insertions are below the line between two letters and not just under another letter
- 22 yuthaśabdah

23 māryamasya , then ā mark and na inserted between ma and sya below the line

24 P 7-1-44

25 sūryaprabhāvatvāt , then the ā mark in bhā deleted

26 antaraniksam , then ra after nta deleted and crossed

27 prati extra between asum and prānam

28 In the manuscript the sentence dīśah prati śrotram follows the sentence ending with śarīradhāranam But to suit the text I have changed the order of the two sentences

29 ekena akhanditām , then prakārena written below the line with a cross mark between na and a above the line , after tā and before the anusvāra there was another anusvāra and it is scored off with many lines in circles about it

30 asya tvam ācchyatāt , then the first t deleted

31 nābhyā not in the Ms

32 utkhidata instead of utkhidatāt

33 vādhārayatmāddhvāt (the anusvāra is between the t and the ā mark in tā , thus it is tmā) , then the anusvāra and t before ddhvāt deleted

34 nīruśca , then ca written above śca and the entire śca deleted Then cśvāsam

35 praśamsā

36 P 7-1-39

37 lugityārah

38 śāsasyate , then the initial śa deleted

39 Page 34-a ends with here

40 praśahśāstram ucyate

41 svadhikī

### Page 63

1 svadhityākārāvityeke extra between śastrākāiāv ityeken and athavā

2 praśamsā

3 In dosanī between the e mark and da in do, first da was begun, half written and deleted Then a new da written

4 kaśyapekavāmsā , then ka after pe deleted Then kaśyapepavāmsau extra after this

5 aaacchidrau , then the initial a scored and the second deleted

6 tattparnākārau , then the first of the two t letters deleted

7 kārāvasthivantau

8 krnutāt not in the Ms

9 krnuta , in this, after kr one nu was written , but it was imperfect and so deleted and nu written again

10 pracchādyate , here after pra the letter śa was written and completely scored off , then cchā written

11 kartam

12 Cf P 6-1-63

13 samsrjata

14 Page 34-b ends with samyoja

15 raksarāsām , then rā deleted

16 vanistham asya

17 vapāsamīpepa , then pa in pe deleted

18 laksanaścātatdityevam

19 na itt , then the first t deleted

20 tokena instead toke

21 tanayenata and then there is an e mark , then na ta and the e mark following deleted

22 dve apyate , then e mark inserted between a and pya below the line with a cross mark above the line

23 pauraḥkṛtyaparīhārārtham

24 tanayatena extra after abhidhīyate and before tanayaśabdena , then the final na in this extra matter deleted

25 aikavacanam , then the e mark preceding the letter e in ai deleted

26 pūānām extra after pautresu ca and before putrānām , then this extra matter deleted

27 etajñivajñātvā , then jñiva deleted

28 suśamī extra after śamayata and before śamīdhvam

29 paśośārutkarso , then śā in śo deleted

30 prāpnuvantryantyucchrīṭim , then ntrya deleted

31 Manu, 5-40 , the reading in the printed edition is utsrīṭih

32 A B 2-14

33 R V 6-16-16.

#### Page 64

1 ākārossannīkarsārthah , then the o part in ro deleted

2 asmadyañjajñam itī , then ñja deleted

3 te not in the Ms

4 stutiśesah instead of stutim itī śesah

5 atata , then the first ta deleted

6 Page 35-a ends with the e mark in gne , on the next page the corner is broken and gna is missing

7 prīṭikaram ity abhiprāyah

8 savanikekeh , then ka in the first ke deleted.

9 someh Note that here indubhih taken up in the commentary before vardhāse, usually the words are taken in the order in which they occur in the mantra

- 10 vardhāse
- 11 stūtyamāmnah, then the anusvāra in mām deleted
- 12 soma, no anusvāra
- 13 R V 4-30-1
- 14 nir ity etasya sthāne instead of na ity etasya
- 15 etad rūpam instead of rūpam \*
- 16 K B 7-16 G B (uttarabhāga) 1-3 (also see A B 7-16, 8-12)
- 17 mepyaghamm, then the first of the two anusvāras deleted
- 18 paripakva extra after vā and before kim The explanation of vrtrahan is left unfinished Something is missing
- 19 kaści trailokye
- 20 itity arthah, then ti deleted
- 21 R V 10-117-6

#### Page 65

- 1 bhībhīksor ārsam, then the first bhī deleted
- 2 vyartha, no anusvāra
- 3 bhuktankta ity arthah, then kta after bhu deleted
- 4 Page 35-b ends with apracetā, the visarga is in the next leaf
- 5 After atha in atha vadha it, the leaf is broken and the entire line after this is missing for about fifteen syllables The next line begins ranārthah I have conjectured the missing letters
- 6 vajram instead of vajrah The word in the text is vadha and this explanation of the word vajra, which is given only as the meaning of vadha, is out of place
- 7 After harta the line is broken and the next line begins with rdherce, then the e mark in rdhe deleted The reading is only a conjecture
- 8 nāryamānam, then the ā mark in mā deleted
- 9 agnim puyati, then the anusvāra in agnum deleted and nna inserted just under it below the line
- 10 na pūjayati
- 11 kevalaśābāsahāyavacanah, then e mark inserted between śa and ba below the line
- 12 Āranyasamhitā 1-9 There is only one annam in the Ms
- 13 admīdmīti, then dmī before dmī scored off
- 14 mantralīngamūla extra after līngāt and before yasya

15 mityarthasam , there is a cross mark above rtha The passage from yasya cāgnau is not intelligible Between gnanna and na there is space for two syllables left blank

16 R V 1-164-41

17 After sthānā and before me in meghajanmā there is something written It is not decipherable It is an e mark with a stroke upwards

18 After madhyamasthānā, the passage is not intelligible Perhaps something is missing

19 taksatī kurvatī extra after śesah and before salilāni

#### Page 66

1 sthānammāśrayam ity arthah , then the anusvāra in nam deleted

2 Page 36-a ends with anta , page 36-b is left blank

3 After sthānam and before sā the leaf is broken for three syllables , the bottom of the letters are decipherable and the syllables must be tad yasyān , the visarga is in tact

4 dvimāpadī , then ma deleted

5 vṛtramavadham ācaratn , then t between ra and n deleted

6 praparyāvartate , then pra scored off

7 not traced

8 tahā hī

9 Not traced

10 krakramena , then the initial kra scored off

11 P 7-1-39

12 vacanasyam , then the anusvāra deleted

13 dradrastavyah , then the initial dra deleted

14 vyomannyantaikse

15 R V 7-66-16

16 Stanza 8 on page 33

17 R V 8-29-1 and 2 (this is a sūkta of dvipada rks)

18 uttareranārdharcena , then ra in re deleted

19 babhruravarnah

#### Page 67

1 seśābhanāh , then sa in se deleted and we have śobhanāh

2 sa not in the Ms

3 śobhanāh kanarah extra after sūnarah and before pada-kārenaitat padam Page 37-a ends with śobhanāh ka

4 The word does not occur in Yāska's Nirukta Usually Bhāsyakāra is Yāska



5 Between niruktam and yuvā about one inch in the left blank

6 pratyayāntasye, the line ends with tya, then ya in yā, which begins the next line scored off and also deleted and a new ya written in the margin. The letter is indecipherably scored off, I guess it is ya, perhaps it is another letter. The e mark in sye deleted

7 taruna syāt

8 anakti extra after añji and before vyañjana. Or perhaps to read añji anakti iti vyañjanaśilah

9 abhivyañjayantīti, then ntī deleted

10 hiraṇyāśabencdakam ucyate

11 This is not found in the Nirukta of Yāska

12 antarīrikamaiveko, then the first rī scored off

13 devesusu, then the first su crossed and deleted

14 prajñāśabdopyasti

15 matvarthīyajaracpratyayah

16 dhanavān vā, then prajñāvān inserted below the line with a cross mark above the line between vān and vā

17 prakāśītatītyarthah, then ī mark in śī crossed

18 R V 10-48-1

19 iti katthanā

20 arthābhivyaktyartham asyām

21 Page 37-b ends with vi in vikunthā

22 tapaścakārara, then the first ra deleted

23 mahānubhāvāt dīndratvabhayāc ca

24 janmāntarītirohitapūrvasmaranānusantānah

25 san stasaptagubhīrnāma

#### Page 68

1 purusasayogāt

2 tu not in the Ms

3 rśissarvaeva, then rvaē deleted and aī mark inserted between sī and ssa below the line

4 Not traced

5 bhavater lunī

6 chāndasatvād adabhāvah hrasvatvāñ ca akārasyetvāñ ca fear there is, as the passage stands in the Ms, a confusion between lan and lun. If it is lun, there is room for hrasvatva. If not for a becoming u. If it is lan, there is no room for hrasvat. The real lun is abhūvam and the real lan is abhavam. I have selected the reading lan since the meaning is given as abhavam the lan form. Cf verse 8 and verse 20 in the third Kalpa

7 dhanādhi

- 8 itī dha (then dha deleted) nāmasangrāmanāmnah  
 9 praśabdelope, then e mark in bde deleted  
 10 dvitīyāma (then ma deleted) bahuvacanāntarī etat  
 11 varjamrjam, then the anusvāra in the first rjam deleted  
 The second rja closes the line and a few anusvāra marks are put  
 in the margin after the line  
 12 athathavā, then the first tha deleted  
 13 śātror atī  
 14 mām aiva, then the first of the two e marks in aī deleted  
 15 In joytisto, after tī there are two e marks and then an ā  
 mark, then comes stā Then the first of the two e marks and the  
 ā mark before stā deleted  
 16 kim iva  
 17 upamānārthah  
 18 naruktakācāyana, then e mark inserted between cā and  
 rya below the line  
 19 See Mahāmahopādhyāya Kuppaswami Sastrī Commemora-  
 tion volume, P 83  
 20 yajamānaganāya  
 21 dhanana (then the first na deleted) nāmaitat  
 22 bahu vāha (then ha deleted) aham apī  
 23 tādr̥g ivāsme, then another e mark inserted between the  
 e mark and sma in sme below the line with a cross mark above  
 the line  
 24 A B 3-6  
 25 Page 38-a ends here The last line is only half finished.  
 Yet the page is stopped there  
 26 R V 1-164-34  
 27 antah  
 28 antaśśabdoh, then the o mark deleted  
 29 pradesaśavacanah, then the first śa deleted  
 30 pradesāntvātm (there is an anusvāra also after tvāt)  
 31 prachater dvikarmakasmāranāt See Mahābhāṣya on  
 1-4-51

## Page 69

- 1 dvikarmatvaprayogah  
 2 yacchabdārthe  
 3 bhuvanabhūtajāsyā, then bhūtajā crossed and deleted  
 4 nābhīśabdonāśraya, then ā mark in bdo deleted  
 5 nābhī (no visarga)  
 6 In Nirukta 4-21 we have only nābhīh sannahanāt  
 7 param utkrstam

- 8 R V 1-164-35
- 9 vedim yāgabdhūmih
- 10 A B 1-13 Read prthivya
- 11 bhuvanasya nābhīh bhūtajātasya , then nābhīh deleted
- 12 nādibhirāśrayah
- 13 Not traced
- 14 vrsno vrsayatisayitumraśvasya , then saya iti and  
anusvāra in tum deleted
- 15 param utkrstam
- 16 parivṛḍha (no anusvāra)
- 17 Not traced
- 18 śrutata iti
- 19 pavacanāt , then the initial pa deleted
- 20 Not traced
- 21 In nīgamanīrukta, after ma a letter, perhaps na, beg  
half finished and deleted , then nī begun
- 22 yuktassassa , then the first ssa deleted

## Page 70

- 1 R V 1-23-22
- 2 See page 21, second Kalpa, verse 21
- 3 R V 7-32-26
- 4 indrah kratun nah ā bharaiti vikapatpah, then the visa  
after nna and one e mark in rai and pa after vika deleted , r  
that lpa is occasionally written in Malayalam as tpa
- 5 vikattvah , then t after ka dedet Note that here we h  
tva instead of lpa
- 6 vasistasthaputrah , then sta deleted
- 7 tāvadyādyāñmatena , then the first dyā deleted (ka r  
sing)
- 8 vyākhyāyanteta , then nta in nte deleted
- 9 Indra yo dīpayati , then the word indhe was inserted  
the word yo deleted by me Cf N 10-8
- 10 indrah āditya , then the visarga in indrah deleted acco  
ing to sandhi rules I have retained the visarga
- 11 Not traced
- 12 iti ca śruteh
- 13 Read only āditya , the Ms has ādityah Page 38-b e  
with ādityah The last line is only half finished
- 14 This word begins the line on the next page, but only  
inch off from the margin
- 15 nah not in the Ms

16 There is only one yathā in the Ms, putrebhyo yathā pitā, that is all One yathā added by me

17 putrahitecchayā karmā drstākarmānukarmādrstānuśravīkasukhasādhanamārabheta, then the three syllables karmānu after karmadrstā deleted

18 anyadapyabhilasītam, then the first sī deleted

19 asmīnn

20 yāmanī, then the ā mark in yā deleted (which deletion is unnecessary)

21 svargam āsthānam itī

22 Cf P 5-2-127

23 jīvavanta, the correction is not quite necessary, yet jīvanta is better

24 vyāpnuyātma, then t deleted

25 niruktapakse 'pī dānādīguna indro madhyama

26 indram, then the anusvāra deleted

27 nah not in the Ms

28 putratrebhyo, then tra after pu deleted

29 nah tī asmabhyam, then tī deleted

#### Page 71

1 yāmanābda (no visarga)

2 jīvantah

3 R V 8-14-1

4 yayadī, then the initial ya deleted

5 R V 10-95-14 (in the first line after this, urvaśyā is written in the Ms, as urvasyaśyā and then sya deleted)

6 pamatī instead of patatī

7 Page 39-a ends with āvartana

8 dūram extra after parāvatam and before paramām

9 parāvatam extra after paramām and before atyantadūram

10 gantuntum, then the first ntū deleted

11 athaśabdoparyāyah, then the o mark in bdo deleted

12 Cf Mahābhāṣya on 4-1-48, Kielhorn's edition, Vol II, Page 218, 11-15 to 18

13 pradeśe extra after gatvā and before śeta

14 atha instead of adha

15 bharasāsah instead of rabhasāsah

#### Page 72

1 matvarthīyocpratyayānto

2 Cf P 5-2-127

- 3 atha instead of adha
- 4 śayīta űca anantaram mevainam nűrteḥ , then the letters from űca to nam (both inclusive) deleted
- 5 űti not in the Ms
- 6 upastestha , then sta in ste deleted
- 7 sĀnudeśeśa śayīta , then śa in śe deleted
- 8 adha not in the Ms
- 9 rabhasāsā vegavantah , then e mark inserted between the first sĀ and the second sĀ below the line so that we have rabhasāso vegavantah
- 10 madhyasamasthānah , then sa deletd
- 11 Cf N 7-5
- 12 In rautīti, between rautī and ti the syllable trī written six times to show that the line is left blank as the leaf is bad for writing
- 13 antarīksan divyat śnuta űty urvaśī , then t after vya deleted
- 14 varsakāle vīdyudī (then dī deleted) tī vīdyutyavinastā-yām
- 15 vīlapatī nu nu sudevah , then the two nu syllables deleted
- 16 gataś ca is before aparyantadhārātmanā in the Ms
- 17 adha not in the Ms
- 18 tathā instead of adha
- 19 After vrkāḥ and before adyuh there are the words vrko jyotīskah kāle The word rabhasāsah not explained Something is evidently missing
- 20 aupacārikoyamamantresv ākhyānasamayah
- 21 Page 39-b ends here
- 22 R V 10-58-1
- 23 After mĀyāvībhyā the leaf is broken and the rest of the line, about 15 syllables, missing The next line begins śāka The e mark in śo is in the broken line The bottom of the syllable sma, hr, prānam, su, bhrātaran drstvā are partly decipherable
- 24 bhrātataro
- 25 yama űmīti sūktenamīti , then the ī after yama, the e mark in kte and the na after kte deleted
- 26 vaitsvata written first , the aī mark in vai is the end of the line and va begins the next line Then a new va written in the margin to the left of the original va t before sva then deleted Note that in Malabar vaivatsvata is current instead of vai-vasvata
- 27 sarūnyar yam ajījanat
- 28 śabdenātrantaryāmī

- 29 śrūrūyate , then the first śrū deleted  
 30 Ś B 14-7-2-3

## Page 73

- 1 satn , then t deleted  
 2 tavava , then the first va deleted  
 3 R V 10-51-8  
 4 ekavam , then ka deleted  
 5 bibhaimi  
 6 te devāh te devāh , the words are repeated  
 7 teto , then the e mark in te deleted  
 8 avinaśvaram āyuh ścānayatccāyate , then t after ya deleted  
 9 anyadevatyān  
 10 maddevatyānyevelyānityarthah vatyāne , then all the syllables, vatyānyevelyānityarthah, crossed and the two syllables tyāni also deleted then vatyān evety arthah continues  
 11 smhāvalokitanyāyena This term occurs before See

## Page 12

- 12 detta , then the e mark in de deleted  
 13 annapuviekāram , then pu and the e mark in vie deleted  
 Evidently the scribe must have begun purodāsa  
 14 bahūhutarma , then hū deleted  
 15 purusahh  
 16 viniyante  
 17 mādhyandina , then e mark inserted between di and na below the line  
 18 Page 40-a ends here , in ne after the e mark a letter written and completely scored off , then na written  
 19 Not traced  
 20 R V 10-51-9  
 21 abhyunabhyanuñā , then bhyuna deleted  
 22 taprapava , then prapava deleted and a new va written under the deleted va below the line

## Page 74

- 1 ūrjasvantah , here between ū and rja, space for one syllable left blank since the leaf is bad  
 2 dadhikam apī , the initial ta missing  
 3 Usually the words are taken for explanation in the order in which they occur in the text Here sarvah taken before astu Perhaps the sentence to be changed into yajñah ayam astu sarvah

4 sarvāsāñcañca , then the first ñca deleted  
 5 bhavet  
 6 prasādātirekahn  
 7 in mahatām the final anusvāra unnecessarily deleted  
 8 Page 40-b ends here There is space for four or five lines more on the page , yet the page is left off There is no break and nothing is missing

9. R V 10-10-1

10 uktipratyukṭirūpobhavādah samvāda ucyate , then it inserted between samvāda and ucyate below the line

11 prathan tāvadaitihā

12 ayam mmanthro , then the anusvāra in yam deleted

13 samvādam sūktam

14 madaparavaśīkṛtā

15. sarvendriyāpratibhogārtham , then ā mark in yā deleted

16 ukārah tāduhitāyamam padapūranah , then tāduhitāyamam deleted

17 vavṛtyām ity etena sambadhyate cchāndasam , then tena sambadhyate deleted It is certain that a few words are missing Perhaps the reading ought to be vrn sambhaktau ity asya vavṛyām ityetac chāndasam rūpam

18 In samayavirodhāt there are three e marks before ra , then the first two of the three e marks are deleted

19 vāk्यārthasampādārtham , then na inserted between da and the ā mark in dā below the line with a cross mark above the line

20 yamayam , ya after ma deleted and ha written just under it

21 cicchabdārthe

22 arnaśabdena

23 matvarthīrthīyo , then the first rthī deleted

24. Not traced

25 bahurekataskam ity arthah , then ka deleted after re

26 svasyā pī vaivasvatah , then a inserted between syā and pī below the line with a cross mark above the line

27 medhāh medhāvī Sāyana explains vedhāh as vidhātā Udgītha has

ā dadhīta dadha vidhātā (The Ms is defective) Mādhava in his Sāmavedabhāṣya has vedhāh medhāvī

28 ityuparibhāge

29 It is better to read the word ksamī here after uparibhāve and before chāndasa

30 tamsyā , then the anusvāra deleted

## Page 75

- 1 nairuktapakteksatu , then kta in kte deleted
- 2 ā yamī
- 3 In varsakāle after the e mark in le a letter, perhaps ma, begun, half written and deleted , then la written
- 4 madhyamasthānam ābhimukhyena , āha and ā not in the Ms
- 5 sahāyam
- 6 sakhyā not in the Ms
- 7 kāmayet ya , then t deleted
- 8 There is only one tirah in the Ms
- 9 Cf N 3-20
- 10 Page 41-a ends with katham ādityo
- 11 tam pātī tato 'sāv asya , here tam is at the end of the line and the next line begins to 'sāv asya , then pātī written in the margin on the left of to 'sāv asya One ta is yet missing
- 12 mudakamsanghātām , then the anusvāra in mudakam deleted
- 13 ādīdhīta , then i mark in dī crossed
- 14 pātā seems out of place here , it ought to be, if at all anywhere, after dhārayitā
- 15 upaparī , then the first pa deleted
- 16 soma , no anusvāra
- 17 R V 10-141-3
- 18 agnes tāpasyasyārsam , then the ya mark in the first sya crossed
- 19 abhīstayāma
- 20 brbrhaspatim
- 21 devānn
- 22 bhaktānām abīlasīta pradātārah , then sya inserted between ta and pra below the line with a cross mark above the line
- 23 R V 10-107-10
- 24 bhojonnān dātā

## Page 76

- 1 idbhīdbhojo , then dbhī deleted
- 2 In dadā , after the first da something written and completely scored off , then da written just under it and the ā mark follows on the line
- 3 R V 10-117-3
- 4 samskurvarvirvantī , then rvarvī deleted
- 5 śālīhotrāpadistena , then e mark inserted between ho and trā below the line



6 In paṛicārakāh, after paṛi an ā mark put and then deleted, then cā begins

7 kambājādīśighrajātamdeśajātam, then e mark inserted between kam and bā, śighrajātam deleted

8 lāvanyāi (then i deleted) tīśayaviśesena (here between śe and se, there are two letters written and completely scored off, perhaps seśū

9 hrdayāhlāna (then da inserted between hlā and na below the line with a cross mark above the line) sahitam

10 manoramanīyacitratra (then the first tra deleted this tra is slightly above the line) karmakuttimesobhayā, then e mark in me deleted (In śo there are two ā marks after śa and the first of them is also deleted)

11 supāām, then the first of the two ā marks deleted

12 P 7-1-39

13 alpamīlpamīdamuktam, the first lpamī deleted Note that in both these places what is written is tpa and not lpa

14 jayati, then ya deleted and ga written just under it

15 tasya tasarvasya, then ta after tasy deleted

16 bhājānam, then the ā mark in jā deleted

17 R V 7-104-15

18 Page 41-b ends here

19 There is adya before viśvāmītraprayuktah, then it is deleted

20 In tato, after the second ta there are three ā marks instead of one to make to Perhaps the ā mark is repeated to cover up the space where the leaf is bad for writing

21 hryadayaś ca, then ya after hr deleted

22 rājña, no visarga

23 iti not in the Ms

24 purusapratyayahvyatyayah, then pratyayah deleted

25 viyūyātt

26 ya, no visarga

27 yātudhānyetyāha, then the ya mark in nye crossed

28 yātudhānety evam asūyantāyā

29 iva so hataputīah, then so deleted

Page 77

1 R V 7-104-25

2 raksāpanodanārtham

3 bhasaya

4 viśabdāh

- 5 See N 1-4  
 6 jāgr nnidrāksaye  
 7 caturthyetacaturthyesā, then ta between rthye and ca deleted  
 8 maśakebhye  
 9 Ā Ś S 6-11-13, Ś Ś S 10-1-11  
 10 The line ends with iha mada e The next line begins about an inch and a half away from the margin, as va maghava Only the top of these letters are seen nnityāmantrana is clear The next word seen is prayujyate After mantrana tops of some letters are seen The first is ha, then ri, I am not sure of what follows may be yoja Then after two syllables hargane is clear The first of the two syllables before hargane may be su a  
 11 Page 42-a ends with somapānādini  
 12 After pānādini, a new page begins In the beginning the leaf is broken along the edge and in the first line about fifteen letters are missing The bottom of some are seen Perhaps the line was begun only a little away from the margin From indra the letters can be made out bhūte 'py ahanī is in tact The rest is only a conjecture, after counting the number of letters missing and after examining the points at the bottom of the missing letters  
 13 bhuktaktaśśaśayyādīsamhogah, then the first kta and śśa deleted  
 14 asmidyajñam eva, then i mark in smī crossed  
 15 I am not able to reconstruct the entire mantra  
 16 pravasuṣṭrabhrībhīr devaīh, then the initial pra deleted  
 17 samucchrītābhyām  
 18 R V 10-129-2

#### Page 78

- 1 The Niruktabhāṣyatikā of Maheśvara has paramarseh  
 2 avāntapralayād ūrdhvam  
 3 jagasrstar yāvasthā, then t inserted between ga and sr below the line, and e mark inserted between sr and sta below the line In both the insertions there is a cross mark above the line  
 4 mrtyuh rarāsīt, then the visarga and the ra following it crossed, ra is also deleted  
 5 martnām abhāvānnan mrtyuś ca, then nna deleted  
 6 ahne vā  
 7 Not traced ānīdinadantamobhūtam aprajñātam alak-sanam, then na after dī deleted

- 8 āditya , no visarga  
 9 udayāstamābhyām , then ya inserted just under ma in n below the line with a cross mark above the line between the n and the ā mark in mā  
 10 ā avātam avātan nābhīpradeśād utthito , then the initial ā deleted  
 11 āsesatyanena  
 12 param parah instead of parah param  
 13 kiñcacaśabdo 'pyarthe  
 14 The printed editions of A V have the word as sutvanam but the Ms reads the word as satvana I have reasons to believe that the commentary takes the word as satvana and not as sutvana  
 15 A V 20-129-1  
 16 asambatandhabhāsanam , then ta deleted  
 17 pralāpīt  
 18 Page 42-b end with ā in āplavante  
 19 pratigesrātaḥ then ga in ge deleted (ga is not quite completed)  
 20 This is the reading in the Ms But A V reading sutvanam See note 14 above

### Page 79

- 1 vimato  
 2 pratīvātām , then the first ti deleted  
 3 bāmbādavānām  
 4 haristhiharisthiknikā , then the haristhi in the beginning and sthi before kni crossed and deleted  
 5 A Ś S 8-3-3  
 6 greh , then e mark in reh deleted  
 7 sabhyetaravādīnyah  
 8 R V 1-24-1  
 9 āśrayam ity arthah  
 10 tāvadākhyā (then two letters written and completely scored off , cannot be made out) nam ākhyāyate , then ākhyā deleted and prastū written under it  
 11 This is not the story given in other works Perhaps a considerable part of the story is missing in the Ms This sūktā is k Śunaśśepa  
 12 A B 3-21 The word śruteḥ is not in the Ms  
 13 nūnām , then the ā mark deleted  
 14 nūnaśabdobā nicchaścayārthe , then the bdā part of bc and ccha deleted , the former is also crossed.

15 katamam instead of kam

16 amrtānā (then some letter written and scored off, cannot be made out) mamaranadharmānām devānām, Page 43-a ends with devānām

17 namanena instead of stavanena

18 kah not in the Ms

#### Page 80

1 sthāpiyatu, then i mark in pi crossed

2 This shows that the commentator knew the Rsi to be śunaśśepa

3 mātrpimātrpitrगतasneho

4 bādhatvita ity abhiṣrāyah, then tvī deleted

5 The printed edition has pratilāmīti

6 V S 23-24-25

7 mātā ca te pitā ca te ityākrośah, then the e mark in te after pitā ca deleted Note that such dropping is done in this Ms to effect sandhi

8 agre Read sangatya agram instead of sangatyā agram

9 khatvāphalakasya, here after ka there are three syllables, perhaps trastatra written, scored off and deleted, they are not quite legible Then sya written

10 rohatah before krīdatah not in the Ms

11 Dhātupātha 2-49

12 garbhe

13 garbhaśado

14 atamsa instead of atamsayat

15 Read mohanahetuh

16 N 6-1 Read mustir mohanād vā

17 mustir mohanāstradveti, then stra deleted

18 Page 43-b ends with prakṣipta

19 Here there is no sign of a full stop, as is usual at the end of the commentary on a mantra

20 kīranā instead of kīranau

21 A V 20-133-1

22 āghnanta karmanī, then maithuna inserted below the line with a cross mark above the line between nta and ka

23 vartamānam ivotpraksante, then e mark inserted between t and pra below the line

24 kīranau not in the Ms

25 yonerabhitā

26 nīkarsayati, then ka and ya deleted and gha inserted just under the deleted ka

- 27 evam utprekṣāyāmapara , then the anusvāra deleted  
 28 avadhātārthah  
 29 In luptopamam etat after pto a letter written and completely scored off, then pamam follows

## Page 81

- 1 manyase maithunam maithunaśabdokarmanī , then śabdo deleted  
 2 śesah not in the Ms  
 3 punas tam (then two syllables written and completely scored off) dundubhum  
 4 harantī instead of hantī  
 5 R V 3-53-14  
 6 parivādahh  
 7 krñcanvantī , then ñca deleted  
 8 adharmāna , no visarga  
 9 In athavā, after tha a letter, perhaps an aī mark, written and completely scored off  
 10 In kriyābhīr itī, after yā two syllables written and completely scored off  
 11 Not quite intelligible  
 12 tesām instead of tesu , or we may assume a passage like tesu sasthyarthe saptamī tesām gāvah  
 13 kārye instead of kāryena  
 14 na pantī instead of na tapantī  
 15 antarakratrārñitanyartheh , then kra deleted , it is also slightly scored off  
 16 prayoyajanam , then ya in yo deleted  
 17 pramagandasya vedah extra after evam and before ā no  
 18 asmāmakam , then ma after smā deleted  
 19 kusītīdī , then tī deleted  
 20 samesyasyatī , then the first sya deleted  
 21 dharanarāśih , then ra deleted  
 22 Page 44-a ends with vārdhusī  
 23 Cf Niruktabhāsyatikā of Maheśvara 6-32 apatyārthe praskanvavat prah pramagandah  
 24 yaīh not in the Ms  
 25 śākhāh tasām , then e mark inserted between khāh and ta below the line with a cross mark above the line  
 26 yosā (then the ā mark in sā deleted , then two letters written and completely scored off , then an ā mark) and then sādhubhyo follow The passage is from Manu 11-19  
 27 yastrstrnām asmākam, then the first str deleted and crossed

## Page 82

- 1 R V 10-161-2
- 2 yaksmanāma rsih
- 3 āhaha , then the first ha deleted
- 4 yadī ksītāyuh yadī (This repetition of yadī is not a mistake)
- 5 ksīnaāyuh
- 6 ankapradeśād apyadapī , then dāpya deleted
- 7 There is the word jīvase after śatasamvatsarāya and before śatasamvatsaram
- 8 The colophon itī vāraruce niruktasamuccaye caturthah kalpah comes here, before the following stanzas
- 9 Cf the passage sārabhūtā susngrahā in Mādhava's commentary on the Rgveda published in the Adyar Library Bulletin, Vol I, Part I in the first of the Introductory stanzas
- 10 The pāda has only seven syllables Has the commentator taken sra as two syllables? Cf the next stanza also
- 11 Cf the previous stanza and also the previous note The last pāda in this stanza appears in the Ms as tānvalparyārthāyavabuddhaye then nva and the ya after rthā deleted Note that in Malayalam Ms lpa is very often written as tpa, which can easily be mistaken for tva and this latter for nva This is the explanation for the presence of nva in the Ms
- 12 There is a full stop after paṇḍitāh Then bhagavate yāskāya namaḥ om namo nārāyaṇāya namaś śivāya There are two more lines in the page , the work extends to half of Page 45-b After this there are some quotations from the Brhaddevatā There is also the following matter harīh śrī gaṇapataye namaḥ hara hara. śiva śiva mahādeva namaś śivāya namo nārāyaṇāya namaḥ



## APPENDIX I

### ALPHABETICAL LIST OF VERSES COMMENTED UPON IN THE WORK

(Note —In the manuscript only the pratikas are given and not the full Mantras I give here as pratikas that portion of the Mantra which is found in the manuscript )

Serial No	Pratika	Kalpa	Verse	Page
1	agnim vah pūrvyan girā	I	16	14
2	agnih pratnena	III	3	46
3	agnir mūrdhā divah	III	7	48
4	agnir vrtrāni janghanat	III	1	45
5	agnīsomā savedasā	III	11	51
6	agne yad adya	III	22	59
7	aditir dyauh	I	5	7
8	adyā muriya	IV	21	76
9	apsu me somah	II	19	42
10	abhi tvā deva savitah	I	18	16
11	abhi tvā śūra nonumah	I	25	21
12	ayan te yonih	I	23	19
13	ayā te agne	I	8	9
14	ava te helah	I	12	11
15	aham bhuvam	IV	8	67
16	āpah prnīta bhesajam	II	20	42
17	āpo adya	II	22	43
18	āpo hi stha	II	14	38
19	ā pra drava harivah			
20	ā satyena rajasā	I	7	8
	vartamānah	II	4	29
21	idam āpah	{ II	21	42
		{ IV	11	70
22	indra kratun na ā bhara	IV	12	70
23	indrāgnī avasā gatam			
	asmabhyam	III	13	52
24	imam me varuna	II	9	34
25	iyam vedih	IV	10	69
26	iha mada	IV	23	77



Serial No	Pratika	Kalpa	Verse	Page
27	iśānā vāryānām	II	18	4
28	uta vah priyā priyāsu	I	27	2
29	ud uttamam varuna	I	13	1
30	ud u tyañ jātavedasam	II	6	3
31	udyanm ədya mītramahah	I	15	1
32	ud vayan tamasah	II	5	3
33	upa tvāgne dive dive	I	22	1
34	upāvaroha jātavedah	I	24	2
35	rdhyāma stomam	I	11	1
36	etā aśvā āplavante	IV	25	
37	enā vo agnum	I	9	
38	endra sānasim rayim sajitvā	III	15	
39	ehy ū su bravāni	IV	2	
40	o cit sakhyāyam sakhyā	IV	18	
41	kasya nūnan katamasya	IV	27	
42	kītavāso yad rīripuh	II	13	
43	kīn te kīrvantī	IV	30	
44	kīm ayam īdam āha	IV	26	
45	gīrbhīr viprah	III	14	
46	gaurīr mīmāya	IV	5	
47	cītran devānām	II	7	
48	jusānah somah *	III	6	
49	Jusāno agnīh *	III	4	
50	tac caksuh	II IV	8 8	
51	tat tvā yāmi brahmanā	II	10	
52	tad vīśnoh paramam padam	I	3	
53	tava prayājāh	IV	17	
54	taveme lokāh	III	10	

\* In these two cases the pratika is not separately given. These are beginnings of the commentary proper in each case.

Serial No	Pratīka	Kalpa	Verse	Page
55	tasmā aran gamāma	II	16	40
56	tvam somāsi satpatih	III	2	46
57	daivyaḥ śamitāra ārabhadhvam	IV	1	61
58	na kīr indra tvat	IV	3	64
59	na tvāvān anyah	I	26	21
60	na mrtyur āsīt	IV	24	77
61	namo mahadbhyah	I	20	17
62	navo navo bhavati jāyamānah	I	2	3
63	pīpīhi devān	III	21	59
64	prcchāmi tvā	IV	9	68
65	prajāpate na	III	9	49
66	prati caksva vi caksva	IV	22	77
67	prayājān me	IV	16	73
68	pra sa mitra marto astu prayasvān	II	3	28
69	pra sasāhuse puruhūta	III	16	54
70	babhrur ekah	IV	7	66
71	brahma jajñānam	I	1	1
72	bhuvas tvam indra	III	20	57
73	bhuvo yajñasya rajasā ca	III	8	48
74	bhojāyāśvam	IV	20	75
75	mamāgne varco vihave sv astu	I	10	10
76	mahān indro ya ojasā	III	19	57
77	mātā ca te pitā ca te	IV	28	80
78	mitrasya carsanīdhrtah	II	1	25
79	mitro janān yātayati	II	2	27
80	mrgo na bhīmah kucarah	III	18	56
81	mogham annam vindate	IV	4	64
82	yac cid dhī te viśah	II	11	35
83	yat kiñcedam varuna daivya	II	12	36
84	yat te yamam	IV	15	72
85	yad asya karmano 'tyarīricam	I	6	7

Serial No	Pratīka	Kalpa	Verse	Page
86	yadī kṣitāyuh	IV	31	82
87	yad indrāham yathā tvam	IV	13	71
88	yuvam etāni divi rocanāni	III	12	51
89	yo vah śivatamo rasah	II	15	39
90	vitatau kīranau dvau	IV	29	80
91	vi na indra mrdho jahī	III	17	55
92	viśve devāh śrnutemam	I	19	16
93	śatam in nu śarado anti devāh	I	4	6
94	śan no devīr abhīstaye	II	17	40
95	sajosā indra	I	28	22
96	sudevo adya	IV	14	71
97	sumangalīr iyam vadhūh	I	29	23
98	sūryo no divas pātu	I	21	18
99	śed agne astu	I	14	13
100	somam rājānam	IV	19	75
101	soma gīrbhus tvā	III	5	47
102	syonā prthivī bhava	I	17	15

## APPENDIX II

### LIST OF QUOTATIONS

Serial No	Page	Quotation	Note No
1	1	yata āha—athāpīdam antarena mantresv arthapratyayo na vidyate iti	4
2		nāniruktārthavit kaścin mantran nirvakim arhati	5
3		iti ca vrddhānuśāsanam mantrārthajñānasya ca śāstrādaḥ prayojanam uktam—	6
4		yo 'rthajña it sakalam bhadram āsnute nākam eti jñānavidhūtapāpmā—iti	7
5		śāstrānte ca—yām yān devatān nirāha tasyās tasyās tadbhāvyam anubhavati iti ca	8
6		bibhety alpaśrutād vedo mām ayam pracalisyati	3
7	2	iti vyāsavacanam	5
8		matsyānāñ jalam āpannānām etad ārsam vedyante	8
9		tathā ca śaunakarsīdarśanam—yasya vākyam sa rsiḥ yā tenocyate sā devatā—iti	12
10		tathā hi—tatra nāmāny ākhyātajāni iti śākatāyanah niruktasamayaś ca iti	16
11		vanasya tadādhārārūpe sthitir ity upanisatsu gīyate mandale hīdam jagat pratisthitam iti	18
12		tathā ca smaranam— brāhmano vā manusyānām ādityas tejasām iva	19
13		śiro vā sarvagātrānām dharmānām satyam uttamam iti	21
14		arthato hy asamarthhānām ānantaryam akāranam	23
15		ity abhīyuktopadeśāt	
16		na nirbaddhā upasargā arthān nirāhuh iti	
17		niruktabhāsyakāravacanāc ca	
18		supām supa ādeśā bhavanti iti vaiyākaranā- smaranāt	
19		yathārtham vibhaktis sannamayet iti nirukta- kāravacanāc ca	

Serial No	Page	Quotation	Note No
15	3	sup tin upagraha linga narānām	7
16		tathā ca smaranam— tābhyām sa śakalābhyān tu divam bhūmiñ ca nirmame madhye vyoma diśaś cāstāv apām sthānañ ca śāśvatam iti	16
17		veter vaninpratyayāntasya varnavyāpattyā- dinā yonīśabdo niruktah	23
18	4	atrānpūrvād gamer agrasabdo niruktah	11
19		tathā ca śrūyate—itah pradānan devā upa- jīvanti—iti	18
20		cāyan paśyan bhūtāni dravatya antariksan nirmātā ca udakasya iti dhātujatvam pra- darśitam	22
21		pūrvāparañ caratah iti pūrvasyām rei	26
22		maryo na yosām abhyeti paścāt iti mantrān- taradarśanāt	32
23	5	tathā hy uktam—athāto daivatam tad yāni nāmāni prādhānyastutinām devatānām tad daivatam ity ācaksate—iti	2
24		tathā cāhur nairuktikācāryāh— ādyan naighantukan kāndan dvitīyan naigaman tathā trtīyan daivatan kāndam śāstram etat tridhā sthitam iti	5
25		tathā hi—arthanītyah parīkseta—iti bhāśya- kāravacanam	9
26		tathā ca śrūyate—sa yaś cāyam puruse yaś cāsāv āditye sa eka eva iti	16
27		paśyad aksanvān na vi cetad andhah iti vacanāt	22
28		tathā cōktam— samyag darśanasampannah karmabhūr na sa badhyate iti	24
29	6	tathā ca śrūyate— tasmāt sarva evam manyate mām praty udagāt iti tasmāt purusam purusam prati ādityo bhavati	2

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30		rci tu nu gha maksu iti	7
31		jivan bhadrāṇi paśyati iti lokasamvādāt	9
32		yata āha— putrena lokāṇ jayati pautrenānantyam aśnute atha putrasya pautrena bradhnasyāpnoti vistapam iti	11
33	7	puru bahu trāyate iti putra ity ucyate	9
34	8	vāyur vā tvā manurvā tvā iti yathā	3
35		tathā hi śrūyate—rudro 'gnih svistakrt iti	4
36	11	supām suluk iti	8
37		na ity uparistād upacāra upamārthīyah	10
38		tathā hy āhur brahmavādinah—pratyaksa- helaprasādā rājānah ityādi	16
39	12	uktaṇ ca bhāsyē—tatprajñayā stauti—iti	10
40		āgah pāpam āha ānpūrvād gameh kilbīsam— iti niruktam	20
41	13	dābhābhyān nuh	20
42		dātrā pātravisesena śraddadhānatayaiva ca alpe datte bahugunam dānasyāvāpyate phalam iti vacanāt	24
43	14	tathā ca śrūyate—ādityo hy evodyan purastād raksāmsy apahanti—iti	11
44		tathā hy āptavākyam— ārogyam bhāskarād icchen muktim icched janārdanāt īśvarāj jñānam anvicchec chriyam icched dhutāśanāt iti	19
45	15	tathā hy uktam vacanam—śriyam icched dhutāśanāt iti	4
46		agnau vāman vasu samnyadadhata iti ca śrutih	6
47		tathā hi—agnir vasubhir vasur vāsava iti samākhyā tasmāt prthivīsthānāh—iti bhāsyā- kāravacanam	9

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48		tathā ca smaranam—indriyānām prasangena dosam rechaty asamśayam itī	17
49	16	tathā ca smaranam—bhoktā ca dharmān itī vyāsavacanam	2
50		duhi yāci rudhi itī smaranāt	16
51	17	bhāsyakārena darśitah—athāpi nir ity esa sam ity etasya sthāne itī	6
52		vāyur vā tvā manur vā tvā itī yathā	11
53	18	namah svasti svāhā svadhā itī	2
54		dabhram arbhakam ity alpasya itī vacanāt	3
55		tathā hi tisra eva devatā itī nairuktāh agnih prthivīsthānah vāyur vendro vā antariksa-sthanah sūryo dyusthānah itī pratiṇāṇite	12
56		tathā ca srūyate—āditya esām bhūtānām adhipatiḥ itī	15
57	19	tathā ca smaranam— śraddhayestaṇ ca pūrtaṇ ca nityan kuryād atandritah itī	6
58	20	tathā ca lingānuśāsanakārah pathati— śroniyonyūrmayah pumsī itī	1
59		samudram vah pra hinomi svām yonim itī ca prayogadarśanāt	3
60		tathā hy āptavacanam— dhanamūlāh kriyāh sarvā dravyahīne kutah kriyāh itī	8
61	23	tathā ca śrūyate— marudbhīr indra sakhyān te astu itī	4
62		mrdhan karoti itī	12
63		ner aniti itī	13
64		ktvo yak itī	23
65	25	jñātvā cānusthānam ity uktatvāt	3
66		mitro madhyamasthānadevatāsu pathitat-vāt	6
67		kesucin mantresu śrūyate— rsvā ta indra sthavirasya bāhū itī	18
68		kesucit—aganma jyotir uttamam itī	19

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69	26	te yadā amuto 'rvāñcaḥ paryāvartante saha- sthānād udakasyādityāt atha ghrtenodakena prthivī vyudyate itī niruktavacanam	14
70		tathā prakaranavasa eva viniyoktavyah itī bhāsyakāravacanam	19
71		śrūyate vedasīrasī—āśrīyate vā yogibhiḥ itī	20
72		tathā ca śrūyate—udyantam vā etam sarvāḥ prajāḥ pratīnandanti itī	29
73		tathā ca śrūyate— na tīsthanti na nī mīsanty ete devānām spāśa iha ye caranti itī	34
74		tathā ca śrūyate—pitā kutasya carsaniḥ itī	38
75	27	asya ca vivaranam—pitā kṛtasya karmanas cāyitā itī	1
76		tathā cōktam—ādityas tejasām iva itī	6
77		avo devasya sānasī dyumnām itī dāśatayīṣu pāthah	7
78		tathā ca smaryate— pañcāntāni mīsicyante garbhasthasyaiva dehinah āyuh karma ca vittaṇ ca vidyā nidhanam eva ca itī	14
79	28	tathā ca śrūyate—udyan nu khalu vā ādityah sarvāni bhūtāni	2
80		tathā ca śrūyate—na tīsthanti na nī mīsanty ete	7
81		tathā ca śrūyate—tasmād enam prāna ity ācaksate	16
82		tathā hy āptavacanam—jātasya hī maranan dhruvam itī	20
83	29	tathā ca śrūyate—tasmād yasyaiveha bhū- yīstham annam bhavati sa eva bhūyīṣṭham loke virājati—itī	1
84		amhaśśabdo hanter nīrūdhopadhād viparī- tāksaro 'sunpratrayānto niruktah	11
85		tathā ca smaranam— adharmena idhate tāvat tato bhadraṇi paśyati	



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		tatah sapatnāñ jayati samūlañ ca vinaśyati iti	12
86	30	tathā ca smaranam— kālah pacati bhūtāni kālah samharati prajāh iti	16
87		śeś chandasī bahulam iti	24
88	31	dyuter ādivarnavyāpatyā ktinpratyayāntasya jyotiśśabdo niruktah	1
89		tathā ca—ādityo vai bāhyah prānah—ity upaniṣatsu gīyate	9
90		tathā ca śrūyate—sūrya ātmā jagatas tasthu- saś ca iti	22
91		drśe vikhye ca iti	30
92	32	tathā hī yāskasya niruktabhāsyakārasya vacanam—sarvesām bhūtānām darśanāya iti	3
93		tathā hy uktam—ādityas tejasām iva iti	7
94		tathā ca śrūyate—asua vā ādityo devānāñ caksuh iti	13
95		tathā caktam bhāsyakārena—yac ca kñca prabaliṭam ādityakarmaiva tat iti	24
96		atter dhātor ātmaśabdo niruktah	26
97	33	tathā ca gīyate— aham vaiśvānaro bhūtvā prānān deham āśritah prānāpānasamāyuktah pacāmy annaṃ caturvidham iti	3
98		tathā ca śrūyate—asau vā ādityo devānāñ caksuh iti	10
99		tathā ca śrūyate—śarad vā asyān kālah sā te yā vā esa hinasti yam hinasti iti	20
100	34	tathā ca hariścandrasyākhyāne śrūyate—sa varunan tustāva ata uttarābhīr ekatrimśatā iti	5
101		supa ātmana iti	8
102		kyāc chandasī iti	10
103		tathā hī srūyate—amrte vai kriyamāne varuno 'nugrhnāti iti	16

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104	35	udito vā itī	6
105		tathā hariścandropākhyāne śrūyate—atha haiksvākam varuno jagrāha tasya mahodarañ jajñe itī	15
106		asmado dvayoś ca itī	21
107		cid ity esa anekakarmā hī ity esa anekakarmā itī bhāsyakāravacanāt	27, 29
108	36	arthato 'hyasamarthānām ānantaryam akāranam	3
109		praviśa pindim bhaksaya grham itī yathā	5
110		idanto masi itī	10
111	37	tāni dharmāni prathamāny āsan itī yathā	2
112		tathā hī śrūyate—tam vidyākarmāni saman- vārabhete pūrvapratīṣṇā ca itī	11
113		tathā cōktam bhāsyakārena—sarvāsu devatāsv aiśvaryam vidyate itī	23
114		bhartavyā hī bhrtyāḥ sarvathā itī manvādāya āhuh	30
115	38	tathā hī srūyate—satyasamhitā vai devāḥ anrtasamhitā manusyāḥ itī	1
116		anrtavadane hy anekam pāpam śrūyate— pañca paśvanrte hanti daśa hanti gavānrte śatam aśvānrte hanti sahasram puruśānrte itī	6
117		sūktam vābdevatañ jape itī nityakarmāni ca vidhīyate	18
118		tathā cātharvavede śrūyate— sarvam vā idam ammayam itī	26
119	39	tathā ca śrūyate—yāvanto apsu prāninām— itī	12
120		kurutanety anarthakā upajanā bhavanti—itī bhāsyakāravacanāt	17
121		tathā ca śrūyate—tasmād yayā kayā ca vidhayā bāvhanam prāpnuyāt—itī	22
122	40	vathārtham vibhaktiḥ sannamayet—itī bhāsyakāravacanāt	6

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123		aramśabdah kapilādīsu pathyate	9
124		tathā hī śrūyate—prajābhīr asau amrtatvam aśyāt iti	12
125		tathā ca śrūyate—āpo vai varunasya patnya āsan iti	16
126	41	tathā ca śrūyate—yajñena devebhyah prajayā pitrbhyah—iti	4
127		tathā ca niruktabhāsyakāra āha—śamanañ ca rogānām yāvanañ ca bhayānām iti	17
128		prānā vā āpah—iti hī śrūyate	26
129		tathā cōktam— adbhīh sarvānī bhūtānī jīvanti prabhavanti ca tasmāt sarvesu dānesu toyadānam viśisyate iti	33
130		pauravan gā yācate iti	35
131	42	drśe vīkhye ca iti	19
132	45	yasyai devatāyai havir grhītam syāt tāt dhyāyed vasatkarīṣyan iti śruteh	3
133		tathā ca śrūyate—agnir vai devānām senānīh iti	7
134		tathā hī śrūyate—vyatīsakta iva vai purusah pāpmanā iti	11
135		kriyābhyāsavīṣaye yan drastavyah	16
136		athāśya karma rasānupradānam vrtravadhah iti	17
137		tathā hī śrūyate—agnir mā tasmād enaso viśvān muñcatv amhasah iti, agnī rakso hanti iti ca	20, 21
138	46	kyāc chandasī iti	2
139		stūyamānā hī devatā vīryena vardhante—iti śrūyate	11
140		tathā hī śrūyate—soma osadhīnām adhipatīh iti, somarājāno brāhmanāh iti ca	18, 19
141	47	stūyamānā vīryavantah—iti śruteh	13
142		tathā hī śrūyate—etad vā agneh priyan dhāma yad ghṛtam iti	17

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143	48	tathā ca śrūyate—agnir vai devānām mukham suhrdayatamah itī	9
144	49	tathā ca śrūyate—agnir vā ito vrstīm udīyati itī	9
145		niyuto vāyoh—ity ādistopayojanatvāt	12
146		śeś chandasī bahulam itī	30
147	50	tathā hy uktam—dhanamūlāh kriyāh sarvāh itī	10
148		upasargāc chandasī dhātvarthe itī	23
149	51	tathā hy uktam—athāśya sāmstavikā devā indrah somo varunah pūsā brhaspatih itī	4
150		īdagneh somavarunayoḥ uttarapadayoh itī	5
151		supām suluk itī	7
152	52	hrgrahor bhaś chandasī itī	14
153		tathā hy uktam—athāśya sāmstavikā devā agnih somo varunah ityādi	18
154		saha marsane abhibhave chandasī itī vacanāt	20
155	53	uktañ ca—asmin prakarane havirbhāja eva sarvā devatā nirucyante itī	9
156		devatādvandve ca itī	16
157		supām suluk itī	19
158	54	tathā hī—putrah puru trāyate nīparanād vā pun narakam, tatas trāyata itī vā—ity ācāryavacanam	17
159		punnāmno narakād yasmāt pitaran trāyate sutah tasmāt putra itī proktah pūrvam eva svayambhuvā itī manuvacanam	20
160	55	ner anṛtī itī	31
161	56	samīpasaptamy esā, kūpe gargakulam itī yathā	20
162	57	tathā ca śrūyate—itah pradānam hy amusmin loke upajīvanti itī	16

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163	58	tathā 'ca śrūyate—indro vai vrtram hatvā mahān abhavat—iti	1
164		tathā ca śrūyate—andro vai yajñah indro yajñasya devatā iti	3
165		yad udvato nivato yāsi , niskauśāmbih iti	14, 15
166		tathā ca śrūyate—mdrah khalu vai śrestho devānām upadeśanāt—iti	23
167	59	tathā cōktam—athāsya sāmstavikā devā indrah somo varunah parjanya rtavah iti	9
168	60	tatrabhavanto mīmānsakā āhuh—codanā-laksano 'rtho dharmah iti	4
169		smaryate ca—tasmād yajñe vadho 'vadhah iti	6
170		na vā etan mriyase iti ca mantralingāt	8
171		tathā ca śrūyate—śucim adhvaran devā josayante iti	14
172		supām suluk iti	19
173		tathā ca śrūyate—tvam hi vettha yathātatham iti	21
174		supām suluk iti	23
175		tathā hy uktam—athāsya karma vahanam havisām iti	28
176	61	ekatrimśadvidham mantram yo vety rksu sa mantravit iti vacanāt	3
177	62	tasyonmukam purastād dharanti iti śruteh	12
178		tasya tāt iti	24
179		supām suluk iti	36
180	63	padādisūtreṇa	12
181		tathā ca smaryate śrūyate ca— yajñārthan nidhanam prāptāh prāpnuvanty ucchritim punah iti hiraṇyāśarīra ūrdhvah svargam lokam eti iti	31, 32
182	64	indro vai devānām ojistho balisthah—iti śruteh	16
183	65	aham annam annam adantam admī iti mantralingāt	12

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184	66	asāv apī yadā dyām raśmibhih paryāvartate atha varsatī itī vacanāt	7
185		tathā hī srūyate—tasmād adyamānāh piya- mānā āpo na ksiyante itī	9
186		supām suluk itī	11
187	67	sūnarah padakārenaitat padan nāvagrhitam tathāpī bhāsyakāravacanāt	4
188	67	udakam apī hīranyam ucyate itī bhāsyakāra- vacanāt	11
189	68	uttamasya tu vargasya ya rsih śiava devatā itī vacanāt	4
190		dāśvān itī śākapūnīnā nairuktakācāryena yajamānanāmasu pathyate	19
191		yādr̥g iva vai devebhyah karotī tādr̥g ivaśmai devāh kurvanti itī śruteh	24
192	69	nābhih sannahanāt pradeśavacanah itī niruktam	6
193		devayajanam vai param prthivyāh itī śruteh	10
194		tathā ca smaranam— yajño vibhūtyai sarvasya itī	13
195		brahmā parivrdhah śrutah itī vacanāt	17
196		trayyā vidyayā brahmatvān kuryāt itī śruteh	20
197	70	asau vā āditya indrah itī śruteh	11
198	71	kūpe gargakulam itī yathā	12
199	72	tathā hī srūyate—prānam utkrāmantam sarve prānā anūtkrāmanti itī	30
200	73	tathā hī—vapayā prātaḥsavane caranti , purodāśena mādhyandine , angais trtiyasa- vane pracaranti itī vacanāt	19
201	76	sa id bhojo yo grhave dadāty annakāmāya carate kṛśāya itī mantrāntare darśanāt	3

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203	78	tathā ca smaranam— ānīd idam tamobhūtam aprajñātam alaksanam iti	7
204	79	ayañ jīyo vai puruso medhyo yadāhanasyāñ jāyate—iti śruteh	
205		ko vai nāma prajāpatiḥ—iti śruteh	12
206	80	mustir mohanād vā iti niruktam	16
207	81	pra apatyārthe , praskanva iti yathā	23
208		tathā hy avasthitan dharmavacanam— yo 'sādhubhyo 'rtham ādāya ityādi	

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For the Nos 204 and 208, note numbers are omitted on the pages

